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# The Covenant Message



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VOLUME 52 NO. 10



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*The Covenant Message*

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Dear Reader,

Feeling that our readers' appreciation of history would again be enhanced by a deeper knowledge of the traumatic effect of Temple Worship as well as Jewish aspirations – both past *and* present – we have not only dealt with the subject in our lead article but have included several “snippets” which too make fascinating reading.

In another set of articles there is a comparison between the present religious myth of equality and an earlier belief in the visible evidence of Almighty God. Then, Jewish influence is again shown, coupled this time with China, Christianity and Communism and finally, it is back to the past once more and to paganism which however, will no doubt remind the reader that the events which took place in ancient Egypt are very similar to the recent tragic last days of Jonestown when hundreds died because of their religious beliefs.

We hope you enjoy reading this issue.

Sincerely yours,

**W.G. FINLAY**  
Editor

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DURING 1984, *THE COVENANT MESSAGE* RESEARCH DEPARTMENT HAS, ON SEVERAL OCCASIONS, TAKEN A LOOK NOT ONLY AT MIDDLE EASTERN HISTORY, UNQUESTIONABLY AN ENIGMA, BUT AT THE SUBJECT OF TEMPLES. SOLOMON'S TEMPLE WHICH WAS RESPONSIBLE FOR THE DEMISE OF TRUE ISRAEL IN CANAAN AND WHICH WAS DESTROYED BY THE BABYLONIANS. ZERUBABEL'S TEMPLE USED BY THE JEWS TO VALIDATE THEIR "CHOSEN PEOPLE" CLAIM AND DESTROYED IN 21 B.C. AND FINALLY, THE THIRD TEMPLE BUILT BY HEROD THE EDMITE KING WHICH TOO WAS DESTROYED BY THE ROMANS UNDER TITUS.

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## A SACRED PLACE?

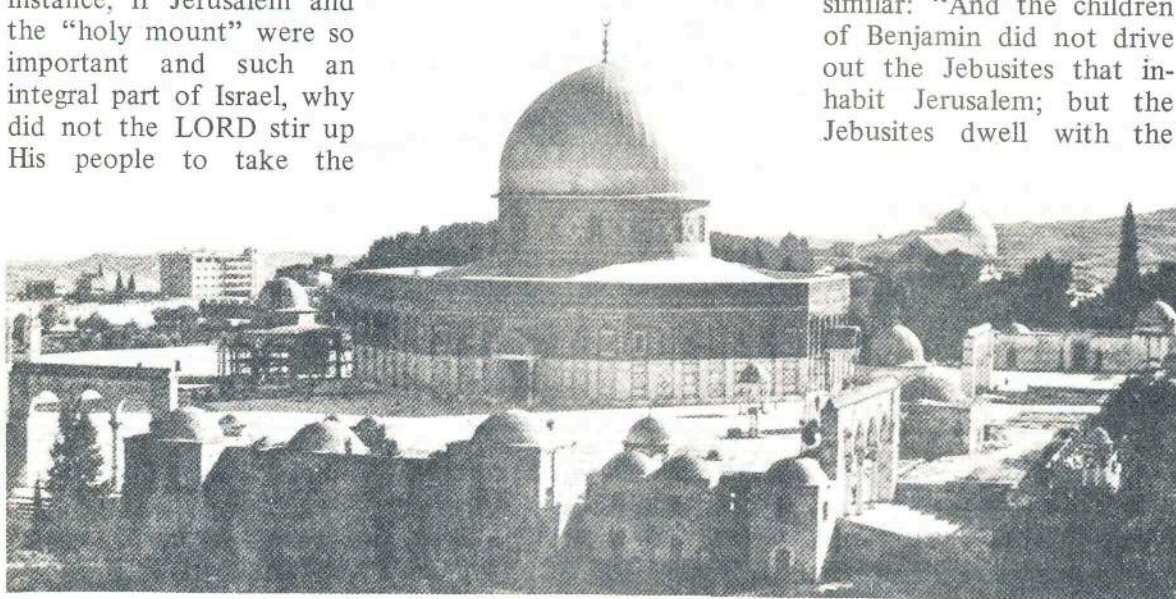
By **W.G. FINLAY**

It will no doubt be recalled that some three-and-a-half centuries after Israel had arrived in the Promised Land at a time when David was king in Israel that he purchased a "threshing floor" from the Jebusite king, Araunah, a fact which surely must raise a few questions. In the first instance, if Jerusalem and the "holy mount" were so important and such an integral part of Israel, why did not the LORD stir up His people to take the

city which was still under the control of the Jebusites? Three centuries had passed and yet, no one seems to have suggested that the Israelites should eject all foreigners and further, if, as stated in Exodus and Leviticus, Aaron was consecrated high priest in Israel, what was this priestly line doing during those three centuries?

That the Jebusites were

there cannot be doubted for in the Book of Joshua, verse 63 in the 15th chapter, there is the statement: "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." In the Book of Judges, chapter 1, verse 21, there is something similar: "And the children of Benjamin did not drive out the Jebusites that inhabit Jerusalem; but the Jebusites dwell with the



children of Benjamin in Jerusalem unto this day." Apart from the fact that one Book speaks of Judah and the Jebusites and the other of Benjamin and these people, both accounts insist that the Jebusites were indeed living in Jerusalem

unto a day which both accounts speak of as THIS day. WHICH day is somewhat obscure but appears to imply the day when both histories i.e. that in the Book of Joshua and that in the Book of Judges were committed to writing

which *could* have been just before the Babylonian captivity of Judah.

The Jebusite story needs further research but meanwhile it would seem that they remained in Jerusalem with either the children of Judah or the children of

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### CYRUS AND THE TEMPLE

It is pure propaganda to suggest that without a "holy city" and a "holy temple" true Israel — as distinct from the Jews — would have no purpose. The theme of a "holy" city and temple having been written into the history of events in Judaea after true Israel had been taken out of the land.

This particular piece of propaganda may be seen in operation in the Books of Ezra, Nehemiah, Haggai and Zechariah with a conspiracy building a delusion and laying the groundwork for its own substitution as the true Israel people of God. In a record under the name of Ezra are the following words: "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."

The question here is — would the LORD God of Israel use a man such as Cyrus to accomplish His Purpose? In the Book of Ezra it is certainly stated that this man ascribed his possession of all the kingdoms of the earth to the LORD God of heaven. However, in his inaugural proclamation which is preserved on what is known as the *Cyrus Cylinder*, he attributed his victory to the Babylonian god Bel-Marduk while in the following year, on March 20th, 538 B.C., history relates he grasped the hands of the golden statue of Bel-Marduk thus accepting his consecration as "King of Babylon; King of all the lands" and numbering the years of his reign from that date. Nowhere, in any secular source is there any reference to Cyrus acknowledging the LORD God of Israel and yet, in Ezra 1, there is the contention that this Persian king not only acknowledged the LORD, but that the LORD specifically commissioned him to rebuild the temple in Jerusalem.

The Persian king's apparent use of the tetra-

grammaton — the YHVH — presupposes an intimate knowledge or relationship here on a par with that of Israel and yet in Isaiah 45:5, the LORD stated quite positively that Cyrus DID NOT KNOW HIM!

However, in Ezra 1, Cyrus claimed that the LORD had charged him to build a house in Jerusalem and yet, apart from giving Sheshbazzar the sacred vessels which Nebuchadnezzar had taken from the temple and telling him to "lay the foundation" of the temple, Cyrus had nothing further to do with the story. Zerubabel took over from Sheshbazzar and the building of the temple continued until halted by a people who were called the "adversaries of Judah and Benjamin" and who demanded to know by what right the temple was being rebuilt.

A letter was sent to Darius who had meanwhile succeeded Cyrus. A search was made for Cyrus' original document and after this was found, Darius confirmed the decree and apparently authorised the continuation of the building which was completed in the 6th year of Darius' reign.

Benjamin — the accounts do not agree — until they too were possibly taken into captivity and either vanished into obscurity or were absorbed by those heterogeneous people who migrated from Babylon and set themselves up in Judaea as the only existing remnant of twelve tribed Israel.

### Why a Temple?

In 2nd Samuel 7:2 one may read of David's shame when he compared his palace with the tent in which the Ark of the Covenant was housed and he therefore determined to do something about the situation. He informed Nathan the prophet that he had decided to build a house — a structure which would be permanent and more in keeping as a repository for this symbol of the presence of the LORD in Israel. The point to be noted here is that neither in the account of 2nd Samuel 7 nor in that recorded in 1st Chronicles 17 is there any suggestion that David intended building a Temple such as Solomon later visualised. His intention was merely to provide a permanent structure which would be appropriate for the Ark which contained the Law of the LORD. Indeed the LORD'S reaction to David's intention was that no structure was necessary because had it been His desire, He would have commanded the peo-

ple to build such a place as soon as Canaan had been conquered. *No such command was given and the fact that the LORD was quite content for the Ark to remain sheltered behind curtains of animal skins, surely tells its own story!*

However, the LORD did state that David's son *would* build such a house and significantly, David's son is not mentioned by name nor does the Hebrew text suggest that the construction of the Temple was by command of the LORD but rather the result of the self-will of that son. "And Solomon *determined* to build an house for the name of the LORD and an house for his Kingdom" (2nd Chron. 2:1).

Later, in a message to Hiram, King of Tyre, Solomon states: "Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and the heaven of heavens cannot contain him? who am I then, that I should build him an

### THE TEMPLE OF THE SUN-GOD

The *Tell el Amarna* letters are a series of letters written by the rulers of an Egypt-dominated Canaan because of the invasion of the Habiri from the south and were written some four hundred years after Abraham. In the correspondence, the Amorite king wrote to Ahknaton or Amenophis the 4th as he is sometimes called, of "The city of the land of Urusalim, the city of the temple of the god Nin-ib-u-su." From this it would appear that at the time Joshua was leading Israel into the land of Canaan, Jerusalem had a temple within its limits and that this temple was dedicated to the service of the sun-god with the king functioning as both ruler and high priest.

In yet another letter in the *Tell el Amarna* correspondence there is a further reference to the Sun temple in Jerusalem in which the temple priest/king is referred to as the "thresher of corn" which would seem to suggest that on the "holy mount" within Jerusalem, in addition to the temple of the Sun, there was a traditional place set aside as a threshing floor although whether this served to provide agricultural offerings to the sun-god or whether it served a more useful purpose in feeding those intimately involved with the temple must, unfortunately remain open to speculation.

house, save only to burn sacrifice before him?" (2nd Chron. 2:4-6).

According to *Strong's Exhaustive Concordance of the Bible* the words "is an ordinance" in the above Scriptural passage and which is written in italics in most Bibles, is not in the original but has been added by the translators or scribes. Thus not only the Temple but the burning of incense, the shewbread and the burnt-offerings were not commanded to be kept by Israel for ever. Solomon was thus very "illegal" in building a Temple in which, in common with other pagan temples, he could offer sacrifices which the LORD through Jeremiah said He *never* commanded Israel to do.

### Many Abominable Things

There can be no doubt that many abominable things took place within Solomon's Temple and while many people would claim that Solomon cannot be held responsible for what happened after his death, a sincere and honest examination of Scripture will reveal that if he had not left the true Israel people a legacy of the Temple and its priesthood, the nation would never have lapsed into the apostasy which resulted in its removal from the land.

Over two-and-a-half-

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JEWISH CHRONICLE  
NOV. 12, 1971

### HIGH PRIEST'S TEMPLE GATE DISCOVERED

From  
our Correspondent —  
Jerusalem

I have just touched the massive gateway through which the High Priest passed beyond the Western Wall into the Temple compound and the Holy of Holies.

The gate is one of the major and unpublicised discoveries of the current excavation of the whole length of the Western Wall being undertaken by the Religious Affairs Ministry beneath the streets of the Moslem quarter of the Old City.

What you see when you stand in the public compound thrown open for worship at the southern end of the Western Wall is but a small fraction of the total 525 yards of the Wall, which ran in a straight line through the Old City in the direction of Herod's Gate.

Above ground, the Wall has either disappeared or been incorporated into existing buildings (for example, two Arab schools have the Western Wall as part of their classrooms).

But below ground, almost the whole length of the Wall is there to be seen — and in magnificently preserved condition. Little more than 39 more yards remain to be cleared of the rubble, earth and litter of centuries before the workmen reach its northern end.

From the narrow gangway below ground painstakingly hewn out of centuries-old stone buildings thrown up against the base of the Wall, it is possible to stand back and take in the immensity of the huge arched gate of the High Priests.

Through the Herodian rubble which fills the entrance way stands the approach to the Holy of Holies which may yield finds of tremendous archaeological and religious value.

But it is unlikely that the search will be extended beyond the Wall, since the outcry which would follow any attempt to penetrate beneath the Mosque of Omar, which stands on the site of the Temple, would have world-wide echoes.

Most of the work of excavation, which involves a laborious process of hacking carefully through the fill and carting the rubble away in wheelbarrows, often through openings no more than three feet high, is being undertaken by elderly observant Jews.

So great a labour of love has it become for them that one who was dismissed appealed to be allowed to continue the work without payment. Close to the High Priests' gate stands a small bima. Here, after midnight, comes the rabbi in charge of the Wall, who lost a son in the Six-Day War, to study and pray.

▶ thousand years have passed since Israel paid the price for disobedience and the modern development of these people has still not learned the lesson of those far-off days and persist in putting their trust in the words of theology and theologians — just as their forebears trusted in the lying words of the scribes.

On the other hand, false Israel is even today doing many abominable things as well in the land which they claim as their own.

### Shrine Under Siege

The evil which emanated from Solomon's Temple and on through that of Zerubabel and Herod has indeed not abated for a recent edition of *The Link*, a magazine published by *Americans for Middle East Understanding, Inc.* carried a most interesting and important article under the above title. Written by Grace Halsell, this article reveals how militant, so-called "right-wing" evangelicals are raising millions to aid fanatic Israeli Jews destroy the shrine regarded by about a billion Muslims throughout the world as the third most holy sanctuary in Islam — and to build on the site a big Jewish temple.

"Since seizing military control of Jerusalem in 1967, Jewish nationalists, including armed rabbis, religious students, Israeli

officers and soldiers, have on more than a hundred occasions stormed Haram al-Sharif, 'the Sacred Place' that encompasses both the Al-Aqsa Mosque, a basilica, and the Dome of the Rock, a cupola building. Muslims consider Haram al-Sharif — with its two shrines, built on raised platform grounds that measure almost forty acres and cover about one-fifth of the Old Walled City of Jerusalem — not only as one of their most holy sites along with Mecca and Medina, but also as their last remaining area of sovereignty in a city holy to about 400 million Arab Muslims as well as an additional 600 million non-Arab Muslims in sixty countries around the world . . . For 1 300 years, continuously from the seventh century to the present time, except for an eighty-eight year Christian Crusader period — the Muslims have maintained the 'Sacred Place' of Jerusalem, ruling it through the Supreme Muslim Council and its executive arm called the Waqf, which controls not only Haram al-Sharif but thirty-five other mosques, many cemeteries and other Islamic religious sites within the Old City."

The plan is not only to destroy the mosque but obviously, to eradicate the Arab presence in Jerusalem and unfortunately, certain "muscular" Christians are lending themselves to what can only be called "an

iniquitous plan". Some "are unconcerned that by plotting to destroy a holy Islamic shrine they can easily provoke a religious war between Jews and Muslims (not forgetting the possibility of 'war' in the other sixty countries where Muslims are also found) and that a superpower confrontation could then ensue. This is partly because they, having (hopefully) been 'raptured', will not be here when it happens!

"Meanwhile, many Christians who see in the Israeli ▶

### JERUSALEM

*"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah. . . "* (Gen. 22:2).

According to this statement, Abraham, who was then residing in the land of the Philistines, was told to go — not into the land of the Canaanites — but into the land of Moriah and in that land, to a mountain which is un-named but which would be indicated by the LORD. While the *land* was called the "land of Moriah" the mountain on which the supposed sacrifice was to take place was unknown although it is generally referred to as "mount Moriah".

The *Jewish Encyclopedia*, in common with most theological text books, is of the opinion that the word "Moriah" is one of the many enigmatical words

State the fulfillment of biblical prophecy, are, as they will tell you, hastening the Second Coming of the Messiah by funding Jewish fanatics who, armed with dynamite, have stormed Haram al-Sharif with intent to demolish the shrines. In May 1984, Israeli terrorists, led by high ranking rabbis and army officers, told investigators they planned to bomb the mosque from the air, using a helicopter piloted by a former Air Force officer. They said they conducted experi-

ments on models of the Dome of the Rock and Al-Aqsa Mosque to determine the amount of explosives needed to destroy them without damaging the nearby Western or Wailing Wall, Judaism's holiest shrine. They cancelled their plans only after it became clear the wall would be hit."

Grace Halsell writes: "It was in 1979 that I first heard Jewish settlers illegally encamped on Palestinian lands quite openly discuss plans to destroy the mosque.

(Usually one refers to both the Dome of the Rock and al-Aqsa as one entity – the mosque.) While staying with Gush Emunim or 'Bloc of the Faithful' settlers in their strange ghettos, protected by high barbed wire fences, search beams and armed sentries, I listened as they boasted of breaking laws and creating new 'facts'.

"If destroying the mosque to build a temple creates a big war, 'then so be it', the Gush settlers, about one-third of them immigrants

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whose origin and source is obscure and which has baffled the rabbis for a very long time. However, the Encyclopaedia contends that the Peshitta or the Syriac version of the scripture *could* be correct when it translates the expression – "the land of Moriah" – as the "land of the Amorites" – the possibility of the names Amorite and Moriah deriving from the same root being considered as feasible. Incidentally, the *Lamsa Bible* renders this second verse of Genesis 22 as: "And he said, take now your son, your only son Isaac, whom you love, and go to the land of the Amorites . . ."

From this it will be seen that at that time Jerusalem was situated in the land of the Amorites and in the 16th chapter of the Book of Ezekiel, Jerusalem's beginnings were certainly associated with not only the

Amorites but the Hittites. "Thus saith the LORD God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite . . ." Thus a city called Urusalimum was already in existence before Abraham's day.

Archaeological evidence shows very clearly that the Amorites and Hittites were sun-worshippers and it seems inconceivable that these people would have a main city such as Jerusalem without a temple. Turning to Unger's *Bible Dictionary* the following is noted: "Archaeology has shown that Jebusite Jerusalem lay on the eastern hill south of the higher ground which in the tenth century B.C. became Solomon's temple area. The Jebusites did not select the better location because this high place above the Kidron was al-

ready occupied by a Canaanite temple which the Jebusites did not care to displace."

From the above evidence plus evidence supplied in the *Tell el Amarna* letters, Jerusalem and the site chosen by Solomon for his temple had been both a holy city and a holy temple site for centuries before Abraham's time which raises the question as to why the so-called "mount Moriah" – the site of the Canaanite temple – was chosen for Abraham's trial or test? Surely, if as all evidence seems to indicate, a temple existed on the mount, the priests of the temple would have contested Abraham's right to offer a blood sacrifice on their holy ground, particularly as there is also evidence that the sun-temple on the mount was used for the offering of agricultural products rather than the blood of animals.

from America, told me. As 'pioneers' with army-issued weapons they seek excitement, adventure and a new challenge. 'In the beginning when we could practice guerilla-type tactics to seize land and make our settlements it was exciting', Bobby Brown, from Brooklyn explained. Shifting his Israeli army-issued sub-machine gun he added:

" 'Now we are getting bored. We are fully armed. And we feel it is a stain on 'our' land to have a mosque sitting in our midst. You look at any picture of Jerusalem and you see that mosque! That will have to go. One day we will build our Third Temple there. We must do this to show the Arabs, and all the world, that we Jews have sovereignty over all of Jerusalem, over all the land of Israel.' "

Note here that the Jews contemplate building a "Third Temple" so obviously, the temple built by Zerubabel is ignored while those of Solomon and Herod are acknowledged although only Herod could in truth be called a Jew. However, and as an Israeli guide, pointing to the mosque tells a group of Christian pilgrims: "We will build the Third Temple . . . We have all the plans drawn for the temple. Even the building materials are ready. They are hidden in a secret place . . ." He adds that in a religious school "they are teaching young

## ZERUBABEL AND HIS TEMPLE

Under a ruling of Cyrus, king of Persia, Zerubabel, related to David and a governor of Judah and also apparently looked on by many as the coming Messiah, became involved in building a temple. Cyrus had appointed a certain Sheshbazzar to see to the building of this temple or at least, "lay the foundation" and Zerubabel took over from this man until the work was halted at the demand of people called "adversaries". This is recorded by Ezra.

The prophets Haggai and Zechariah are then introduced into Ezra's narrative in the 5th chapter but when the writing of Haggai is compared with what Ezra wrote there is confusion. Haggai makes no reference to "adversaries" but simply contends that the people lacked the spiritual drive and self-indulgence had taken precedence over the work of building.

Ezra and Haggai were contemporaries and yet, on the matter of the hold-up in the building of Zerubabel's Temple, they differ

as to its course. In his 2nd chapter, Haggai directs a message to the older generation — presumably those who had seen or knew of Solomon's Temple — and he asked if the new temple in its then state of construction, compared in any way with what they remembered. He then went on to say: "*The glory of this latter house shall be greater than the former saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*" History of course, exposes this statement as a lie for it repudiates Haggai's contention that the LORD had promised "glory" or "peace" as applied to the temple.

When the structure had been completed — and as far as is known it was similar to Solomon's Temple in size — it was merely a poor copy of the earlier building and, according to Josephus in his *Antiquities*, the older generation lamented the new temple claiming that it was a pathetic imitation. In the first instance, the Urim and Thummin — the two essential parts of the sacred oracle by which in earlier times the Israelites sought to ascertain the Will of God — were missing as was

men how to make animal sacrifice . . . It was done in the First and Second Temple and we do not wish to change the practices . . ."

Gush Emunim settlers told Grace Halsell that they plan to take Haram al-Sharif the same way they

took eighty percent of the West Bank — by force. To achieve their goal, these Zionists are working hand-in-glove with wealthy fundamentalists. One such is Terry J. Reisenhoover, a "born again" Christian who raises money for Jewish

the Ark of the Covenant. While Josephus argues that the "holy of holies" separated from the temple by a veil was merely a facade containing nothing, the Mishnah, the verbal teaching on any given Biblical subject held that "a stone of foundation" stood where the Ark had previously been and that the High Priest put his censer on this on the great Day of Atonement although what was done with the blood of sacrifice is not stated either in the Babylonian *Talmud* or the *Jewish Encyclopaedia*.

Indeed, this *Jewish Encyclopaedia* also exposes Haggai's contention concerning the glory of this temple and that it would provide peace: "From the time of Zerubabel to the time of Antiochus Epiphanes, the history of the temple was comparatively uneventful . . . In the year 168 Antiochus, as part of a policy to enforce Hellenistic practices on the Jews, robbed the temple of its candlesticks, golden altar, table of shewbread and veils, and compelled the high priest to sacrifice swine upon its altar. This led to the Maccabean revolt as a result of which the Jews, after three

years regained possession of the temple and re-dedicated it. They carefully replaced the stone altar of burnt offering with stones which had not been defiled and replaced the other characteristic articles of furniture. Judas Maccabeus at this time, fortified the temple with high walls and towers so that henceforth the temple was the real citadel of Jerusalem. These walls were pulled down by Antiochus 5th, but were restored by Jonathan Maccabeus. The fortifications were afterwards strengthened by Simon. At the time of re-dedication, in the year 165, the front of the temple was decorated with gilded crowns and shields . . ."

The history of Zerubabel's Temple certainly shows that no part of the supposed promise of the LORD as recorded by Haggai proved to be true for the Temple certainly did not know peace — the fortifications and high walls prove this — nor was its glory greater than Solomon's for in B.C. 21, its overall architecture was demolished.

It is perhaps not surprising that few care to remember this temple at all!

who, while he admits he does not believe in God, is dedicated to building a temple for nationalistic and political reasons. Goldfoot, who emigrated to Palestine from South Africa in the 1930s became a member of the notorious Stern Gang

which shocked the world with its massacres of Arab men, women and children and led such figures as David-Gurion to denounce the terrorists and outlaw them. According to Israel's *Davar*, Goldfoot placed a bomb on July 22, 1946, in Jerusalem's King David Hotel that destroyed a wing of the hotel housing the secretariat and part of the military headquarters. The operation killed about 100 British and other officials and, as the Zionists planned, hastened the day the British left Palestine.

"The Christians associated with Goldfoot look up to him with an awe that resembles a six-year old kid's admiration for the biggest bully on the block. 'Goldfoot is a very solid, legitimate terrorist,' said Reisenhoover in describing Goldfoot's qualifications to work on building the temple."

This man Goldfoot is happy to accept Christian support, both moral and financial, but states: "The Christians have not yet redeemed themselves for what they have done to the Jews. They have a lot to do before we can accept them." Which is nothing else but sheer lying arrogance and which recalls the words of the Roman Titus: ". . . they should pretend to make their own terms with him, as if they had been conquerors"!

To discover why certain

West Bank militants. This man is involved in the oil business and views himself as "the new Nehemiah".

"As his international secretary in Jerusalem, Reisenhoover turned to a recognised terrorist and secular Jew, Stanley Goldfoot,

Christians give millions of dollars for militant Zionism, Grace Halsell spoke to a Palestinian Christian, Jonathan Kuttub, an attorney and director of *Law in the Service of Man* who stated: "There is a Christian folk religion, a mythology of Israel and prophecy and it has nothing to do with Biblical Christianity. This folk religion is not demanding, nor a moral or highly ethical religion. It is a macho religion based on a 'worship' of the small, ultra-powerful Israel, which is not a sissy. Their God is a cross between Superman and Star Wars, who zaps here and there with fiery, swift sword and destroys all

the enemies . . . Their leaders tell them to support Israel. So, what is three billion in the U.S. budget? The average American does not even know about it. And as a Christian Zionist, you are on the right side, the 'good' side, the successful winning side . . ."

The tragedy of our day may be seen in the above words for so many of our people have turned aside from Truth and few are prepared to stop and look at what is happening especially to true Israel whose place has been usurped by the false. Much in Christian life today is no advert for the Kingdom of God but, notwithstanding all this,

there still remains hope in the Second Advent of the Word — when His People *will* listen and will *obey*. Thus we can look forward to the dawning of a time when righteousness, justice and mercy — tangible realities — will replace all mythology and superstition which have retarded the LORD'S people for so long. Meanwhile, the attempts by the Zionists to destroy the Muslim sacred place cannot be condemned too strongly. ■

FOOTNOTE: With full acknowledgement to Grace Halsell and THE LINK published by Americans for Middle East Understanding, Inc. Room 771, 495, Riverside Drive, New York, N.Y. 10115, U.S.A.

### JACHIN AND BOAZ

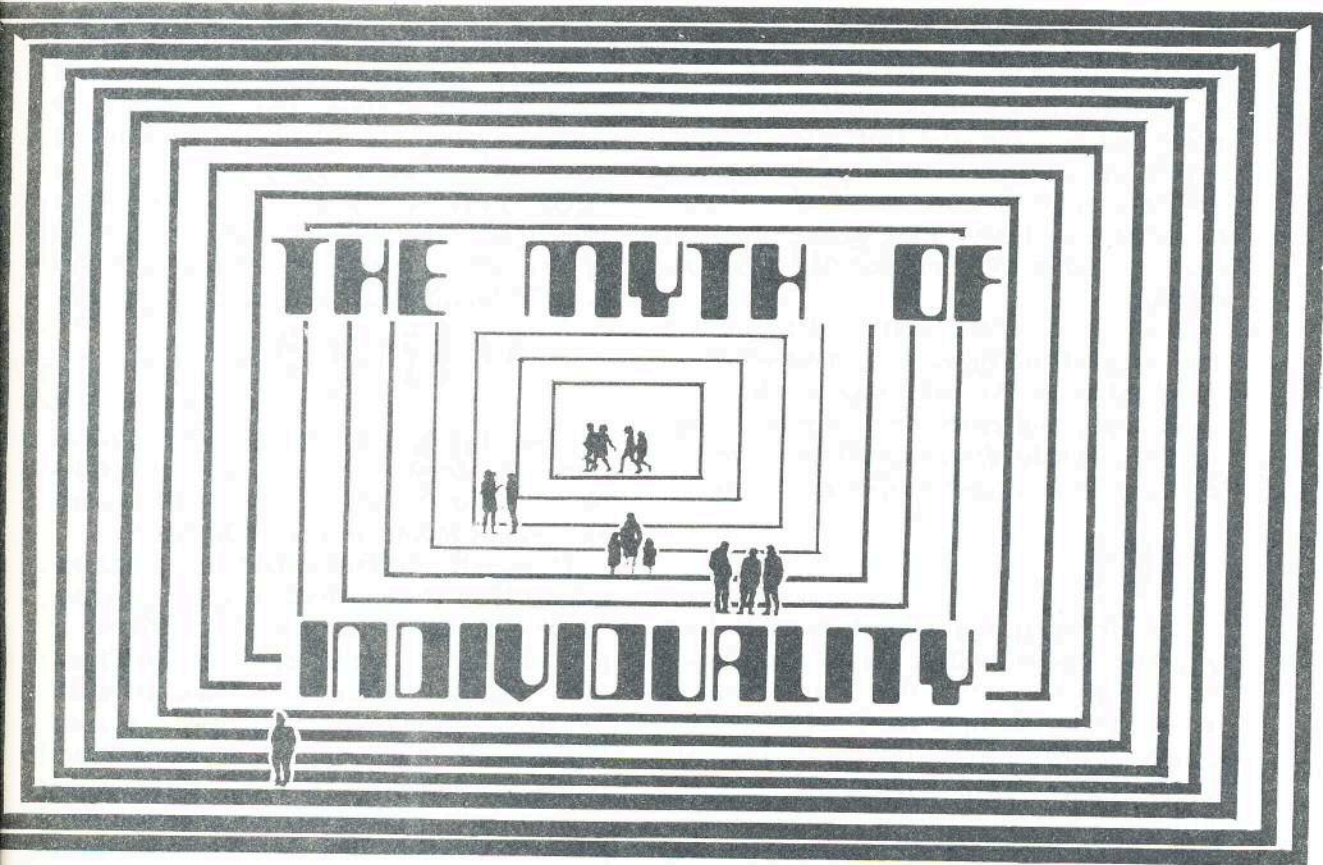
An interesting feature of Solomon's Temple are the two colossal pillars which were set in the porch of the temple and which were named Jachin and Boaz. According to the *Encyclopaedia Biblica*, these pillars were characteristic of the Phoenician Bel temples and while the Hebrew text suggests that the names mean YA WILL ESTABLISH and IN YAHWEH IS THE KING'S STRENGTH respectively, the *Encyclopaedia* maintains that this is merely a Hebrew adaptation of the Phoenician Buz and Iakin — two ancient names

associated with the Phoenician religion — the meaning of which has been lost in time.

However, Unger in his Bible Dictionary states: "Frequently Jachin and Boaz have been interpreted as sacred obelisks similar to those erected beside great Egyptian temples at Thebes and Heliopolis, or beside the temple of Melcarth at Tyre. This view is possible, since Solomon did, apparently, make concessions to the architectural fads of his day. Sometimes they have been viewed as stylised trees or again as cosmic pillars, like the pillars of Hercules. The best interpretation seems to be put forth by Robertson Smith years ago, who viewed them as gigantic cressets

or fire altars. W.F. Albright adopts Robertson Smith's essential view that Jachin and Boaz were immense fire altars, adducing proof from the painted tombs of Marisa in southern Palestine, where similar incense burners appear . . . Thus imitating Phoenician models, these immense incense stands illuminated the facade of the Moriah temple. They doubtless caught the first glint of the Jerusalem sunrise, or were wrapped in the mists of the Kidron valley."

Obviously Solomon was not overly concerned with what his Temple implied and if he did follow "the architectural fads of his day" was certainly not building under instructions from the LORD!



It has been opined in the past that man's most dangerous myth is that of equality: the myth which, in its starkest form, says that every featherless biped, regardless of race, gender, or lineage, has essentially the same physical-psychical constitution and the same set of capabilities as every other, and that differences in performance are attributable solely to unequal environmental influences and unequal opportunities.

In other words, there is no reason except "sexism" why very few women are test pilots, homicide detectives, or industrial pioneers — and why correspondingly few men win quilting contests or choose nursing as a profession.

Likewise, "racism" is the sole valid explanation for the overabundance of Negro basketball players and welfare recipients, and for the dearth of chess masters and physicists of the same race.

And, of course, the best way to run a

nation is to let everyone have an equal say in public affairs, because people all have about the same innate intelligence character, and sense of responsibility.

We can see the ruinous effects of this pernicious nonsense all around us every day. It is destroying the long-established relationship of complementarity between men and women; it is destroying the family as an institution; it is destroying our culture; it has already destroyed our civic life, for all practical purposes; and it threatens to destroy our race.



Because we can see these things, there is no doubt among us about the danger of the myth of equality. *But there is another myth abroad, which is the more dangerous because it has beguiled many of those who have seen most clearly that there is no equality of constitution or capability in the*

world — not between men and women or between Blacks and Whites or between men of good breeding and the misbegotten. *This other myth is the one that says:* Because people are unequal in their predispositions and their aptitudes, the course of wisdom is to judge each person only as an individual, and not as a member of a gender, a race, or a family.

Unfortunately, this myth — let us call it the myth of individuality — has become as fashionable on the right side of the ideological spectrum as the myth of equality has on the left side. *It has its adherents among the very bright as well as the very dim.*



One of America's foremost scientists, long a battler in the front lines against the minions of the equality myth, often is denounced as a "racist" by his opponents because of his assertions that Blacks, on the average, are less intelligent than Whites, and that the difference is innate. He has replied, "I am a raceologist, but I am not a racist." He has then gone on to say that he judges everyone, Black or White, only as an individual.



Another very bright man, a eugenicist who founded and operates a sperm bank in order to increase the number of offspring of Nobel Prize winners and other exceptionally intelligent men, has fended off the suspicions of news reporters that he, too, may be a racist by assuring them that he is looking for any intelligent sperm donors, regardless of race, and that he will gladly accept sperm from a qualified Black; i.e. a Black with an IQ of 160 is just as desirable a Progenitor of the next generation as a White of the same IQ.

At the other end of the scale is the "Southerner" who fondly remembers a by-gone era of institutionalised racial segregation, with its patron-client relationship between middle-to-upper-class Whites and

their Black servants and employees. He is quick to condemn Black violence and Black welfare loafing, but he is just as quick to praise law-abiding, hard-working Blacks who "know their place". He is happy to offer employment to Blacks of the latter type, even without being forced to do so by the Federal government's "civil rights" bloodhounds, and he takes pride in



the fact that he harbours none of the racial animosity found so often in lower-class Whites, who feel more directly threatened by Black economic and social advances.

The myth of individuality is more insidious than the myth of equality, because, whereas the latter has no basis whatsoever in fact, the former can be bolstered with facts galore: It is a fact that some Blacks are more intelligent or more trustworthy than some Whites and, therefore, may make more profitable employees; it is a fact that some women have performed quite well as test pilots; it is a fact that there are a few Jews who care little or nothing for money, do not despise all who were not born into their tribe, and are genuinely appalled at the behaviour and attitudes of the great mass of their kinsmen. The egalitarian ideologue is easily proved a liar, a fool, or both; but the man who judges everyone only as an individual can back his judgment with reason.



To be sure, the reason is not unassailable: it is reason which stands only in an individualist vacuum and fails to take account of a larger reality. For example, everyone understands that in a war the course of wisdom is not to judge men as individuals, but only according to the uniforms they wear. The soldier who reasoned that some of the troops in the opposing army might have no hostility in their hearts and actually might be much nicer fellows than many of his own comrades-in-arms — and who concluded

from this that he would make his decisions about whom to shoot solely on the basis of individual judgments, without regard to uniforms or nationalities — would not last long.

And we certainly are in a war — a war without uniforms, but nevertheless one in which a glance ordinarily tells to which army a soldier belongs. At least, it tells those who have not had their brains addled by the myth of equality or the myth of individuality. The soldiers on the other side don't have that problem.



To the Jew, the Black, the militant feminist, the homosexual, or the Hispanic, what is of paramount importance about any individual is whether or not he is one of the “chosen”, a “soul brother”, a woman, a fellow queer, or a member of la raza, respectively. He always knows to which army he belongs.

Being conscious of group characteristics does not necessarily imply hostility, of course. In particular, consciousness of the profound and fundamental gender differences between men and women is a prerequisite to the mutual appreciation of the sexes for one another necessary to a healthy society. It has been the shrill insistence of an abnormal and disturbed few that these differences be ignored — and the acquiescence to those few by a feckless, opportunistic, or confused many — which has caused much of the hostility, resentment, and suspicion which now exist between the sexes.

It is the real world in which we must survive — a world in which race and gender are determinative characteristics telling us more about the nature of an individual than any other features by which we might judge him — not the make-believe world of the individualist, in which we are supposed to ignore all features identifying an individual as a member of a group having those



features in common. The man who ignores relevant evidence for the sake of politeness — or for fear of being thought a “racist” or a “sexist” — puts himself at a competitive disadvantage in evaluating those about him. That's no way to win a war.



And it's no way to build a future for our race. If Whites regard themselves and others only as individuals, while non-Whites maintain their racial consciousness, then eventually the non-Whites will inherit the earth.

There always have been irresponsible individuals among us, willing to advance their own welfare at the expense of unborn generations of their racial kinsmen. But never before has such behaviour been regarded as virtuous; never before have the intellectual leaders of a race accepted it as the norm.



Ignoring the real world and playing by make-believe rules is a poor survival strategy even for the individual wholly devoid of racial consciousness. For a race it is a guaranteed path to extinction — and not just because it is a strategy which ignores some of the evidence needed in making decisions.

Just as an army will not win its battles unless its soldiers put the goals and interests of the army as a whole, and not just their private interests as individuals, into their decision-making, a race will not win the competitive struggle with other races for existence unless its members — and especially its intellectual and moral leaders — habitually think of themselves and others in racial terms and act accordingly. It is the ineluctable responsibility of every White man and woman who claims to stand for racial progress to free his mind of the last vestige of the myth of individuality.



*Anon.*

# AHKNATON and LIVING

Research into the subject of ancient temples is most interesting and rewarding and particularly is this so as research continues on the relationship between the temple of the sun-god on mount Moriah when Jerusalem was administered by both the Amorites and the Jebusites and the temple which Ahknaton built in the City of the Horizon of Aton. It was to this Pharaoh that the *Tell el Amarna* letters were written.

Ahknaton was the first Pharaoh in Egypt to break from the traditional polytheism and establish monotheism. Sir Flinders Petrie, the noted Egyptologist in his work, *The Religion of Ancient Egypt*, stated of the theology which Ahknaton produced – “No such grand theology had ever appeared in the world before, so far as we know; and it is the fore-runner of the later monotheist religions . . .” while Prof. James Breasted, another noted Egyptologist in his work *Religion and Thought in Ancient Egypt* wrote of Ahknaton the man: “Ahknaton was a God-intoxicated man, whose mind responded with marvellous sensitiveness and discernment to the visible evidence of God about him.”

The point of interest at this stage concerns Ahknaton's background and whether this had anything to do with his battle against the multiplicity of gods in Egypt for in his



# the GOD



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1. Akhenaten- from  
statue in the  
Louvre.

2. Fragment of a  
head of Akhenaten.

3. Akhenaten- Louvre

3

Distinctive Crowns Identified Egypt's kings and gods.



RED CROWN



DOUBLE CROWN



WAR CROWN

background a very strong association is found with northern Syria and with Mitanni in particular.

Ahknaton's paternal grandfather, Thutmose 4th, was married to Mutemua a princess from Mitanni while his father, Amenophis 3rd was married to Tiy who also belonged to the royal family in Mitanni. Ahknaton in turn married Tadukhipa who also hailed from the same region.

With his grandmother, mother and wife hailing from Mittani, the influence on the Pharaoh, must have been tremendous and it is not surprising that his religious leanings favoured Syria more than the indigenous Egyptian polytheism. Haran of course was the centre of Mittani.

In his work *The Phoenician Origin of Britons, Scots and Anglo Saxons*, L.A. Waddell writes: "It was presumably the re-importation of this idea of The One Father-God symbolised by the Sun, from Syria-Phoenicia into Egypt, which occurred in or shortly before the reign of the semi-Syrian Pharaoh Ahknaton, the father-in-law of Tutankhamen, and whom we have heard stigmatised so much lately as 'the heretic king', merely because he introduced into Egypt a purer and more refined form of Sun-worship over that contaminated with the animal worship of the ram-headed god Ammon, which predominated there in his day. The Living God behind the Sun, called by him, the 'Living Aton', is usually supposed, materialistically, to designate the radiant energy of the Sun in sustaining life by his beams."

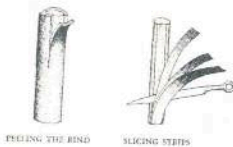
The thoughts expressed by L.A. Waddell are also expressed by Arthur Weigall in his book *The Life and Times of Ahknaton - Pharaoh of Egypt* in which one is able more clearly to see that it was not the sun itself that was worshipped but that the sun-disk was held to be the manifestation of the power of the Aton itself. This is how Arthur Weigall put Ahknaton's

concept of God: "Ahknaton, concentrating his attention on this aspect of the godhead (i.e. that the solar disk was a manifestation of a far greater power), drew the eyes of his followers toward a force far more intangible and distant than the dazzling orb to which they bowed down. Ahknaton's conception of God, as we now begin to observe it, was as the power which created the sun, the energy which penetrated to this earth in the sun's heat and caused all things to grow. At the present time (this book was first published in 1911) the scientist will tell you that God is the ultimate source of life, that where natural explanation fails there God is to be found: He is, in a word, the author of energy, the primal motive-power of all known things. Ahknaton, centuries upon centuries before the birth of the scientist, defined God in just this manner. In an age when men believed, as some do still, that a deity was but an exaggerated creature of this earth, having a form built on material lines, this youthful Pharaoh proclaimed God to be the formless essence, the intelligent germ, the loving force, which permeated time and space.

Let it be clearly understood that the Aton as conceived by the young Pharaoh was in no sense one of those deities which our God ultimately replaced in Egypt. The Aton is God almost as we conceive Him. There is no quality attributed by the King to the Aton which we do not attribute to our God. Like a flash of blinding light in the night-time the Aton stands out for a moment amidst the black Egyptian darkness, and disappears once more — the first signal to this world of the future religion of the West. No man whose mind is free from prejudice will fail to see a far closer resemblance to the teachings of Christ in the religion of Ahknaton than in that of Abraham, Isaac and Jacob. The faith of the patriarchs is the lineal ancestor of the Christian faith; but the creed of Ahknaton is its isolated prototype. One might believe that Almighty God had for a moment revealed himself to Egypt, and had been more clearly, though more momentarily, interpreted there than ever He was in Syria or Palestine before the time of Christ."

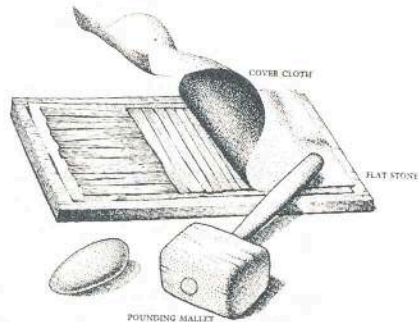


PAPYRUS REEDS



PEELING THE BARK

SLICING STRIPS



COVER CLOTH

FLAT STONE

POUNDING MALLET

The Papyrus Reed was the raw material of Egyptian paper-making.

# CHINA

STILL A LAND  
OF MYSTERY

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*From –  
The Jewish Chronicle  
23rd July 1971.*

*The Jewish connection with China goes back over a thousand years. Earlier, if one accepts the interpretation that Isaiah meant China when he sang of a return from “the land of the Sennim”. (Editor: And if one accepts that the Jews are Israel.)*

We know from Arab records of the ninth century that Jewish merchants from Baghdad and points west were actively engaged on the China road, either overland or by sea routes, exchanging western products or precious metals for the spices of the orient. The ancient Jewish community of Kaifeng-fu, romanticised by Rudyard Kipling in an evocative short story and companion poem, goes back as far as then.

*Unverifiable tradition reports the building of a synagogue at the end of the twelfth century. A Jesuit missionary visited the city five centuries later and found it in decay. A contemporary traveller to the nearby town of Taiching-Tchao found an almost totally assimilated*

community of about 150 souls only identifiable as Jews because they would not eat pork. The tale is probably apocryphal, because Chinese Muslims don't eat it either.

*Real history begins in the 1830s when the “foreign devils” began to force their way into the fabulous Chinese market. David Sassoon arrived in Shanghai from Baghdad via India to establish a trading organisation that lasted until the Communist takeover in 1949. The rival Harpoon family came about the same time. But most of the Sassoons later opted for Christianity and the most notable of the Harpoons, Silas, became a Buddhist.*

*Further north, in the Manchurian city of Harbin, Russian Jews first made their advent in 1899 with the arrival of the Trans-Siberian railway. Their numbers rapidly increased after the Russo-Japanese war in 1905 when thousands of Russian Jewish ex-servicemen and their families elected to remain in the Far East.*

The Bolshevik revolution brought a further incursion and by 1922 there was a Jewish population of 12 000 in Harbin.

In 1964 it was six and today none.

In Shanghai, the Jewish population reached its peak of 25 000 in 1942 as a result of an influx of refugees from Nazi Germany. In 1964, it was 20 and today there is probably not a single survivor. The last report to the World Jewish Congress by the secretary of the Shanghai community, Mr. P. I. Yudalevich a few years ago was valedictory.

But as far as we know, Jewish synagogues and cemeteries remain and are tended to.

The disappearance of these substantial communities is clearly the result of social and economic factors — and the tug of Israel and the United States. There was no Chinese persecution of Jews at any time through the centuries.

And one of the most celebrated revolutionary "Chinese" generals was the late Moshe ("Two Gun") Cohen, the "English" adventurer who served as military aide to Sun-Yat-Sen and was fêted by Mao in Peking.

China's current hostility towards Israel, frequently expressed in vehement and extreme terms, should be interpreted in the light of her fierce competition with the Soviet Union for a voice in the Arab world.

But if a German Jewish refugee, now a pillar of the American Establishment, can act as go-between for President Nixon and Chairman Mao in the pursuit of a major détente in human conflict, surely there are prospects that what was nearly achieved by David Hacohen, Israel Ambassador to Burma, when he met Chou En-lai in 1955, is well within the bounds of possibility.

An account of how 700 million Chinese were added to

the list of Israel's enemies is given in a book, *Burma Diary*, by Mr. Hacohen. He tells how in December, 1953, he was instructed to cultivate good relations with the Chinese Ambassador in Rangoon.

He sent formal greetings to Peking and was rewarded with a reply by the Chinese Ambassador that China "wishes to form trade ties with Israel." There was also an inquiry about what goods were available and at what price.

In June 1954, Chou En-lai, the Chinese Premier, went to Rangoon and during a reception met Mr. Hacohen privately. Chou arranged for Israel to send a trade delegation to China.

Mr. Hacohen headed the delegation arriving in Peking on February 1, 1955. The atmosphere, he says, was warm and both sides signed a declaration of intent to trade. The Israelis invited the Chinese to send a similar mission to Israel.

But there the exchanges ended, and when the conference of African and Asian States took place in Bandung later that year Israel was excluded. An anti-Israel resolution was supported by Chou.

### Research Department Comment

As will no doubt be noted this 1971 article had to do with the Chinese visit by President Nixon and also with the family Sassoons some of whom, it seems, had become Christians. However, in the same Jewish Chronicle but on the 22nd July, 1921, some fifty years earlier, there

appeared the following concerning Britain's Jewish Members of Parliament. Obviously most of the Sassoons family had not become Christians after all: "What has become of the Jewish member of Parliament? Does he exist in any sense more than corporally? I believe there are eleven of him in the House of Commons. Yet I have noticed that when Jewish questions are before the House, the Jewish member, if not absent, is anyway dumb. Twice recently the Palestine question — surely an essentially Jewish topic — has come up in Parliament, and although several members took part in the debate, no Jew has uttered a word. What is the psychology of this phenomenon? Is it that the Montagus, and the Sassoons and the Samuels are all anxious not to identify themselves with anything Jewish, with the idea that perchance there may be some members who do not recognise them as belonging to our people?"

(Mentor, from his weekly article in the *Communal Armchair*.)"

The book *Dope, Inc.* states of the Sassoons that they were the first *Hofjuden* family to concentrate their resources primarily in opium production. Known as the "Rothschilds of the East", they settled in India at the beginning of the 18th century and relocated in 1949 to the Caribbean

where they established themselves on the ground floor of casino gambling and unregulated offshore banking.

When President Reagan flew into Red China recently all seemed well, on the surface at least and it is interesting to note while on the subject of China, that according to Alexander Solzhenitsyn if America arms China — (as it arms the Israeli State) — it will give China the second half of the earth, the very half where America is situated. And the warning to America and the Western world is clear.

“...nothing will help you... You know even less about China than about the Soviet Union, and therefore this myth of a good Communist, of good Communism in China. In 30 or 40 years, you will read the Chinese ‘Gulag Archipeligo’ and you will be stunned, and you will say, well, we didn’t know; but you must know, you must find out, you must know what’s going on. It might be fraught with consequences, jeopardising the very existence of the United States of America... When the Chinese government states that it allegedly is concerned over the development of their people — no Communist government ever takes care of the development of its people. The Communist governments are like a cancer growth. They grow senselessly, only for two

reasons. First of all, to strengthen their power, and as soon as they have done so, to expand it, and occupy other parts. This has always been the goal of the Soviet government. Such a goal is inherent in the Chinese government. By trusting China you will yield the other half of the earth, because the main threat is now of the present administration’s trust in China. This is impossible. They are the same Communists, they use the same methods, and they use the same annihilation policy.”

Meanwhile, as *Don Bell Reports\**, “singer, Pat Boone is organising a ‘Mission to China’, in accordance with the rules laid down by the respective Chinese Communist agency. Also, the leader of the ‘Three-Self Patriotic Movement’ is planning a campaign in Australia this fall, in an attempt to convince the faithful down under that Communism and Christianity are compatible.

“In their development of their New World Order the ‘builders’ have relied upon the use of Marxist-Hegelian dialectics in all of their works, including religion. This involves bringing about a conflict between — or a merging of — two opposites in order to create something new. Webster’s dictionary explains it as ‘development

through the stages of thesis, antithesis, and synthesis in accordance with the laws of dialectical materialism.’ Example: The builders of the New World Order accepted Capitalism as their *thesis*, developed Communism as their *antithesis*, and through created conflicts between and attempted mergings of the two, they intend to bring about their *synthesis*, which is a Socialist One World Government. Nor have they neglected the use of religion. Looking upon Christianity as the *thesis*, they took atheism as the *antithesis*, and they hope to bring about a new one world religion which will be similar to the Secular Humanism now being taught in government schools throughout the United States. Hence, through conflict (murder of Christians in the USSR and PRC) and the attempts at merging (making Christianity and atheism compatible through the preaching of Humanism) they hope to create a world religion to accompany their world government, world currency, New International Economic Order, etc.”

Not surprisingly many are asking if Communism is the anti-Christ! What should not be forgotten though is that Communism is the off-spring of a far more deadly evil which has been in existence since almost the beginning of time. And there are many such “off-springs”! ■

\*DON BELL REPORTS,  
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Florida 33480, USA.

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# THE LAST DAY

by E.S. McSherry  
—*International History Magazine*

THIS IS A FICTIONAL RECONSTRUCTION BASED ON ARCHAEOLOGICAL EVIDENCE, OF A DAY IN A CIVILISATION THAT EXISTED AND FLOURISHED WELL OVER ONE-AND-A-HALF MILLION DAYS AGO.

UR, AN ANCIENT CITY OF CHALDEA, WAS THE ORIGINAL HOME OF ABRAHAM. DURING THE THIRD MILLENNIUM B.C. IT EXTENDED ITS DOMINATION OVER SUMER, AKKAD AND NORTHERN MESOPOTAMIA — AND CAN TRULY CLAIM TO BE A “CRADLE OF CIVILISATION”.

The early morning light filtered past the curtained doorways as Ennai stretched herself luxuriously and opened her eyes, letting them skim slowly around the room, past the alabaster vases flanking the still-burning brazier that threw shadows on the murals covering the walls. Her glance fell on a low chair, and she gazed at it thoughtfully. Over the back was draped a free-flowing robe of softest red wool, and against this lay her harp. This was a beautiful thing, with the upright wooden beams capped with gold; long gold-headed nails



Suppliant (or goddess) bearing cup.

secured the strings, and the sounding-box was edged with a mosaic in white shell, lapis lazuli, and red stone. Projecting splendidly from the front was the head of a magnificent bull wrought in pure gold, with his eyes and beard of lapis lazuli. Surely in all Chaldea there never was such a glorious harp... and tonight, when she sat at the King's feet and played...

Tonight! Her heart gave a queer little jump. It was going to be tonight! And today was the day she had both dreaded and yet longed for, this was the day of

her union with the King, he of the stern face and curly beard. There was the robe she would wear, and upon a long low table between two columns was the ornate triple head-dress she was to wear like a crown. First there would be the thick, heavy ceremonial wig. Over this there was a gold circlet from which hung the plain rings of the same precious metal; then a wreath of gold beech leaves would shield Ennai's high-domed forehead. Over this, another wreath, still of gold, this time of long willow leaves in sets of three, with gold flowers bearing petals of white and gold inlay. At the back, poised tremulously over her raven locks, Ennai's maid would fix a golden comb, with five tall points like slender fingers ending in lapis-centred gold flowers. Rings would be entwined in her natural hair at the front, and huge double lunate earrings would hang to her shoulders.

Beside her head-dress lay a rolled-up ribbon of pure silver, and a large ivory box containing her jewels. Pins of gold and silver, necklaces and bracelets, rings for fingers and ears and ankles . . . jewels that most women would envy . . . but today she would have even more. Today she would wear the finest jewellery Sumeria had to offer. On this day . . . she shook her head slightly and drew a

deep breath. She threw the embroidered covers back and rose, clapping her hands as she did so. A young girl entered.

"Something simple to wear," commanded Ennai. "Perhaps a gown of yours. And a veil. I do not wish to be recognised."

"You would go out into the city?"

Ennai nodded. "There is something I wish to do. You will accompany me."

"You will eat first?"

"No, I'm not hungry now, but perhaps when I return. And now hurry — I do not wish to be missed."

The two young women went unnoticed through the market-place where housewives were already haranguing the stall-keepers over the prices of meat or cakes. Fruit and sweets were piled high in pyramids of bright colour; the musky scents of oils and perfumes permeat-

ed the air. The Street of the Metal-workers rang with the beaters hammering out the intricate and beautiful richly-ornamented silver and gold objects for which the city was justly famous; around the corner the Armourers displayed with pride their shields and spears and swords. In the Street of the Bakers the ovens sent out great waves of heat as the cakes and huge loaves of bread were brought out and sold on the spot; Ennai saw two men asleep outside a wine shop, an empty wine-skin across the foot of one of them, and she smiled at the young children chasing balls and rolling and playing in the dusty road.

Coming at last to the Street of the Builders, they paused and entered a courtyard where a man was working. In front of him was a long bench covered with pointed finger-width



Headdress of Shu Bad, Queen of Ur.

cylinders of clay that he was busy painting in various colours on the wide flat end. These would be driven nailwise into an almost-dry mud-brick wall or column, strengthening it and at the same time making a pleasing decorative mosaic pattern.

"I want two pillars, one in my home, the other in the Temple, done in work such as this," announced Ennai.

"Indeed?" queried the man. "And it is so important that you must come at this hour on such a day?"

"I should have come sooner," admitted Ennai. "But I had not decided until now . . . and I will not be able to come back later."

The man looked up from his work. "Why?"

Ennai drew her veil aside. "Because I am a Chosen One," she replied quietly. "These pillars are to honour my parents."

Instantly deferential, the man wiped his clay-and-paint bespattered fingers on his apron and showed her various designs and patterns. She selected one in great loops and whorls of red, blue, yellow, and green, and signalled the young maid to pay, but this offer was firmly refused.

"It is the highest honour I can have, to be allowed to serve a Chosen One," he said. "That is payment enough — the Gods will reward me in their own way. Perhaps tonight, when you pray with the High

Priest before you go to the King, think of one small prayer for Gilmarsh the Wallbuilder."

Ennai accepted the tribute with a nod, re-veiled herself and left, walking slowly through the streets that were now beginning to have a festive air. Flowers were entwined around posts and festooned from doorways and gates; gay banners of many colours swirled and fluttered in the warm breeze.

Slipping quietly back into her own home, she dismissed her girl and wandered around the gardens, where tall trees shielded the hidden bowers and the fountains murmured softly to each other. Here Ennai's mother found her trailing her fingers through the cool water, shattering her reflection into shards of glittering silver.

"I hear you have not yet eaten," she said softly, her heart nearly at bursting-point for the great honour that lay ahead for the lovely girl she had borne. "I have sent for bread and the honey-cakes you love, with some cheese and ripe figs and a cool drink with which to slake your thirst." She patted Ennai's hand. "Did you see your Jannlil there last night?"

Ennai's smile glowed and she nodded. "He was there." Her voice was low. "I played my harp for him only, and sang my songs so

only he could understand, and danced to please his eyes; and I never beheld any other who was present at our great celebration. The wine and beer flowed and there was much food; many were drunken or ate to excess, but we two ate not and we drank not, being already drunken with the closeness of each other. We slipped away later and walked hand in hand to the great gates of our city. The Guards saw us, but turned their heads, and Jannlil and I unburdened our hearts each unto the other with words we had never before said. Although I am a Chosen One and as such should have eyes for none but our great King, I find I love Jannlil completely, his clear eyes and fine skin, his upright way of walking, his low voice . . . indeed, if he were not to be present today, I fear I should run away, and the King could go without me to his new palace."

Here mother's eyes widened slightly. "You are surely not afraid, are you?"

The girl shook her head. "I am — yet I am not. At times I could wish I were not Ennai the Chosen One, but Ennai the goldbeater's daughter, or Ennai the Priestess . . . but even as an ordinary girl, Jannlil would be lost to me, so I may as well follow my destiny. I knew this day would come, and have been preparing for it most of my life. I have

lived with its picture in my heart since I joined the Household. Many times have I felt fear, especially on the day the High Priest told me I was Chosen. Now the day has come, and I have the comfort of Jannlil's love to help me, so I fear not; indeed, knowing that never again may I touch Jannlil's hand, I will welcome this night.

"Now will I eat, then I must bathe and dress before taking my final farewell of you and my beloved father."

"We shall be there throughout all the ceremonies, Ennai, and my heart will be proud to know I have carried a Chosen One within me . . . and no-one will see my tears or hear my cries for you as those great doors close and I see you no more."

So Ennai nibbled at a few figs and spiced honey-cakes there in the garden, chattering of inconsequential

things and trying to keep her mind off the next few hours. Then she bathed leisurely, the warm water soothing her nerves and making her feel more relaxed than she had been all day. Afterwards she lay on her couch as her young body was oiled and rubbed with scented unguents and expensive perfumes. Then her shoulders and breasts were swathed in a shimmering mesh of beads — gold, silver, agate, carnelian, chalcedony, and lapis lazuli. A skirt the colour of sea foam was draped around her waist, and her crimson robe was fastened to her shoulders. Necklaces of rare stones were clasped around her neck, her arms were laden with bracelets and her fingers with rings. Tiny jewelled sandals were placed on her feet. Finally her golden head-dress was set in place, and she was ready.

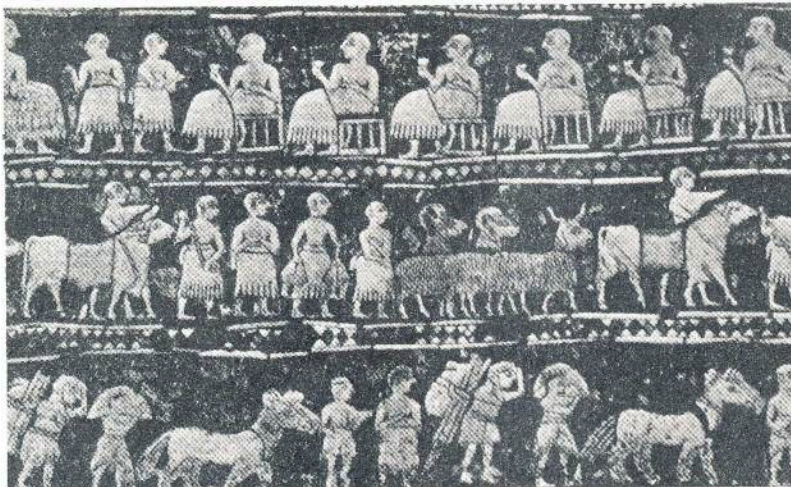
A last look around her room: her silver ribbon! Ennai had forgotten her

silver ribbon. Hurriedly she pushed it into her clothing, then took a last glance into her mirror. She went in to where her parents and friends were waiting to bid her farewell. Gasps of admiration greeted her appearance; she held her head high and smiled. A quick hug for her father, a very special few words for her mother . . . no tears, there must be no tears . . . and Ennai stepped into the litter that was to bear her away. She did not look back.

All over the city people were donning festive robes to celebrate this great occasion. Even the common people were gay and happy, jostling one another as she passed, eager to get a glimpse of the Chosen One. The glory of the day made itself felt. "Nothing is different," thought Ennai with amazement. The birds still sang, dogs still fought in the street, and cats curled in the sun. The trees turned their speckled green shadows against the soft wind, small streams chuckled their way between the fields, hawks pounced, mice ran, and crickets shrilled.

There were no demonstrations as she was carried by; they would come later.

Ennai sat upright, outwardly expressionless, but a turmoil raged within and she suddenly longed to run — anywhere — to jump from the litter and race down the street to lose

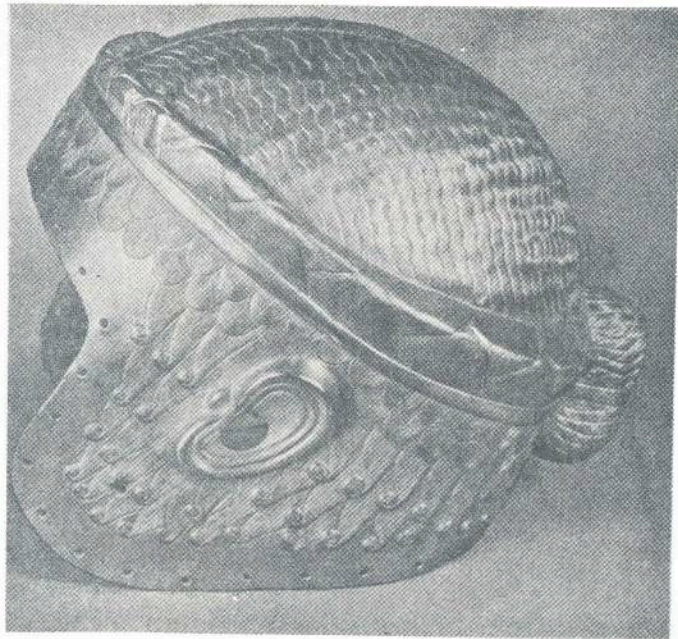


The royal standard of Ur, showing a procession, animals, and court banquet.

herself in some twisted lane. Yet she knew she would not run, that she would take every fore-ordained step, following her predecessors and setting yet another example for future Chosen Ones.

And so it came about. All too soon she reached the Temple, that great shrine on its huge raised platform; the precursor, had Ennai been gifted with foresight, of the enormous staged ziggurats for which her country would become famous down through the centuries. The High Priest, with his acolytes and assistants, received her with blessings and invocations. Long prayers were chanted; the air was heavy with incense and smoke from the braziers. Ennai looked for and found Jannlil standing beside the King. To her he rivalled the royal splendour; Jannlil's gold helmet was moulded to the shape of his hair, each strand delicately worked, parted in the centre and bound with a twisted fillet. Gold cheek-pieces protected his face, between them his eyes showed pleasure as he gazed at her. Around his waist was a broad belt of silver from which he hung his gold dagger and an amulet whetstone of lapis lazuli fixed on a golden ring. He carried his bossed shield proudly, and his hands held the ceremonial spears, gold-hafted, copper-headed, with shafts of silver . . . four of them,

A golden helmet found in the royal tomb at Ur.



in recognition of his great rank.

At length the prayers and incantations were over, and the King and High Priest made their way outside. Here they formed a great multicoloured procession, priests, members of the Household, the royal princes and their families, all the nobles and important people in the land, each in their appointed place, with the ones especially honoured following directly behind the King. Here rode Ennai, this time seated high on a wooden sledge chariot drawn by two asses. The wooden sides were gaily decorated with red, white, and blue mosaic; there were golden heads of lions with manes of lapis lazuli; silver lionesses and golden bulls vied in splendour; the chariot

swingle-bar was covered with gold and white inlay, and over the asses' backs, where the reins passed through a silver double ring, was a large gold amulet of a most realistic-looking donkey. Now the roads were packed with sightseers, cheering mightily and throwing flowers.

When they reached their destination, the King, borne shoulder-high by the priests walking to the beat of drums, led the way along the great hall to the huge stairs. Ennai had been the first to dismount, and for a moment she paused and gazed back at the crowds standing in the hot sun. Panic surged through her; then, incredibly, Jannlil was there, quietly urging her on.

A dusky light filled the great room as the assembly took their places; firstly,

Golden head of a bull found at Ur.



the King on his massive couch over against the far wall, with the Chosen Ones near him and his animals and chariots within reach. Beside the door stood the Guards of Honour holding their sets of silver spears and looking magnificent in their court robes.

Ennai and three others played a soft, sad little song; a pale amber drink in a finely fluted gold cup was handed to her. She drank it quickly and sat down, turning her head to catch a last glimpse of Jannlil as oblivion overtook her. He

watched her, then turned and ascended the stairs, twisting back once for a final look. Inside, the priests moved silently among the newly-dead, here and there straightening a contorted limb or smoothing a robe. Ennai's harp was gently placed beneath her fingers, and the Guards of Honour lay beside her chariot, still holding the dead beasts' reins.

Then they were left, and the priests moved out into the sunshine and started to seal the great tomb. Firstly, earth was thrown over the

death-pit and trampled flat. One of Jannlil's companions stepped forward. A coffin was brought and placed before him and after further prayers and blessings, he was given his fluted cup. The priests caught him as he slumped forward, and he was laid in the coffin, his weapons around him, and offerings of food and wines placed nearby in bowls and jars. Earth buried him, and clay was brought, and once more trampled flat to make a floor. Another man stepped forth and did honour to those below; more offerings were placed, and the floor-level brought even higher. And yet another man, this time with a chariot and two asses. Now the top of the walls were nearly reached, then half the building was roofed over with a vault made of mud-brick, and in this tomb was the resting-place of the chief sacrifice, and most important man next to the King, Jannlil, Head Guardian of the Household. He himself placed his spears blade-down where his head was to rest; between these the priests set vessels of clay and alabaster containing offerings. Standing by his coffin he fingered his inlaid gaming-board — a gift from Ennai he wanted to keep with him — then he accepted his gold fluted cup, and followed her into oblivion. His shield was placed on his breast, with two of

his favourite gold-mounted daggers near his hands and his other weapons of copper close by. Silver bowls, copper jugs and plates, gold cups and ornaments, fine clothes and jewellery were placed around him. At his feet were more spears, and with them his chipped-flint-headed arrows. Finally, his chariot, beasts, and two grooms were placed with him, then the giant grave was at last sealed completely and covered over.

And in this way they were left, for nearly five thousand silent years, until . . .

In 1928, C.L. Woolley unearthed this royal tomb and found in it the undisturbed bodies of six men and sixty-eight women, including four harpists, in the lower layer. The delicate head-dresses were in perfect condition and can be seen today; the jewellery and the four harps have been restor-

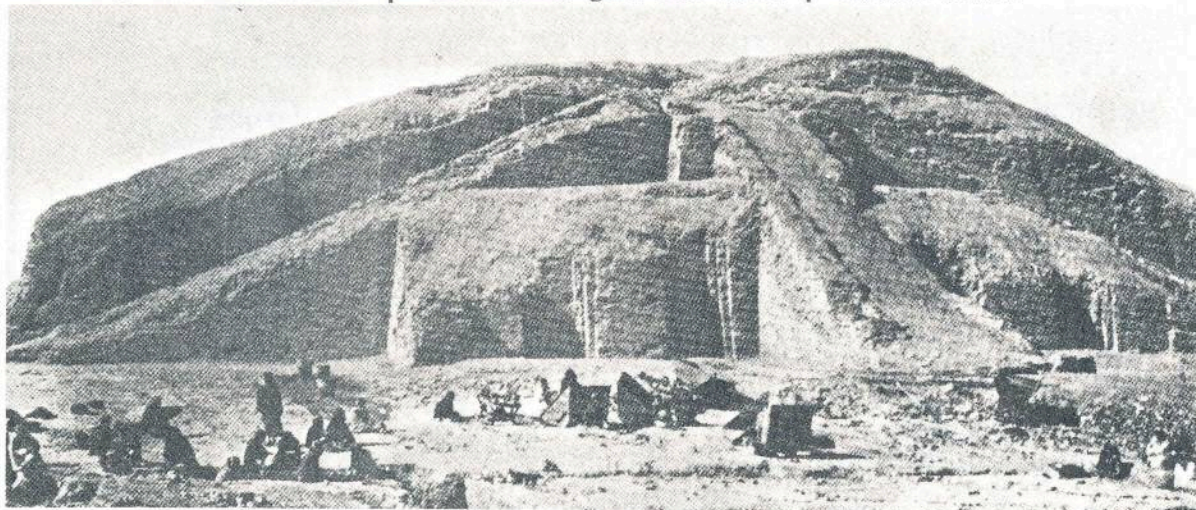
ed and are in far better condition than one would expect after such a long passage of time — indeed, they are among the most beautiful objects brought into our world from yesterday. An inscription exists in which a bull-decorated harp is described as having a sound similar to the deep throat of the beast; if this is indeed true, then perhaps we might imagine that our four harps had different tones, the bull a bass, with the cow somewhat higher, and the third and fourth harps, decorated with stags, might have been the alto.

Upon one of the bodies a neatly rolled-up ribbon of silver was found, the ends neatly tucked in to prevent its unrolling. Evidence on other bodies showed this was meant for the hair; somehow this one woman had forgotten hers. Fragments of crimson robes were found, and a great number of gold and silver

articles. And of course the harps.

While it is impossible to say how the occupants of the death-pits of Ur felt about accompanying their ruler, evidence points strongly to the fact that the deaths were quiet, and it does appear that the victims came willingly.

In support of this theory it is pointed out that many of the women found wore delicate head-dresses and jewellery which would be easily damaged had violence been used; yet these were always found in good order. This would not be possible had the wearers fallen to the ground from a standing position as they would have if they had been stabbed or struck on the head. Also the bodies had been composed and neatly arranged; the women all faced one direction, their heads on the ankles of those behind them, their fluted cups still in their hands.



The great Ziggurat of Ur- a later, larger version of early sacred buildings

# THANK YOU

Why does an organisation – an organisation such as the *Federation of the Covenant People* – require a research department and printing machinery? Because of the need to know and help others know. Because KNOWLEDGE IS POWER!

Relevant knowledge is of course, intelligence and from the point of view of the Federation, real intelligence is vitally necessary today as more and more freedom is destroyed. This loss of freedom being a more serious problem than is generally appreciated and it is a problem which can only be solved by a truly educated people. Thus when earlier this year, a special 'appeal' message was sent to all readers of *The Covenant Message* it was not only to obtain immediate support for a REPAIR AND RESEARCH project but as a reminder that in order to continue building up knowledge into a source of power, constant assistance was essential.

To date, the amount received in answer to this special appeal is R11 654,29 and to those who gave so promptly and generously, our very sincere thanks are extended once again. However, we are still far from achieving all our objectives. Machinery has been repaired and we are proud of the fact that through our research we are still able to offer our readers the kind of magazines that have become a rarity in today's commercialised world: a succession of articles on immensely varied and important subjects.

Every effort to improve and maintain the Federation services will naturally be made but, your constant support is of course necessary.

THANK YOU for what we are sure you will do!

W.G. FINLAY

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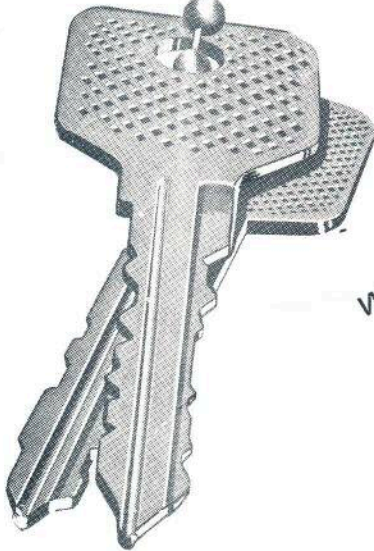
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