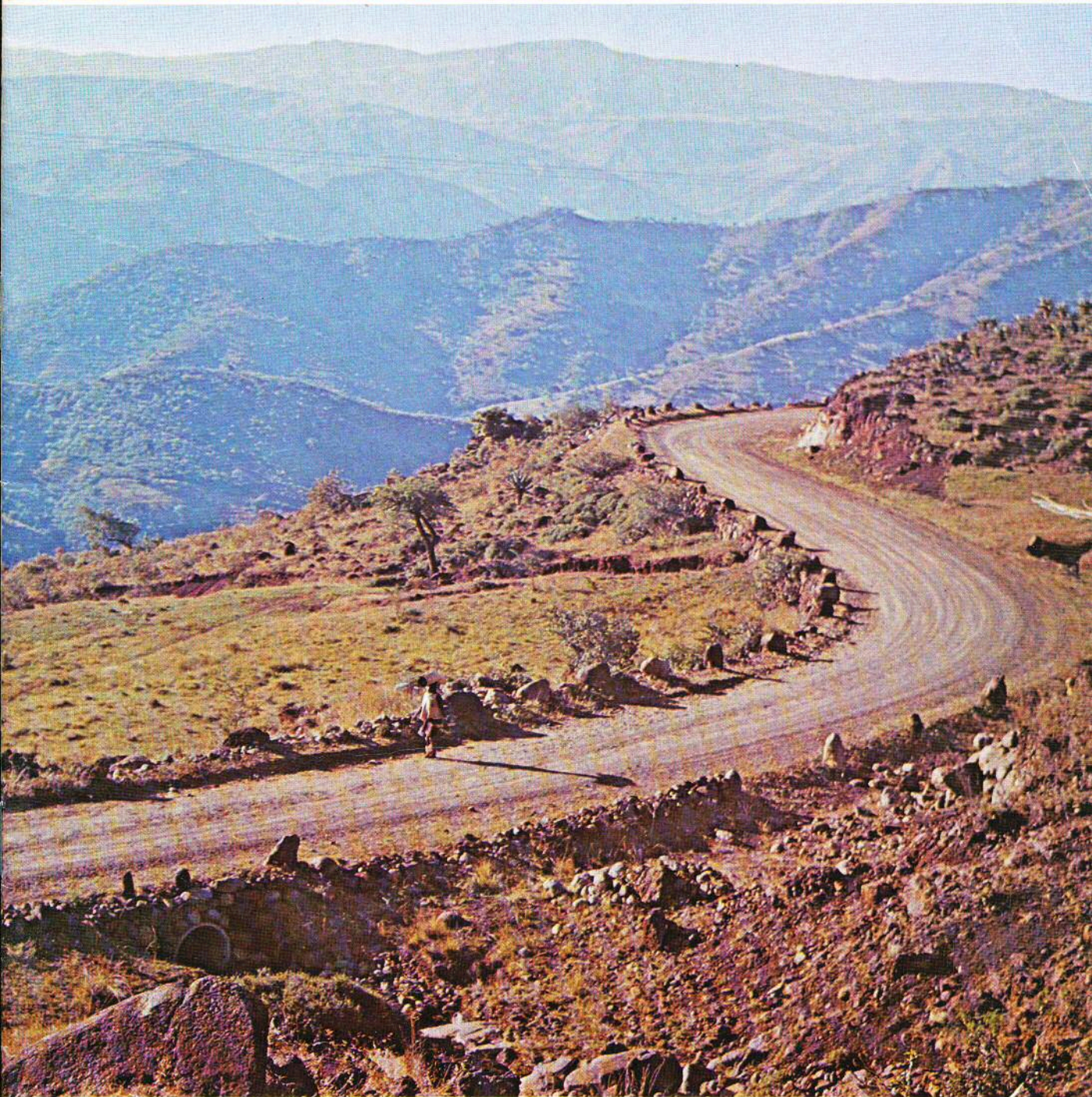


REGISTERED AT THE G.P.O. AS A NEWSPAPER

# The Covenant Message



FOR GOD, LAW AND KINGDOM

VOLUME 53 NUMBER 3

**Each issue is GUARANTEED to  
cause an impact!**



## **The #1 Audio Service**



The Kingdom Cassette Service is Issued by the Federation of the Covenant People, P.O. Box 830 Honeydew, 2040, the Republic of South Africa. The Subscriptions per 10 Issues are: R32; \$52; £ 24 - Airmail.

**EDITOR**  
W.G. Finlay

**EDITORIAL ASSISTANT**  
J. Finlay

**PRODUCTION TEAM**  
J. Cron  
M. Finlay  
L. Bornman

**PUBLISHER**  
The  
Federation of the Covenant People  
P.O. Box 830, Honeydew, 2040  
South Africa

Telephones:  
During business hours 795-3014  
Emergency: 795-2225

**EDITORIAL  
ADVISORY COMMITTEE**  
*The following group of distinguished  
people provide comments and advice.*

R.A. Cron: P.R. Eagle: F. Boswell:  
C. Shaw-Butler: W.H. Trundell:  
R.H.W. Hall: H.J. Hendriks:  
J. and V. Fletcher: E. and L. Saunders:  
R. Stuart: M. McBrearty.

**COVER**

Panorama of the Republic  
of the Transkei, Southern  
Africa.  
Photo: HM Swan  
Production: I. Long- Lithotone

**CONTENTS**

OPPRESSION ..... 2  
THE HAND OF ROME .....9  
THOUGHTS TO PONDER .....12  
IF HOMER CAN NOD, WHY NOT A BISHOP? .....16  
HEADING WILL COME LATER .....23  
CONCERNING THE STORY OF JONAH .....26

Dear Friends,

Having recently read thousands of words penned by many authors deeply concerned over the present state of affairs within the Western world, there is no doubt in my mind that there is an agreement that *freedom* is not lost by a direct vote on the subject, but because it is just being allowed to seep away.

Indeed, not only is freedom disappearing, but the *spirit of freedom* and when this spirit has completely gone there will be nothing left. "Thus," wrote Dean Russell, "It behoves us to inquire why that spirit is now weak, and how it can be revived. No one person is responsible for sapping that spirit of individualism. The people are as responsible as the elected and appointed leaders. *It is we the people who seem to have forgotten that freedom and responsibility are inseparable . . .*"

It is we the people who have permitted a political and religious power to remove all knowledge of the only mechanism which guarantees true freedom — the Law of the Lord. And unless through re-discovery, re-education and a renewal of responsibility we change the present pattern, we shall not only lose freedom but prove we are not worthy anyway.

This issue and every issue of *The Covenant Message* is dedicated to such a re-education and renewal. To responsibility and thus freedom in all our lands.

Sincerely yours,

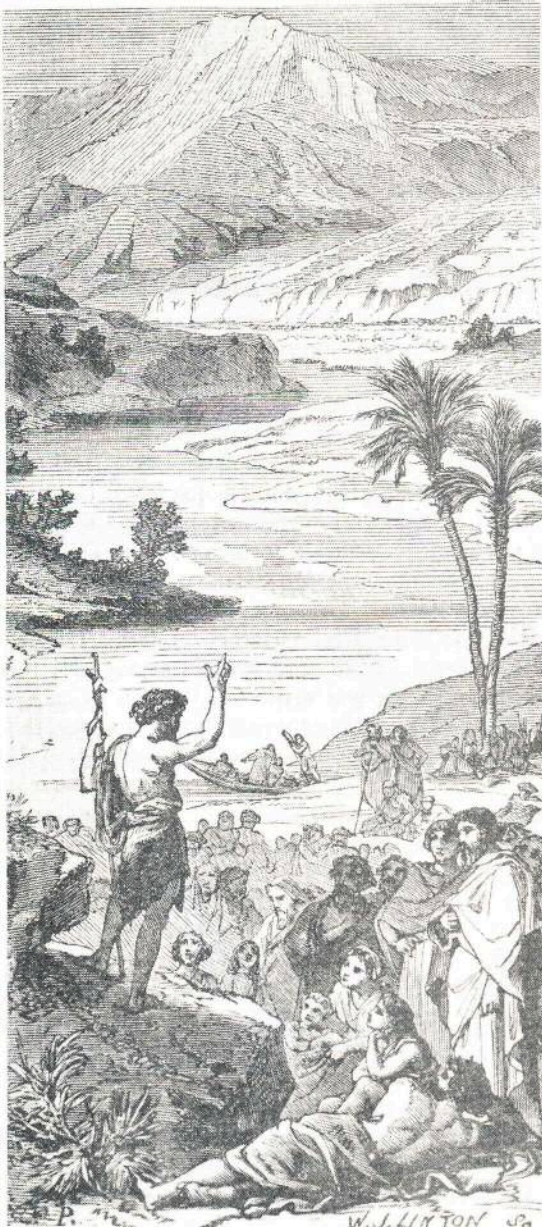
W.G. FINLAY  
Editor



**THE COVENANT MESSAGE** — Issued from time to time with ten issues covered by R10; \$10; £ 6. Airmail subscriptions: U.K. £ 12; Dollar Areas \$30. All Rights Reserved but articles may be quoted if full acknowledgment given. Send address changes to Editorial Office, P.O. Box 830, Honeydew, 2040, South Africa. While the Editor is pleased to receive articles these should be copies only as there is no guarantee they will be printed.

# OPPRESSION!

by W.G. Finlay

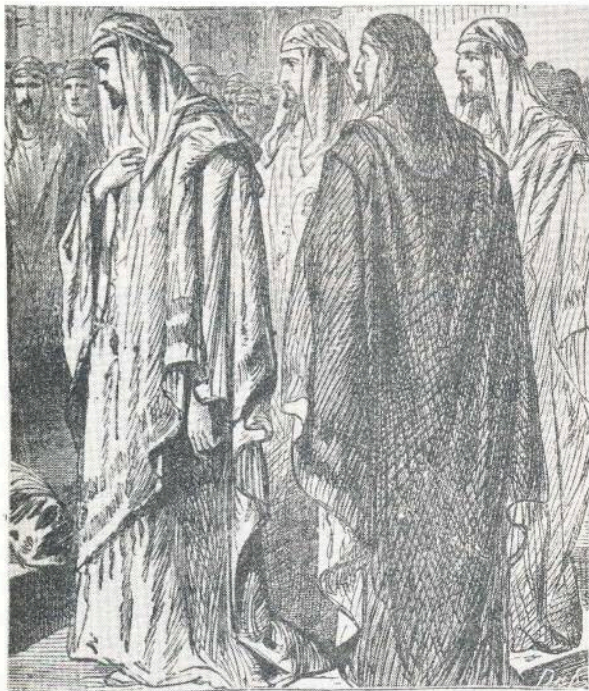


*"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as before-time, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies"*  
(2nd Sam. 7:10,11).

As one considers the writing of the prophets Isaiah, Jeremiah and Daniel etc., one cannot escape noting the invidious position into which their calling placed them. In the first instance, it fell to these men to make themselves extremely unpopular by voicing the LORD'S indictment against both the rulers and the people when the national behaviour showed an obvious departure from the Law of the LORD. An instance of this is to be seen when Zedekiah, king of Judah, hearkened to the false prophets who assured the king that the king of Babylon would not come against him nor against his land. Jeremiah however, warned the king that the Babylonians *would* come against Judah and *would* take the land and place the people in captivity, for which he was promptly arrested and placed in prison (Jer. 37:15,16).

Thus, while there can be very little doubt that in the performance of their calling the prophets were very unpopular, there was another side to their profession which engendered hope in the ever present remnant in Israel who remained faithful to the Law of the LORD. In this, the prophet's message provided the assurance of the LORD'S faithfulness to His Covenant and ◊

other Promises despite the attitude of the nation to Him — the Honour and Integrity of His Holy Name being that which transcended the faithlessness of Israel. An in-



A Gathering of the Prophets

stance of this is to be found in the writing of both Jeremiah and Isaiah — the former writing after the northern kingdom had passed into captivity and with the kingdom of Judah poised to follow a similar fate in Babylon. Jeremiah projected this message of consolation to the humiliated and depressed captive Israelites: “Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (Jer. 31:35-37). Some 60 years and writing after Samaria,

the capital of the northern kingdom had fallen and the majority of the kingdom of Israel taken captive, Isaiah assured the people: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” (Isa. 54:17).

However, as one continues to study the writing of the prophets and notwithstanding the assurances which their messages carry, one begins to see the build-up of a situation which could only arise from a continued national rejection of the Law of the LORD and in which Israel — which has absolutely nothing to do with the Jews — is seen to be struggling for survival. “And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him” (Jer. 30:4-8). Another statement in similar vein is to be found in the Book of Daniel which reads: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan. 12:1). The same theme is to be seen in the New Testament — in the warning words of the Lord Jesus Christ as He described the end of the age picture to His Disciples (Matt. 24:21) and also as He described the demise of “Babylon the Great” in the Revelation which He gave to John on the Isle of Patmos (Rev. 16:18). ◊

Now, while the New Testament references to the time of unprecedented trouble are not specifically equated with the “time of Jacob’s trouble”, as there cannot be two different periods of unprecedented trouble – trouble such as has never been – it naturally follows that both the Old and New Testaments must refer to the same event. This being so, one begins to question the validity of such passages in the scriptures as that which prefaces this article. Looking at the company of nations which this Federation identifies as the true modern development of Israel as distinct from the Jews and looking at the situation as it currently obtains and seeing that the descriptive words – “Jacob’s trouble” – are very much in evidence, one begins to speculate over the statement, “neither shall the children of wickedness afflict them any more as beforetime.”

#### Another Look at the Promise of the “Appointed Place”

Some four hundred years before Nathan the prophet communicated the LORD’S Promise to David concerning the appointment of a “place” other than Palestine, the elders in Israel were familiar with another promise which made the various component parts of the nation heirs to specific land areas in which they could perform their God-appointed task. In the Ferrar Fenton translation of Deuteronomy 32:7, one reads of the closing instructions of Moses to the new generation of Israelites who had grown up in the wilderness and in which he enjoined them to look into the oral and traditional teaching of the elders. “Remember the Times Everlasting – Reflect on the ages of years – Ask your father, who will inform you, Your elders, and they will relate, How the Highest allotted the races, When He divided the sons of Man, Fixing the bounds of the nations, With a place for Israel’s sons.”

While there may be those who will claim that this refers to the promise made to Abraham, Isaac and Jacob in which Palestine was to be given to them and to their

seed, the context in which Moses’ speech was made makes this claim invalid. Although no record exists in the Bible which deals with the allocation of racial and national boundaries with places reserved for the sons of Israel within these, that Moses could instruct the children of Israel to ask both their elders and their fathers concerning this surely means that this allocation of territorial possession was part and parcel of the nation’s heritage and was well known to the fathers.



Dividing the Land amongst the Tribes

From the indirect reference and implication found in Moses’ instructions to the children of Israel, one passes to the time of David who replaced Saul as king in Israel and to fully appreciate the promise of the “appointed place” as this was made to him, it is necessary to follow the events in this man’s life.

According to the chronology provided by Dr. Bullinger in his Companion Bible, Saul, the first king in Israel, ruled for 40 years but at the outset, although his appointment as king received Divine Sanction, within two years Saul showed a spirit of disobedience and rejection of the commands of the LORD. “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not

continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee" (1st Sam. 13:13,14). At a later stage, Saul's rejection as providing an enduring dynasty in Israel was confirmed when Samuel, at the command of the LORD, visited Jesse, the Bethlehemite, and anointed David, the youngest of the sons of Jesse (1st Sam. 16:12). This was the first in three anointings of David – the second being after the death of Saul when David was anointed as king over Judah (2nd Sam. 2:4) while the third took place roughly ten years later when he was anointed as king over the united twelve tribes of Israel in Canaan. As king of all Israel, David went forth to war against all those nations who posed a threat to Israel and after many years and several major wars, the LORD gave peace at last and Israel settled down as a military power of some degree under David.

One does not know nor are there any means of knowing just how many years passed before the event recorded in 2nd Samuel 7 took place. In this, one reads of David making a comparison between his palace and the curtained housing of the Ark of the Covenant – the symbol of the Presence of the LORD in Israel – and his determination to build a house which would be more in keeping with the importance of this symbol. The following is the sequel to David's intention in which Nathan the prophet concurs with the king's decision. "Nathan answered the king, 'Very well, do whatever you have in mind, for the LORD is with you.' But that night the word of the LORD came to Nathan: 'Go and say to David my servant, 'This is the word of the LORD: Are you the man to build me a house to dwell in?' Down to this day I have never dwelt in a house since I brought Israel up from Egypt; I made my journey in a tent and a tabernacle. Wherever I journeyed with Israel, did I ever ask any of the judges whom I appointed shepherds of my people Israel why they had not built me a house of cedar?" (2nd Sam. 7:3-8 N.E.B.)

This background should be borne in mind as one proceeds for it establishes very clearly that Israel, under David, was living in peace and prosperity with no one threatening them in any way. David had now reached a point in life when he could consider things other than wars or the threats of war against his people and in contemplation of building a magnificent temple to house the Ark of the LORD, the king of Israel was demonstrating his contentment with life at that time. Thus, when Nathan drew David's attention to the fact that the LORD never required a temple or any other such structure one can only *imagine* the disappointment of the king for no reaction to the rejection of his plan is recorded. Nathan then continued with the words of the LORD in that the Promise of the "appointed place" followed and here again there is no recorded reaction from David who apparently took this in his stride. There was no adverse response in which David argued that they were *already* in the Promised land hence the reminder of the promise was irrelevant – David merely accepted that some other place had been appointed which, in contradistinction to Canaan which had belonged to the Canaanite nations, would be Israel's very own.

#### Further References in Israel's History

In the fourth chapter in the Book of Hosea, it is stated that Israel was destroyed through a lack of knowledge and within this, it is more than likely that both the kingdom of the house of Israel and the kingdom of the house of Judah had forgotten the LORD'S promise of a place other than Canaan which He had set aside for Israel's use. However, while the nation may have forgotten, it becomes more than a little evident that the LORD is indeed the unchanging LORD (Mal. 3:6) for through the writing of the prophets one is able to see that it was the LORD'S intention to (1) fulfil His Law-word in which transgression would be followed by eviction

from the land (Lev. 26:32,33); (2) to sift Israel among the nations (Amos 9:9) and (3) draw the people into the place appointed and there accomplish the regeneration of the nation.

Through Hosea, whom the LORD used to pronounce that through sin, Israel was "Lo Ammi" or "not my people" and "Lo-ruhamah" or not having received mercy (Hos. 1:6,9) but who would be called "the sons of the living God" (Hos. 1:10), through Hosea the LORD assured that He would: "... allure her, and bring her into the wilderness, and speak comfortably unto her" (Hos. 2:14) while through Ezekiel He said: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, and with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face" (Ezek. 20:34,35). The English word "wilderness" as this appears in this context, has been translated from the Hebrew *midbâr* which, according to Dr. James Strong in his Bible Concordance and Dr. William Gesenius in his Hebrew and English Lexicon means "a place of sustenance" — a pasture where cattle may be driven for grazing. If the LORD intended to draw Israel into a "desert" in the true sense of the word, the Hebrew text would have recorded either *yeshîymôwn* or *tsyâh* which mean "desert" or "parched place" respectively. It certainly will not serve to suggest — as some have done — that the so-called return from Babylon and the setting up of the Judaeon nation was the fulfilment of the words of the LORD through the above mentioned prophets for if Jeremiah's appreciation of the situation is considered, it will be seen that he wrote that the LORD removed Judah out of the land "for their good" (Jer. 24:5) and, having done this, it seems hardly reasonable to assume He would return them to that land where the same "bad" still obtained.

The Apocryphal book of Esdras — believed to be the same as Ezra of the Bible and written somewhere in the vicinity of 530

B.C. — has a reference to the northern kingdom of the house of Israel in which it states that those who had been taken captive by Shalmaneser, were at that time in a place called Arsareth. This region was to the north-west of the Black Sea some one thousand miles away from Babylon from where the Jewish nation was set up in 536 B.C. As the people in Arsareth never lived in a land which came to be called Judaea and as they were never part of the kingdom which, prior to the captivity was called "the kingdom of Judah", how can it be claimed that they — and indeed all twelve tribes of Israel — could be called Jews?

It would appear that these people remained in the region of Arsareth for the next five hundred years or so for Josephus, the Jewish-cum-Roman historian, writing just after Jerusalem had been destroyed by the Roman forces (A.D. 70), stated: "There are but two tribes in Asia and Europe subject to the Romans while the ten tribes are beyond the Euphrates till now and are an immense multitude and not to be estimated by numbers" (*Antiquities of the Jews*); Bk. 11, chapter 5). This record certainly raises quite a few questions, not the least being what Josephus meant by the reference to "Asia". Asia is not "Judaea" and Judaea is certainly not "Europe", which then poses the question as to who were those inhabiting Judaea if "two tribes" were in Asia and Europe and the other ten beyond the Euphrates!

Passing from the quotes from the Apocrypha and the record by Josephus, attention is now focussed on two references in the Book of the Revelation which the Lord Jesus Christ gave to John on the Isle of Patmos. In the 12th chapter of the Revelation, John records that he had a vision of a woman clothed with the sun, moon and stars — which, while the church claims that it is depicted in this, is a clear indication of the continuity of the *Israel nation* (all twelve tribes) which had been evicted from Canaan because of transgression. It will be noted that the "woman" was clothed with the "sun, moon and stars" which were the eternal witnesses which the LORD appoint- ☩

ed as sureties for the continuation of the "seed of Israel" as a nation before Him (Jer. 31:35). "And the woman fled *into the wilderness, where she hath a place prepared of God*, that they should feed her there a thousand two hundred and threescore days..." (Rev. 12:6). In the fourteenth verse of the same chapter one finds a similar statement: "And to the woman were given two wings of a great eagle, that she might fly *into the wilderness, into her place*, where she is nourished for a time, and times, and half a time, from the face of the serpent..." Thus, as one reads this account, one cannot escape the conviction that the Lord Jesus Christ was confirming the Promise of the Father Who, through His servants the prophets, had stated that He would lead His People into the "wilderness" and there, after "pleading" with them, finally bring them into the "bond of the covenant" (Ezek. 20:37). This being so, the question arises as to whether the Lord was wrong in making such a confirmation and whether the Father failed to keep His word and simply left His Covenant People somewhere in South-east Europe and began anew — concentrating exclusively on what today is known as the Christian Church?

Although the passage of the Israel people from the place of their captivity to the regions of North-west Europe and the British isles is not a straightforward, clear-cut history, one is able to piece together bits of information which have survived the ravages of time and which tell of the faithfulness of the LORD. Sharon Turner, who, between the years 1799 and 1805 published successive parts of his work — *The History of the Anglo-Saxons* — collated the evidence of such historians as Strabo, Herodotus, Diodorus, Pliny and Ptolemy and presented a thesis in which he contended that the inhabitants of the North-western European countries plus those of Britain all sprang from the same stock. This stock, according to Turner, had its beginning in Asia, to the east of the Araxes — the very area where Israel vanished when it was taken into captivity.

The trail is naturally very difficult to

follow — indeed it could not be otherwise as the LORD had stated that He would "... hedge up thy way with thorns and make a wall, that she shall not find her paths" (Hos. 2:6). However, through diligent research men of a bygone era have pieced together the story and have shown that Israel, under new names (Isa. 62:2) and in different component parts, arrived in the regions North-west of Palestine where a purging process was begun in which the superstition of the Roman religion was expunged from the national life. It was after this that various elements of this European company of nations began to spread abroad which, in the light of Genesis 28:14 was not surprising. Today and in the four corners of the world, one finds lands occupied by people who have direct kinship with the people of Britain and the other North-Western European countries and as a further evidence of identity, in these lands one finds "the time of Jacob's trouble" — as recorded in Jeremiah 30:7,8 very much in evidence.

There are those who, in disputing the continuity of Israel outside of world Jewry, are quick to seize every opportunity with which to reinforce their contentions. Insofar as Israel and the Promised "appointed place" is concerned, the *situation* within the various lands occupied by the Anglo-Celto-Saxon and Kindred European people are indicated as a contradiction of the scriptural facts — after all they say, if the people of North-West Europe and Britain plus the United States, Canada, South Africa, Australia and New Zealand are in "appointed places", they *should* be free from all afflictions! As has been stated earlier in this article, the prophets — particularly Jeremiah, Isaiah and Daniel — wrote of a time of unprecedented trouble which would be operative specifically within Israel which once again demands a further research into the statement recorded in 2nd Samuel 7:10.

The first point to emerge in a research of the particular passage is the fact that the Promise that in the appointed place, Israel would not be Afflicted as at the beginning, is specific and not general. By this is intended

that the affliction is qualified by the statement that the situation in Israel *as it was in the time of the judges*, would not recur in the nation. The “judges” administered Israel for 450 years and during that period, the Book of Judges records the fact that there were seven different occasions in which Israel was afflicted but, as one studies the period, it becomes very obvious that the “children of wickedness” who were said to have caused the affliction, were not the surrounding nations, *but specific elements within Israel itself*. Time and again one reads that “. . . the children of Israel did evil in the sight of the LORD” and as a consequence of this, the Moabite, Ammonite, Midianite, Canaanite and Philistine dominated Israel from time to time — on occasions for as long as twenty years. However, as one proceeds with an analysis of the Book of Judges, one finds the record of a perverted priesthood (1st Sam. 2:12) and unacceptable “judges” (1st Sam. 8:1-5) who were responsible for undermining the people and drawing them away from the LORD — so much so that in the case of Samuel’s sons, because of them, the people rejected the Kingdom of the LORD and demanded a king like the nations round about. Thus it was from within the nation that the mechanism of affliction came just as today, from within the company of Israel nations, one finds a priesthood (clergy) with liberal, humanistic theology while in the political sphere, the politicians are steering the people on a one-world course. There can of course be very little doubt about the similarity of the days of the “judges” with what is happening in true Israel today and yet — *is this not precisely what the LORD said would not happen in the appointed place?* What then is the answer?

If one continues to search for the truth — checking and re-checking and re-evaluating what has been researched — one finds another picture beginning to emerge which, in the light of the prevailing pessimism, transforms this into faith and hope for the future. Dr. James Moffat and in his translation of the Bible which appeared in 1926, presents the following as embodying both the letter

and the spirit of the Old Testament Hebrew text. “I will fix a place for my people Israel and plant them firm within their place, till they are never unsettled again — violent men shall no longer distress them as they have done in bygone days, ever since I had to raise up champions for my people Israel: I will give them rest from all their enemies . . .” From this translation it is more than a little apparent that the “planting” of Israel in a place appointed plus the exemption from afflictions as happened in the earlier history of the nation, *was to be a process* — it was not to be accomplished in the twinkling of an eye the moment that Israel took possession of the lands allocated to it from the beginning of creation. If one compares this with the vision of the valley of dry bones which Ezekiel saw (Ezek. 37), one can appreciate the nature of the restoration Promised by the LORD and accept that it will indeed be a process.

Israel, in its various and component parts living in the four corners of the globe as prescribed by the LORD, was graciously given land to live in and in this the LORD has shown His faithfulness to His Word. Nevertheless, Israel without the Law of the LORD and without the desire to be obedient to it, is a disaster on the world scene which the current world situation is confirming. However, the LORD has stated: “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:10,11). The Promise of the LORD is sure and when the “raging of the heathen” and the “rushing of the nations” appear to thrust the LORD from our national scene, it would do us good to “be still and know that He is indeed God”. The process of restoration and re-emergence in His Service is just around the corner, the remnant in true Israel must surely prepare for it NOW.

□ □ □ □ □ □ □ □ □ □

# THE HAND of ROME

## THE SINN FEIN OATH

I SWEAR by Almighty God, by all Heaven, by the Holy and Blessed Prayer Book, of the Roman Catholic Church, by the Holy Virgin Mary Mother of God, by her bitter tears and wailings, by St. Patrick, our Blessed and adorable Host, the Rosary, to fight until we die wading in the field of Red Gore of the Saxon tyrants and murderers of our glorious nationality, if spared, to fight until not a single trace is left to tell that the Holy Soil of Ireland were trodden by these Heretics. Also these Protestant robbers and Brutes, these unbelievers of our Faith, will be driven like the swine they are into the sea, by fire, the knife or by Poison Cup until we of the Catholic Faith and avowed supporters of the Sinn Fein Action and Principles, clear these Heretics from our Lands.

Age is not to be considered in our Blessed Deeds of extermination of Brutes who in the Past Ages robbed many of our Blessed Churches. We must shed streams of Blood of these tyrants to again claim our Holy places. Report to our Blessed Priests regularly upon all works and business transaction of any kind.

At any cost we must work in secret, using any method of Deception to gain our ends, towards the destruction of all Protestants and the advance of the Priesthood and the Catholic Faith until the Pope is complete ruler of the whole World.

Our beloved Ireland has been held in chains by these cursed foreign Tyrants for ages, now we can see the end of their Power.

We must strike at every opportunity using all methods of causing ill-feeling within the Protestant Ranks, and in their Business. The employment of any means will be Blessed by our earthly Fathers the Priests, thrice Blessed by His Holiness the Pope.

Scotland must also be swept clean of their accursed beliefs by the extermination of all Masonic and all such bodies, as do not accept our Creed must Perish, as before the days of the accursed Reformation.

So shall we of the Roman Catholic Church and Faith destroy with smiles and Thanksgiving to our Holy Father the Pope all who reject our beliefs. So help me God.

## THE "HAND" IN SOUTH AFRICA

Over the past years we in South Africa have seen the Roman Catholic Church express support for SWAPO, accuse the Defence Force of committing mass murder in S.W.A., and attacking the constitution of this country.

This "Church", through its mouthpiece "Archbishop" Denis Hurley of Durban, said the following: "It is the view of many people in S.W.A. that in spite of its Marxist leanings, SWAPO has a great deal of Christian members, whilst the South African Police anti-terrorist 'hit' unit had committed two atrocities in the operational area." Hurley went on to say that the incidents were the wiping out of a Black family in Ovamboland and the killing of two Black teachers in detention in Kavango; it was alleged that men of the prestige "Koevoet" counter insurgency unit of the police were behind the killings.

The South African Catholic Bishops Conference has also said: "We demand that full citizenship be accorded to all who participate in and contribute to the welfare of the economy and prosperity of the country and who by reason of birth or sufficient period of residence constitute the community of which the Government is the servant and agent for

the common good of all."

To the uninitiated in South Africa all of this might seem to be a new development; however one only has to look at Rhodesia (now Zimbabwe) to see the ongoing role of the Roman Catholic Church in promoting Black Nationalism.

In August 1976, the Roman Catholic Bishop of Umtali, Donal Lamont wrote an open letter to the Rhodesian Government in which he stated: "Far from your policies defending Christianity and Western civilisation, as you claim they mock the law of Christ." The Catholic Commission for Justice and Peace continually throughout the war period accused the Rhodesian Security Forces of committing atrocities; they published books and pamphlets in Europe with the assistance of the International Defence and Aid Programme, which is under the control of hard-line Communists, making wild unsubstantiated accusations against the Rhodesian Forces.

### Mass Banning

In 1975 Senator Desmond Lardner-Burke, speaking in the Rhodesian Senate, said: "The Roman Catholic Church in Rhodesia is playing a major role in promoting Marxist Communism among the Blacks and the Government is looking

seriously at the possibility of declaring this Church an illegal organisation." The Rhodesian Front Government of Prime Minister Ian Douglas Smith I.C.D., M.P. did not have the guts or the political will to carry this out to their eventual cost. It must be remembered that the present Prime Minister of Zimbabwe, Robert Mugabe, is a practising Roman Catholic and a committed Marxist.

The Roman Catholic Church seeks to glorify terrorism and those who perpetrate it, and there is no more blatant example of this than in Ulster where they support Communist terrorists of the IRA and INLA. The head of the Irish Roman Catholic Church, Cardinal Tomas O'Faiach, persistently refused to condemn terrorism and to take action against his priests who conduct "military style" funerals for dead terrorists.

### Papal Bull

Why does this Church act in this way? In South Africa the reason is simple, South Africa is a country founded and developed by Protestants and had a constitution which was essentially Protestant in character, and that meant that as far as the R.C. Church is concerned South Africa is a heretical country. The R.C. Church seeks to undermine this country by infiltrating



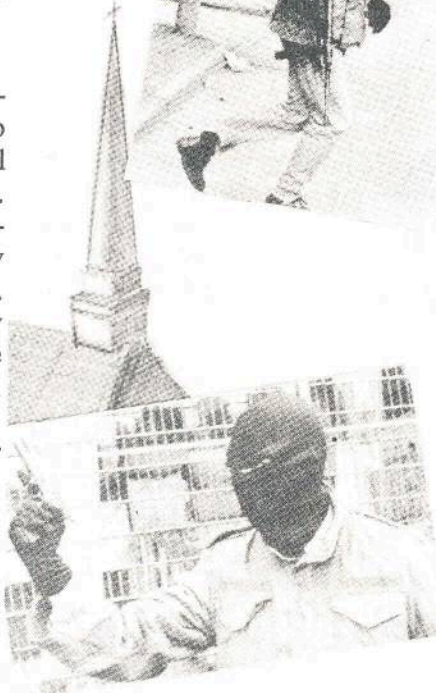
every facet of South African Society with a view to destroying it. The National Party Government of Mr. P.W. Botha has aided Romanism in South Africa by subsidising R.C. Schools. The SABC is also actively assisting the Cult of the Papacy in spite of N.G. Kerk opposition.

The other big danger for this country is Ecumenism. Bishop Hurley said at the close of the Bishops Conference on 3/2/83 that "I propose the formation of an interdenominational ecumenical movement to formulate a united Christian stand on issues such as forced population removals (sic) and resettlement." A very sinister organisation already exists in this country called Diakonia. It is run by an Irishman called Paddy Kearney, and seeks unity of the Churches and Races in this country.

Diakonia also regularly runs camps in which Blacks and Whites are forced to integrate and are politically and religiously indoctrinated.

### Serving the Devil

Diakonia receives funds from various sources, in-

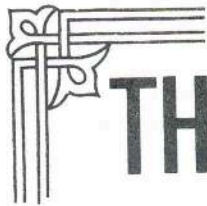


cluding Brot für die Welt and Misereor (Germany), Oxfam (U.K.), Development and Peace (Canada), and Trocaire (Ireland). When Hurley visited Ireland (his parents come from Skibbereen, Co Cork) and addressed a meeting of the Irish Ecumenical agency Trocaire, he and IRA supporting Cardinal O'Fiaich stood on the steps of the building housing the conference giving the Communist "clenched fist" salute.

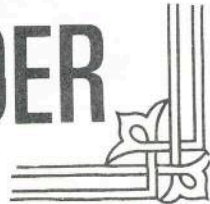
To coincide with Hurley's visit to Ireland the Anti-Apartheid movement in Ireland led by Dominican Priest Austin Flannery issued a special booklet entitled "Doctrine and Life" containing two documents attacking Apartheid. These were the so-called case against emigration to South Africa, as put by the S.A. Bishops Commission for justice and reconciliation in a letter to Polish Catholics, and the report on S.W.A. as referred to in the beginning of this article. So we have a situation existing whereby S.A. Catholic literature is being used to promote organisations such as the murderous SWAPO abroad.

*We must stand up now and say clearly and concisely an emphatic NO to the Roman Revolution in this country.*

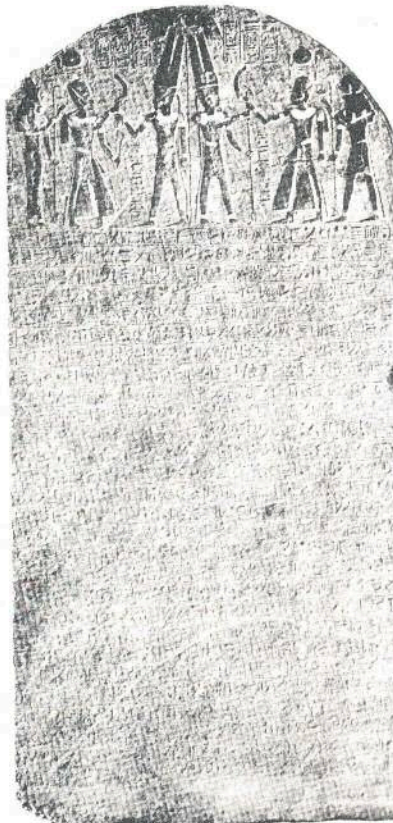
—Leon van Wyk



# THOUGHTS TO PONDER



by U.N. Owen

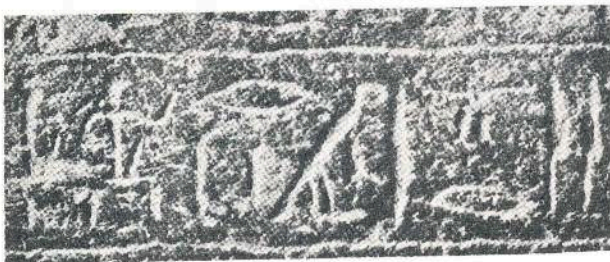


*Merneptah's Victory Slab*

*“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).

The several historical articles which have appeared in recent issues of *The Covenant Message* have prompted this writer to take another look at the secular evidence which is available in support of the Israel story as this nation emerged from bondage in Egypt and set out for Canaan. It is trusted that the various points which will be raised in this article will not be misunderstood by the reader but will, as in the case with this writer, present some illuminating questions over which to ponder and which will undoubtedly contribute to the rediscovery of the “faith once delivered to the saints”.

As an introduction, most readers of *The Covenant Message* will be familiar with the Code of Hammurabi – that large fragment of black diorite which was unearthed towards the end of December 1901, and which proved to be a copy of the Babylonian laws which were promulgated by Hammurabi who reigned from 2123 to 2080 B.C. The reason for introducing the Code of Hammurabi at this point is two-fold because, in the first instance, it gives substance and meaning to the statement recorded in Genesis 26:5 and secondly, it shows that in Abraham's day, writing as such was a common enough practice and one indulged in by the various monarchs who ruled over the several mid-eastern nations at that time (circa 2110 B.C.). At that period, Egypt was already an Empire of more than



*The only reference to 'Israel' in hieroglyphics*

*The Covenant Message*

considerable note and when one thinks of the civilisation which flourished on the banks of the Nile, one cannot imagine that the historians in that Empire lacked the Babylonian ability to record, not only laws, but the day to day events which, to future generations, would be seen as history.

Some 700 years before the Bible relates Abraham's visit to Egypt – a visit occasioned by drought and famine in Canaan – one finds that Egypt had already entered a period of considerable technological progress and today, some four thousand years later, one may still see the evidence of that technology in the weathered ruins of the pyramids which tell their own story. The techniques which were used to produce such monuments to the Egyptian civilisation were pioneered by the scientist-cum-architect Imhotep whom Djoser, the second Pharaoh of the Third Dynasty (circa 2700 B.C.) commissioned to build a royal tomb which would surpass all previous tombs. Using small stone blocks instead of the traditional bricks, Imhotep constructed a step-sided pyramid and a rectangular funerary temple, the like of which had never been seen before and although these structures were soon dwarfed by others, Imhotep's skill became a legend in ancient Egypt.

While much has been both said and written about the pyramids, the reason for introducing them here and in the context of our subject is soon told. The age of the Pharaohs has no such written narrative as Thucydides supplied for Greek history or that which Livy provided of that of Rome – the history of Egypt was written in tomb inscriptions, paintings on temple walls and poetry, prose and state records on preserved papyrus. There are, of course, exceptions and in considering one of these, one begins to come into the area which prompted the above title – Thoughts to Ponder.

Merneptah, whose reign according to the *Encyclopaedia Britannica* lasted from 1236 to 1223 B.C. and who, according to many Biblical scholars was the Pharaoh of the Exodus, had four commemorative texts carved on granite slabs on which a period of Egyptian history was perpetuated for future

generations to ponder over. In one of these texts, one may read of Merneptah's campaign in Canaan during which he ravaged Askelon, Gezer, Yoanam and Israel and while the first three are place names, it is patently obvious that that of "Israel" was a tribal appellation for until 1948 A.D. this was the meaning of the word. As far as is known, the record of the word "Israel" on Merneptah's victory stela is the first and only reference to Israel in Egyptian hieroglyphics which naturally makes one ponder the reason for the paucity of historical evidence concerning Israel's sojourn in the land of the Pharaoh. The Bible has much to say about Israel in Egypt and the detail of the history of the nation's stay is certainly not wanting in any respect and yet there is no reference in any Egyptian record to suggest that Israel was ever in the land and the only time, as has been mentioned above when the name of Israel is written in Egyptian hieroglyphics was when the Pharaoh ravaged Canaan and virtually destroyed the nation. Although there are several interpretations of Merneptah's account of his campaign, it is generally agreed that concerning Israel, Merneptah wrote: "Israel is desolate; his seed is not."

The Bible of course, has absolutely no reference to the campaign by the Egyptians during Merneptah's reign and in point of fact, if one attempts to place this Pharaoh's reign in the chronology of Israelitish history, one finds that as is suggested by many Biblical scholars he was the Pharaoh of the Exodus and could hardly have attacked and destroyed Israel in Canaan when in all probability, his campaign took place while Israel was still in Egypt.

#### **The Duration of Israel's Sojourn in Egypt**

Another point to ponder here is the reason for Israel's sojourn in Egypt after the famine had passed. As most people know, Jacob and his immediate family were drawn into Egypt because of the drought and famine in Canaan and as far as the scriptural record is concerned, this was the only reason for the then embryonic Israel family to be in

the land of the Pharaoh. According to Genesis 45:6, the Covenant family arrived in Egypt in the second year of the famine with five years still to go and yet when these were ended and the reason for the Egyptian sojourn concluded, the Bible has no record of any desire on the part of the Israelites to return to Canaan, the land promised to Abraham by the LORD. A further two centuries were to pass before Moses led Israel out of the land and again one wonders why Egyptian history has nothing to say about this period and why the Bible account appears to emphasise and re-emphasise in detail, the happenings in the land of the Pharaoh.

Now, in pondering these problems and trying to correlate the secular records with those in the Bible, one turns to the writing of such men as Sir W.M. Flinders Petrie whose book, *Egypt and Israel*, has the following suggestion which was based on the discrepancy between the Biblical account and secular records. Under the heading of: "Israel not all in Egypt", Petrie wrote: "The question as to whether the whole of the Israelites went into Egypt, and whether they all stayed there, is by no means clear. First there rises the question as to the supposed names Jacob-el and Joseph-el in the list of people and places in the Syrian conquests of Tahutmes III, nearly three centuries before the Exodus. It has been thought that these represented tribes who were later incorporated in Israel, and gave rise to the names in Israelite history, But, if these names are correctly read — which is disputed — they might well be names of divisions of Israelites who returned to their ancestral domains as soon as the famine was over. Similarly there is the great inscription of Merneptah, probably a few years before the Exodus, stating that in his Syrian war, 'the people of Israel is spoiled it has no corn' (or seed). This shows that some Israelites were then in Palestine. We also read that during the residence in Egypt, raids were made up into Palestine (1 Chron. 7:21). Another matter to note is that all the family sites were well known; whereas, if the whole people had been

absent for 430 years from Palestine, the memory of the positions would have died out. It seems, then, probable that some Israelites continued in Palestine during most, or all, of the time that the others were in Egypt."

Many of course, will reject this statement by Sir Flinders Petrie out of hand but if one examines the account in Genesis 46:26, 27 it will be seen that in both verses it speaks of those who "came into Egypt" — the wording being such that it *could* imply that there were those who did not accompany the family into the land of the Pharaoh. In support of Petrie's theory, plus the implication which may be derived from the account in Genesis, one finds that *rabbinical opinion* as recorded in *The Jewish Encyclopaedia* assumes a supporting role. Under the heading of "Exodus", it states: "... though the Israelites are nowhere named on the Egyptian monuments as sojourning in Egypt, the historical character of their own traditions on their stay in the country can not well be questioned. But it is probable that only a part of the twelve tribes, the Joseph group had pushed so far south while related clans (the Judah group) never left the Sinaitic peninsula."

As one looks at this account of rabbinical opinion plus further accounts which the rabbis drew from the secular sources of Manetho, Charemon and Lysimachus all of whom depict the Exodus as a military campaign, one cannot escape the impression that the rabbis were trying to create some popular delusion. With regard to their contention that the clans of Judah did not go into Egypt but remained in the Sinai Peninsula — this had a twofold purpose — the first supporting the claim by the aforementioned historians who wrote that the Israelites in Egypt were supported in the Exodus by kinsmen just across the Egyptian border with Sinai. (All three historians mentioned above wrote that the Israelites in Egypt were aided by kinsmen from outside the country although who these "kinsmen" were is not elucidated.) The second purpose served by rabbinical propaganda concerning the Judah clan's sojourn in

Sinai rather than in Egypt was designed to accommodate the obvious flaw in the Jewish masquerade as "Israel" when, in response to the statement by the Lord Jesus Christ: "And ye shall know the truth and the truth shall make you free", they said: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" The vast majority of Abraham's seed which derived their origin from the six sons of Keturah and Ishmael were, of course, never in bondage but the Covenant Isaac seed were very definitely in two bondages — that of Egypt and later, in the Assyrian and Babylonian captivities respectively.

However, when one correlates the various claims recorded in *The Jewish Encyclopaedia*, one finds certain discrepancies which emerge as blatant contradictions which make any sincere student wonder at the transparency of the propaganda. Under the heading of "Judah" and in contra-distinction to the bald facts recorded in the Bible, one finds rabbinical opinion stating that the eleven tribes voluntarily gave pre-eminence to the tribe of Judah although why such pre-eminence should be given to the fourth son born to Jacob is not told. It is stated — and this notwithstanding what is recorded elsewhere in the Encyclopaedia under the heading of "Exodus" — that when it came to the "Red Sea" crossing, all the tribes stood back allowing the tribe of Judah the honour of making the crossing first. Thus, when one looks at the claim of the rabbis for the tribe of Judah, it becomes blatantly clear that their main concern was the elevation of this tribe, although such elevation has very little support in the Biblical record.

To sum up the various points in this short article, some four hundred and eighty years before Solomon began to build the temple in Jerusalem, the record in the First Book of Kings asserts that the children of Israel began the Exodus which would lead them into the Promised Land. Four hundred and eighty years prior to the commencement of the building of the temple takes one back into the time when Merneptah who was the Pharaoh of the Exodus and who was the

only Pharaoh to ever have mentioned the name of "Israel" on his victory monument. However, his reference to Israel is a claim that he had desolated the people and virtually wiped them out — a feature which is impossible to reconcile with the Biblical account. Then too — although not commented on in this article — there was a later Egyptian inscription at the insistence of Rameses 3rd, Merneptah's successor, recounting the Egyptian response to an invasion by the Amorites, Philistines and Hittites, an invasion which was repulsed and which was followed by an Egyptian invasion of the land of those nations which ended, so the inscription claims, with a great Egyptian victory. This victory, so it is claimed, took place in 1190 B.C. when Israel was firmly established in Canaan and living under the administration of the Judges and yet there is no mention of the Egyptian invasion and victory in the Biblical account, nor in the Egyptian victory song, is there any reference to Israel — which certainly makes one wonder why?

One is of course familiar with the penalty which persons such as this writer incurs when they ask legitimate questions about the Biblical record — they are branded as sceptics, critics, unbelievers and in some instances, outright heretics. And yet all the branding in the world cannot and will not answer the points which in this brief article are given for readers to ponder over. Why, for instance, apart from the singular reference on the victory stela of Merneptah, is there no mention of Israel in the prodigiously recorded history of Egypt? Why is it that Biblical history differs from secular history when it comes to the early part of Israel's development? These are not questions of an agnostic — they are questions asked so that faith in the overall Plan of God may be strengthened — that the modern development of true Israel may better understand its past and face the future equipped with knowledge and faith and so fulfil the goal to which its creation and formation was aimed.

\*\*\* \*\*

# If Homer can nod, Why not a Bishop?

By Robin Hall

It can hardly have escaped the notice of most readers of the *Covenant Message*, especially those in South Africa, that over the past few months there has been an increasing number of articles and letters in the Press, talks and interviews on the Radio and Television, and wild trumpeting in other organs of twisted truth arguing the pros and cons, mostly the pros, that is, of what was described recently in a full-page advertisement in one of South Africa's major Sunday newspapers as "Apartheid — The Crime Against God".



**Bishop Tutu**

South African readers will know, and overseas readers will easily be able to surmise, that this plethora of polarised propaganda is the upshot of a statement made by Bishop Desmond Tutu, then Chairman of the South African Council of Churches and now Nobel Peace Prizewinner and Bishop-elect of Johannesburg, to the effect that if he could discover evidence in the Scriptures which supported Apartheid then he would burn his Bible. Mark that word "plethora"; the *Concise Oxford Dictionary* defines "plethora" as "a morbid condition marked by an excess of red corpuscles in the blood, an unhealthy repletion". It is difficult to avoid the

insinuation that the Bishop's appointment to what must be one of the most important Bishoprics in Southern Africa and the award to him of a prize of great prestige and value are part of his reward from a wider circle of conspirators in recognition of the statements and the stands he has made.

Now, it is with considerable circumspection that anyone should approach the task of pointing out the errors of another. "Judge not, that ye be not judged," runs Matthew 7:1. There is a salutary lesson in Matthew 18:23-35, for those who seek to expose the inadequacies of the arguments of opponents, where can be found the parable of the servant who owed ten thousand talents and who was owed one hundred pence. There is no doubt that if you haul a man up before the judges you lay yourself open to the most searching investigation, and your antagonist will have ample opportunity for attempting to clear his name by besmirching yours. Be that as it may, the man who detects an incorrect argument or statement in another has before him the choice of two evils; either to correct that statement and run the risk of being judged himself, or to leave be and allow his kin and countrymen to be misled by the incorrect statements.

In the present circumstance an eminently respectable churchman has uttered statements that conflict with a solid, provable principle, propounded by God Himself. Talk about making the Word of God of none effect by your tradition (Gr. *paradosis*, from *paradidomi* — to surrender, yield up, transmit. Tradition is scarcely the best word to be

used in this text.) More than that, this solid provable principle is now held up to execration as a "crime against God". One cannot allow so erroneous a statement to pass unchallenged. One must be true to God first and foremost. One cannot afford to have a divided loyalty in so important a matter. One cannot allow many of one's own kind, one's own kith and kin to be enticed away from their true destiny by a judgment based on so false a premise. The treason of a man who advocates the demise of his own kind and the consequent rise of another kind is extreme, that of a man who, knowing the right answers, remains silent while his own kind is being cast out is only marginally less so.

Let us, therefore, take another look at this whole question of Apartheid, in humility and obedience, prayerfully searching for God's Will and Purpose in the matter, and stating our conclusions in the matter without fear or favour. Let us put aside prejudice and self-seeking greed and examine what the Father has said to His people.

Prejudice must be put aside on both sides of the argument, of course. For the man who is against Apartheid it cannot be allowed that he can use as an argument the suggestion that if he can find evidence to support Apartheid in the Scriptures then he will burn his Bible; that is placing his loyalty to the anti-Apartheid camp above his loyalty to God. It is tantamount to saying that any authority in favour of Apartheid is automatically wrong no matter how reliable that authority may be — and he will not listen. Readers may recall the true story,

*The Covenant Message*

related before in the *Covenant Message* of a Bishop, not, incidentally, the same one that has already been mentioned above, who, in a discussion on the merits of mixing the races in schools, stated that his total loyalty was to the Church. When taxed with the fact that his total loyalty should be to God, he had nothing to say.

For the man who is in favour of Apartheid, prejudice also has no place in the argument. To be against integration simply because you don't like mixing with "kaffirs" is placing the wrong emphasis in the wrong place, and is hardly likely to convince anyone of the rightness of your cause. As with the anti-Apartheid group, your first and foremost loyalty must be to God.

The battle-line between the two sides must be drawn strictly in accordance with God's Word. The Word must be the vital, essential prop and stay of our argument. It is the task of all of us to ascertain, enunciate and practise the principles that God has put forward. "What does God require of us?" is the touchstone of all our actions, decisions and arguments. The cry "how do men interpret the urgings of the holy spirit?" is not going to help the argument. Amos 3:7 "Surely the Lord God will do nothing, but He revealeth his secret unto His servants the prophets." John 5:44 "How can ye believe which receive honour of another, and seek not the honour that cometh from God only."

It is important to emphasise this aspect because the arguments that the anti-Apartheid debaters use to a large extent depend on such points. You must have seen the statements, particularly in "Letters to the Editor" of your favourite rag.

"How can," they say, "how can So-and-so, in his letter of such-and-such a date, call himself a Christian if he advocates separation of the races." "How can," they say, "how can South Africa call itself a Christian nation if the country has legalised Apartheid, oppresses its Blacks, does not accord all its inhabi-



#### Anti-Apartheid Demonstrators

tants the vote." If you are not tuned to God's wavelength, if you are not sufficiently perspicacious to recognise the "traditions of men" side of this argument then you will have trouble countering it.

We will come to the counter in due course, but for the time being we must be convinced that the argument, on whether or not Apartheid (that is the legal separation of the races) is in accordance with the Word of God, is conducted in terms of the Will of God as expressed to His people.

The Will of God as expressed to His people. Rest assured that God does have a People to speak to and He does speak to them. "Give ear, O my people," (Ps. 78:1), "but made His own people to go forth," (Ps. 78:52), "He chose David... to feed Jacob his people, and Israel his inheritance" (Ps. 78:70-71). "For He said, surely they are my people" (Is. 63:8), "Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country" (Zech. 8:7). A short glance at any Concordance,

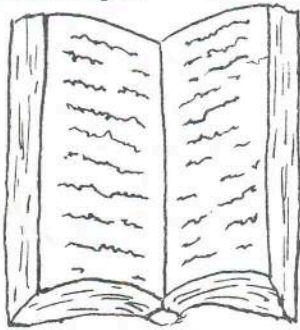
a quick dip into any version of the Bible, will convince any sceptic — another well-chosen word — that God does speak to His people and that he does have a people to speak to. The New Testament as well: "I am not sent but unto the lost sheep of the House of Israel" (Matt. 15:24).

Many of the anti-Apartheid school do not accept that God has a particular people and that He does communicate with them. Once again, unless you are forewarned and forearmed against this insidious theme, you are liable to be in trouble when it crops up.

Remember, all the time, that it is God's Word that must guide us, not any precept of man. It is not what man says that we should obey, but what God says. If you are going to reject the Words of God the Father, and those of Our Lord Jesus Christ, and instead follow those of mere man, particularly that one man who, in contrast to God's Own words and Word, maintained and still maintains through his followers and parrots that there is no distinction in God's Eyes between His people and other nations who are not afforded that dignity and responsibility, then you have no right to say that you follow Christ. Call yourself a "Universalist" if you will, or a "Pauline" if you must, or anything else you like, but do not call yourself a Christian. Those who know the Bible history of Israel will understand the important distinction between the chosen nation and the non-chosen ones. Israel was given the Laws and charged with the responsibility of keeping them and hence proving an example and a blessing to the other nations. The other nations were not given the Laws or the responsibility, and hence,

incidentally, are not liable to sin — which is transgression of the Law.

The question of whether God is speaking to you, as an individual member of the Anglo-Saxon and kindred nations, when He speaks of or to the Israelites, is a matter between yourself and your intellect (not your emotion) and is only relevant to this discussion in passing. So, too, with the position of the people (?) known as the Jews, who they were, who they are, and at what stage and with what purpose they arrived on the scene. They have been dealt with in the past, and they will doubtless be dealt with again in the future, but it is certain, to anyone else except a Jew, that they have no grounds, legal or moral, for regarding themselves or for being regarded as the Chosen People.



## us/for Apartheid

Before putting forward the Scriptural arguments in favour of Apartheid, it will be a useful exercise to note down the salient features of the argument against Apartheid. For various reasons this is not going to be an exhaustive list, but the main arguments appear to rest on the parallel ideas of the brotherhood of man and the requirement to love one's neighbour. While both of these ideas can be

attributed to a misunderstanding of the Gospels the main stream of each stems from the Epistles of Paul. It is well known that the debater who attempts to correct a misreading of the Gospels or draw credibility away from Paul is confronted with a veritable stream of abuse. It must be remembered all the time, however, as has been stated above, that it is not the opinions of men nor the interpretations they place upon the Word that can be used in argument. Emotional reaction, majority vote, cries of heresy, calls for ostracism will carry no weight. It might be added that full-page spread advertisements, which are an incitement to uncritical analysis, and threats to burn Bibles, which are calculated to subvert rational argument by the arousal of strong feelings should be treated with the contempt they deserve.

The brotherhood of man is a Pauline idea, supported by exegesis from the Pauline Epistles, and a critical analysis of the Gospels, in conjunction with the Old Testament, shows that the theory does not hold water. As will be shown later the concentration of Christ's words and God's Word is directed towards one nation, to the virtual exclusion of all others. This exclusion can only be confused with brotherhood by those who, for their own purposes, allow themselves to be misled by inaccurate translations and interpretations, or who deliberately ignore the tenets of Holy Writ.

In like manner, articles explaining the attitudes one should take towards one's neighbour, and articles demonstrating how careful one needs to be in deciding who one's neighbour is, have been given in many issues over the years. Certainly, regular readers of the *Covenant Message*, and its companion services,

should not need to have these ideas reiterated.

It is sufficient to summarise by saying that "neighbour" does not mean that "all men" are brothers, any more than "love" means smiling at everyone and saying "have a nice day".

You will understand, perspicacious reader, that you run a risk in putting forward these counters to the anti-Apartheid argument. Take note of our Lord's instruction in Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Put into modern day argument, this means that any attack you may make on the anti-Apartheid position results in a vicious and scurrilous retaliation of the pattern mentioned above.

A fundamental part of the argument in favour of Apartheid is the clear and decisive fact that there exists a people whom God selected from amongst the other inhabitants of the world. God made these people, gave them a system of government, a constitutional code, gave them a purpose, established covenants with them and with their descendants, and promised, amongst other things, that their nation would not pass away whilst the sun and the moon still ran their courses (Jer. 31: 35-36). Under certain circumstances, which did come to pass, they might lose the knowledge of their heritage, their purpose, their constitution, their name, but they would not pass away, they would not lose their national entity, even though they might not know who they were.



*The Covenant Message*

It is an empty argument to propose that our Lord Jesus Christ altered this fact of selection of one people, which must be one of the clearest and most thoroughly documented in the Scriptures. It is surely not possible to conceive that our Lord and our Father can have given conflicting instructions. If the Lord Jesus Christ has said "the Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise," (John 5:19), and "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which sent me," (John 5:30), and if God the Father has said "I am the Lord your God which have separated you from other people . . . and ye shall be holy unto me, for I . . . have severed you from other people, that you should be mine," (Lev. 20:24-26), and "ye are the children of the Lord your God . . . for thou art an holy people unto the Lord your God, and the Lord hath chosen thee to be a peculiar people unto Himself," (Deut. 14:1-2), and our Lord underscores these unequivocal statements with "I am not sent but unto the lost sheep of the House of Israel," (Matt. 15:24), then there can only be one interpretation.

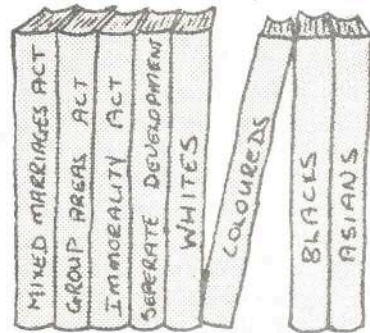
It does not matter if you do not like that conclusion. It does not matter if you do not think He was correct to have made the selection. It does not matter if you think He selected the wrong group. It does not matter if you were not selected. It does not matter if you think you ought to have been selected. It does not matter if you dispute His grounds or criteria for selection. It does not matter if

you dispute the selection itself. The fact remains that God DID, in His Wisdom, SELECT ONE NATION FROM AMONGST ALL OTHERS.

It is unnecessary, for the purposes of this article, to identify the one nation which God selected. It makes no difference who the people that God chose are, were, what happened to them, where they are now, what will happen to them in the future. One nation, one people, one race, refer to them in whatever manner you please, one group was chosen by God and all other groups were rejected. The belief of the Federation of the Covenant People is that the chosen group were the forebears of the modern Anglo-Saxon-Celtic and kindred peoples, now scattered, in accordance with God's Word, in many quarters of the world. While other people may not like this belief, you do not often find arguments against it, emotional reaction, yes, popular opinion, yes, but solid rational argument, no.

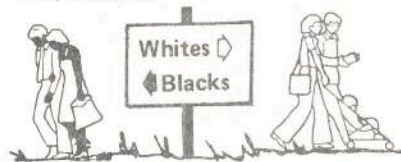
The contrast between selection and rejection should not arouse any feelings of superiority in the breasts of those who were chosen. God did not choose the one nation because of its righteousness, although Abraham was described as the friend of God and did obey His commands. God did not choose His people because of their wealth, or their numbers, their homeland, their strength or endurance, their speed, their understanding or their language. If you think that you are a member of that chosen nation, gentle reader, take a good long look at yourself and see if *you* can find any reason why God should have chosen *your* nation. *Your* nation is disobedient, recalcitrant, unheeding,

unrighteous, greedy, disrespectful, disloyal, sulky, perverted, perverse, stupid, irresponsible, deaf, dumb, blind, halt, lame, and in the prison of darkness, amongst many other failings. The only redeeming feature which the nation possesses is the fact that God *did* choose it; and in view of the disgraceful and disastrous way in which *you* live up to God's expectations, this feature can hardly be taken as cause for self-congratulation.



The Apartheid Collection Vol. 1-8

So, whatever else you may do, do not approach the argument of Apartheid with any idea that you are superior to any other nation. You have no grounds for saying, with the Pharisee of Luke 18:11 "God, I thank thee that I am not as other men are," but rather say, with the publican of Luke 18:13, "God be merciful unto me, a sinner."



While selection, that is initial separation, is one aspect of Apartheid, continued separation, that is the prohibition of integration is just as important, if not more so. To appreciate fully the force of the references quoted below it is necessary to absorb the basic meanings of some of the Hebrew words. These are

numbered and are referred to by number in the text.

- (i) *bâdal* (pronounced baw-dal). Divide. To separate, distinguish, differ, select, sever.
- (ii) *qâdôsh* (pronounced kaw-doshe). From *qâdash* (pronounced kaw-dash) – to be (make, pronounce) clean. Sacred.
- (iii) *bâchar* (pronounced baw-kar). Try. Associated with *bâchan* – to test assay, as of metals. (Not ‘try’ in the sense of ‘attempt’, but ‘try’ in the sense of ‘test’.)
- (iv) *c’gullâh* (pronounced seg-ool-law). To shut up. Hence wealth (as being closely shut up). Jewel, (treasure), peculiar, good special.
- (v) *pâlâh* (pronounced paw-law). Distinguish. to put a difference between, show marvelous, separate, set apart, sever, make wonderful.
- (vi) *shâchath* (pronounced shaw-khath). Decay, ruin. Batter, cast off, corrupt, destroy, lose, mar, perish, spill, spoiler, waste.

Here is a selection of quotations showing how God has instructed His people, not only that they are chosen, but also that they should keep themselves apart from other nations and their influences.

*Leviticus 20:24-26*: “... I am the Lord your God, which have separated (i) you from other

people... and ye shall be holy (ii) unto me, for I have... severed (i) you from other people.”

*Deuteronomy 14:1-2*: “Ye are the children of the Lord your God... for thou art an holy (ii) people unto the Lord thy God, and the Lord hath chosen (iii) thee to be a peculiar (iv) people unto Himself.”

*Deuteronomy 7:6*: “For thou art an holy (ii) people unto the Lord thy God: The Lord thy God hath chosen (iii) thee to be a special (iv) people unto Himself, above all the people that are upon the face of the earth.”

*Exodus 34:11-16*: “Observe thou that which I command thee this day... take heed to thyself... lest thou make a covenant with the inhabitants of the land... and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.”

*Deuteronomy 7:1-3*: “When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee... thou shalt make no covenant with them... neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.”

*Joshua 23:2-13*: “And Joshua called for all Israel... and said unto them... be ye therefore very courageous to keep and do all that is written in the book of the law of Moses... that ye come not among these nations that remain among you... else if ye do in any wise go back, and

cleave unto the remnant of these nations, and shall make marriages with them, and go in unto them, and they to you... know for a certainty that... they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes...”

*Deuteronomy 28:15-32*: “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God... thy sons and thy daughters shall be given unto another people...”

*Judges 3:5-8*: “And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods, and the children of Israel did evil in the sight of the Lord their God... and therefore the anger of the Lord was hot against Israel...”

The surface has been but scratched. Other references that emphasise the “set apart-ness” – the Apartheid – of Israel, and the most pressing need for them to maintain that separation, particularly in marriage – casual affairs not being permitted even amongst members of the same nation – can be found as follows:

1 Kings 8:22	Ezra 9:12
Ezra 10:11	Ezra 10:30
Neh. 9:12	Neh. 10:28
Neh. 13:3	Ps. 33:12
Ps. 47:4	Ps. 89:3
Ps. 105:6	Ps. 105:43
Is. 14:1	Is. 41:8

Is. 43:21

Is. 44:1-2

Is. 45:4

Is. 48:10<sup>b</sup>

A passage to be noted particularly is Deuteronomy 23:2 "a bastard shall not enter into the congregation of the Lord." This verse was quoted recently in a letter to The Editor of a local newspaper and in a reply the writer was castigated for daring to suggest that those of mixed blood should be barred from the church. The word "bastard" is translated from the Hebrew *mamzér* (pronounced mam-zare) which comes from an unused root meaning "to alienate" and should be translated as "mongrel". Strong, in his Concordance, suffers from the delusion that the Jews are Israel, and in his explanation of the word indicates that it means "born of a Jewish father and a heathen mother". This is, of course, wrong, but the sense of the word as "born of mixed race, that is, Israelite on one side and non-Israelite on the other" is acceptable. The word "congregation" is misleading. Hebrew *qāhāl* has a far wider connotation than "a church congregation". It means "assemblage", that is "assembly", "company", or "multitude", as well as "congregation". The Greek Septuagint equivalent is *ekklesia* which although it has been taken to mean "the Church" actually means "the called-out ones" the correct epithet for "the body of Israel". The full translation of the verse is thus "the one of mixed breed shall not be in (go' or 'come' in a wide variety of applications) the assembled body of the called-out ones." A study of the Hebrew, and the Greek of the Septuagint, makes it quite clear that true Israel is

here 'refined' is Heb. *tsāraph* — fuse as of a metal.

not supposed to have mixed-breeds around.



### Without Apartheid — The Result!

Criticism is sometimes levelled at the pro-Apartheid camp for only drawing its arguments from the Old Testament. This is a facetious criticism, and is scarcely worthy of the attention of the serious debater, being about as water-tight as an old and rusty sieve. For one thing, if there hadn't been an Old Testament there would not have been a New Testament. For another, as has already been said above, "the Son can do nothing of himself, but what he seeth the

Father do: for what things soever He doeth, these also doeth the Son likewise," (John 5:19) and "I seek not mine own will, but the will of the Father which sent me" (John 5:30). Anything that God has said in the Old Testament must surely be confirmed in the New. The Son and the Father cannot present opposing instructions.

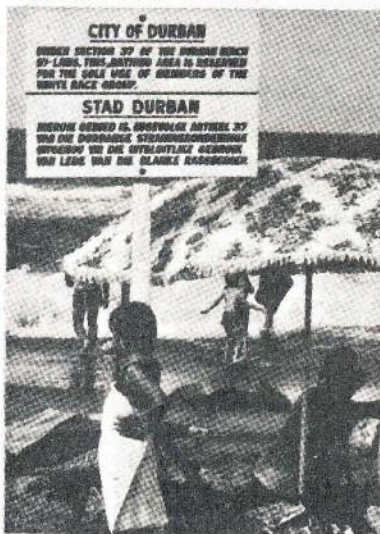
Our Lord, in Matthew 12:18, quotes Isaiah "behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased." The version of Isaiah, in his 41:8, is "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend." In the New Testament text "chosen" is Gr. *eklegomai* — to select, from *eks* — from or out of (in place or time) and *lego* — to "lay" forth, to call: *eklegomai* is the derivation of *ekklesia* — the body of the called-out ones — noted above. Again, Matthew 25:32 "and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "Separate" is Gr. *aphoridzo* — to set off by boundaries, to exclude. Mark 13:20, "and except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." "Elect's" is Gr. *eklectos* — again from *eklegomai* — those called-out, and "chosen" is *eklegomai*. Revelation 17:14 "... and they that are with him are called, and chosen, and faithful." "Called" is Gr. *kleetos* — invited — from *kaleo* — to call, "chosen" is Gr. *eklegomai*, and "faithful" is Gr. *pistos* — trustworthy.

One of the most telling verses in the New Testament in favour of Apartheid is Matthew

15:24, which has already been quoted above, "I am not sent but unto the lost sheep of the House of Israel." Perhaps it is not surprising that this one verse is the most ignored or misinterpreted of all. But it cannot be ignored, except at the risk of altering Holy Writ, and it cannot be misinterpreted, except at the risk of doing violence to one's critical and analytic abilities. It is only possible to interpret this statement in one way. God has chosen one people, Israel; through their disobedience to the Law, which was given only to them, and their rejection of their responsibility, which was also given only to them, they had been "put away in punishment", which is the true meaning of the Greek word *apollumi*, translated in the verse as "lost"; Christ, who could only fulfil the Father's will, was sent only to these people, the lost sheep of the House of Israel, "sheep" as they have so often been called in the Old Testament; the House of Israel, recognising the principles which Christ put forward, throwing back to their heritage, would eventually return to God's fold and re-engage themselves to the task set them by God originally. That the last two parts of the above statement remain unfulfilled is scarcely God's fault — He after all, has tried hard enough.

The forces arrayed against the pro-Apartheid principle are formidable. Formidable not so much in quality of argument, but in quantity. They have vast resources of finance and man-power. They have on call large amounts of money and skilled dialecticians which can be rushed to any threatened position to swamp any infiltration that does not further their ideals. They also have a gullible and uncritical audience made

more malleable by their *penchant* for pleasure, sex and noise which is easily moulded to parrot their views and to act as a "public opinion" sounding board to help in making the counter-arguments appear ridiculous and unpopular. As a British sailor once said of the American Navy, "they are not great sailors, there's just a hell of a lot of them." The arguments the anti-Apartheid protagonists produce are not sound, they are not valid, they are not, in truth, even clearly explained and put forward. To ask "how can you call yourself a Christian if you believe so-and-so" is not an argument, it is a ridiculing piece of abuse, it is the attempt to pre-empt an incorrect and unstudied definition of the term "Christian", it is the use of a slogan or *cliche* to induce you, who have one idea, to give up that idea in favour of an idea that another person holds. The best counter to the technique is to call for a definition of the word "Christian", and to ensure that the definition conforms with the Word of God.



Apartheid on a South African beach

The trouble with the anti-Apartheid side is that their judgment is based on the views

of Man in all that they would do, Man, that is, in the words of the political scientist Benedict Spinoza, as a "social animal". This means that all their statements are made in terms of man's ethics on equality, fair-play, distribution, power, politics, economics, or any other point you care to consider. There are pro-Apartheid supporters who discount God from their arguments, but the view of the Federation of the Covenant People, as well as having been expressed in this article, relied on God, who has said "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. 55:6-9). God does not consider Man's views on the above topics, nor does He expect His people to make judgments in those terms. He is concerned, and His people should be concerned, with His thoughts, His ways, His judgments, His people; and the traditions of men, including the present war against Apartheid, and its advocates should be cast out into the draught.

Apartheid is right, it is Godly, it is Scripturally valid. Integration is wrong, it is of the traditions of men, and cannot be justified from Bible sources.

The Bishop should burn his Bible as soon as he can find a flame.

\*\*\* \*\*

*The Covenant Message*

## HEADING WILL COME LATER

Alfred Lord Tennyson, English poet laureate, in 1830 took a ride on the newly built railroad running from Liverpool to Manchester. Disappointed in love, he seemed to find some consolation in the clattering cadence of the wheels clanging against the rails. Inspired by thoughts of mechanical progress and dreaming of a future world federation in which love might reign above all baser emotions, he began writing. He called the resulting poem "Locksley Hall". Some of the lines read:

Men my brothers, men the workers, ever  
reaping something new:  
That which they have done but earnest of  
the things that they shall do:  
For I dipt into the future, far as human  
eye could see,  
Saw the Vision of the world, and all the  
wonders that could be.  
Saw the heavens fill with commerce,  
argosies of magic sails,  
Pilots of the purple twilight, dropping  
down with costly bales:  
Heard the heavens fill with shouting, and  
there rain'd a ghastly dew  
From the nations' navies grappling in the  
central blue . . .  
Till war drum throbb'd no longer and the  
battle flags were furled  
In the Parliament of Man, the Federation  
of the World.

Tennyson was far from the first to dream of a one world government, or what Sir Thomas Moore had called Utopia. Plato's *Republic* is said to have been the first to be written of an ideal society in which philosopher-kings would rule under a perfect constitution . . . "and those who have shown themselves best in philosophy and war are to be their kings." Thus was started a long series of utopias that have exercised the minds of dreamers, do-gooders, philosophers, humanists and communists. Said H. Van Riessen, Dutch philosopher in his

book *The Society of the Future*:

"The argument of the 'Republic' boils down to the contention that an ideal just communal life can be corrected simply by permitting the state to *organise society* in terms of its *own conception of justice*. This is the key to Plato's reasoning; it is the basis of all utopias, including present day socialistic proposals. Sin in society is to be overcome, paradise regained, an ideal state established, simply by employing *human power*, in the *central organisation of society*. Life is not to be redeemed by the Messiah, but by man!"

Inspired by Plato, Sir Thomas Moore wrote his *Utopia* in 1516. A century later, Sir Francis Bacon wrote the *New Atlantis*. Another century later Saint Simon based his utopia on a kind of socialistic Christianity. Fourier dreamed of his world of phalanxes of communities of 1600, waited in vain for a millionaire who would bring his scheme into practice. The Englishman Owen organised socialistic communities in England and the United States. The name "socialist" was first applied to his followers in 1827. The name became more popular under the utopian schemes of Karl Marx. On the eve of the 20th century, Edward Bellamy wrote *Looking Backward*, another utopia which became a best seller, with a quick sale of a million copies. He dreamed of a perfected Boston in a new world society that, by the year 2000 had banished all war, class-struggle, competition, money, wages, crises, burden of taxation, political parties, politicians, prisons, and all worries; a perfect man-made paradise supposedly approved of by Bellamy's concept of God. In this 20th century came Huxley's *Brave New World*, Orwell's *1984*, and a host of schemes for the creation of Tennyson's Parliament of Man, and a Federation of the World. The League of Nations was such a plan; as is the United Nations. Other utopian dreamers have written World Constitutions. One of the most revolutionary groups produced a series of maps dividing the world into sections each occupied by foreign military armies; the U.S. being controlled by troops from Russia and China. One of the most

promising was the work of a "Committee to Frame a World Constitution", chaired by Robert Hutchins, then Chancellor of the Rockefeller-financed University of Chicago. Also associated with the effort was Rexford Guy Tugwell, who later wrote the controversial Constitution for the New States of America.

The latest effort in the direction of framing a World Constitution and creating a World Parliament to govern the globe, is the work of the "World Constitution and Parliament Association" headquartered at 1480 Hoyt Street, Suite 31, Lakewood, Colorado. A world constitution was adopted at its first meeting, held at Brighton, England in September, 1982. The leaders do not consider the world constitution finalised, are asking delegates to submit amendments and suggestions at future meetings. The next is to be held in New Delhi, India, March 15-20, 1985, provided conditions have settled down so that a meeting of delegates from 40 different nations can attend without interference. Seven such yearly meetings are scheduled before the work is completed. The "Diagram of World Government" which the group proposes is reproduced from the publication *Design and Action for a New World*. But the association is not waiting for ratification of its world constitution. At its first meeting in September 1982, five major bills were "enacted into world law". There is the "Bill to Outlaw Nuclear Weapons and Other Weapons of Mass Destruction and to Create a World Disarmament Agency". The second bill would "Inaugurate a World Economic Development Organisation to achieve a New World Economic Order," the same plan that is being promoted by UNESCO and Willy Brandt, leader of the Socialist International. A third bill is somewhat similar to the UN's Seabed Treaty, calls for "the Ownership, Administration and Development of the Oceans and Seabeds of Earth as the Common Heritage of the People of Earth". A fourth bill echoes the work of Armand Hammer in creating a "Graduate School of World Problems, as part of a World University System". And finally there is the bill to establish "Pro-

visional District World Courts, to provide avenues for the adjudication and enforcement of world legislation". This "Graduate School of World Problems" is an affiliate of UNESCO, was to open last month in the vicinity of Denver, with tax exemption and as an autonomous division of the International Association of Educators for World Peace. Chancellor of the school is Dr. Charles Mercieca, native of Malta, who is "proficient in 7 languages, has lectured in 56 countries of 5 continents, has organised several international conferences on peace and education, and has served as director of several UNESCO seminars."

The ongoing project of the World Parliament Association has to do with the creation of "Earth Rescue Corps." These are to be well financed, made up of teams who will travel to all the countries of the world, work as lobbyists in urging governments to ratify the five bills, to "concentrate within countries on obtaining ratification and action to implement world legislation by communities, states, universities, corporations, organisations, other public and private agencies and individuals". Members of the Earth Rescue Teams will be paid "on the average basis of about \$15 000 per team member for two month periods, to include travel, hotels, lodging, meals and reasonable salary". For this activity they say they need about \$20 million, not tax deductible. Just who supplies such amounts for the creation of a world government is not indicated. "Each Corps member must become well informed ... because the Earth Rescue Corps is, in fact, a worldwide political lobbying organisation."

Nearly 200 listed officers, directors and sponsors of this crusade to establish a One World Government are from some 40 different countries, each of which boasts a president for that country. A few of the officers and directors include Philip Isely, U.S.A., Secretary General; Margaret Isely, Treasurer; Reinhart Ruge, Mexico, Global Co-President; and A.B. Patel, India, Global Co-President. Vice Presidents include Gordon Bryant, Australia; Ibrahim Elias, Sudanese banker; Loan Evans, English M.P.; ♦

Gerhard Havel, West Germany; Syed M. Husain, Bangladesh; Ahmed Jaffer, Pakistan; Ram Niwas Mirdha, India; Rev. Toshio Miyake, Japan; Chief Adenirian Ogunsanya, Nigeria; and Helen Tucker, Canada. American directors and/or sponsors include Dr. Lucille Green, President World Citizens Assembly; Ramsey Clark, former U.S. Attorney General; Everett Clinchy, President National Conference of Christians and Jews; Homer Ferguson, former U.S. Senator; Dr. Louis Hacker, Columbia University; Dr. Fritz Lipman, Nobel Prize winner; Dr. Linus Pauling, Nobel Laureate, Lenin Prize 1970; Dr. John Wallace, Sec. Gen. Experiment in International Living; and Cynthia Wedel, former President World Council of Churches, and Chairman National Council Organisations for Children and Youth. This list of officers, directors and sponsors of the World Constitution and Parliament Association also is interspersed with officials from the USSR and Satellite countries.

Like the other authors of other World Constitutions that have preceded them, there is no likelihood that this presently proposed World Constitution will ever be ratified on the author's terms. The Power Brokers who finance and therefore control all such serious efforts toward a New World Order have other ideas about how their "World Community" is to be organised. However, those five "World Laws" which this Provisional World Parliament is promoting – especially the New World Economic Order – fit nicely into the master plans of the master planners. And the scheme for having a "worldwide political lobbying organisation" with its Earth Rescue Corps members travelling through the continents promoting those five "World Laws" in "communities, states, universities, corporations, organisations, and other public and private agencies" fits precisely into the programme for conditioning the people of the world for acceptance of the New International Economic Order which is a prime goal of the Power Brokers. ▲

\*\*\* \*\*



**A FUND  
of KNOWLEDGE  
is available to you.**

**So support the**

**COVENANT  
RESEARCH  
FUND**

**to help us help you.**

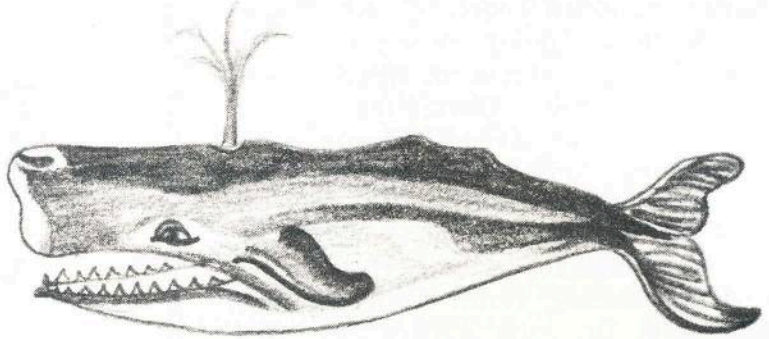
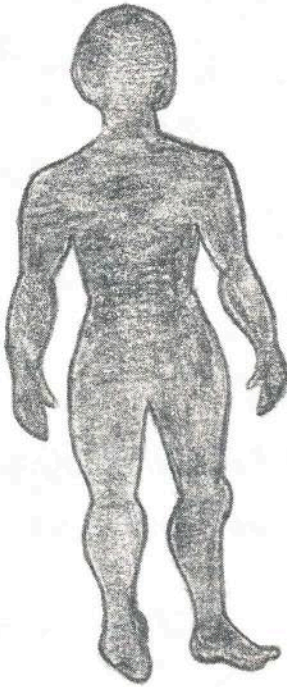
NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

AMOUNT: \_\_\_\_\_

Write to ; F.O.C.P. P.O. Box 830,  
Honeydew, 2040 S.A.

# Concerning the Story of Jonah..



*From the pen of M. Stevens*

*"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth"*  
(Matt. 12:38-40).



Apart from the fact that this is the first of two similar accounts in Matthew's Gospel – of which more later – one could be forgiven for raising a questioning eyebrow at the Lord's choice of a "sign" with which to answer the scribes and the Pharisees. For instance, He could have pointed to the raising of Jairus' daughter (Luke 8:51-56). He could have indicated the healing of the blind (Matt. 9:27-30). He could have reminded them of the feeding of the five thousand with 2 fishes and 5 loaves of bread (Matt. 14:15-21) – and yet, ignoring

all these signs, the Lord pointed to the story of Jonah as the one and only sign which He was prepared to give to the scribes and Pharisees. This being so, it would serve at this point of our legitimate enquiry, to consider the Biblical account of the story of Jonah.

As recorded in Jonah 1:2, Jonah's commission was : "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" – and as the story continues, one finds that he – Jonah – was loath to obey the LORD and instead went and took a boat at Joppa which was bound for Tarshish. While at sea, a great storm overtook the vessel and everyone on board began to pray to their respective gods except for Jonah who, so the story relates, fell asleep which immediately drew attention to him. "And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah." Jonah's reaction to all this was: "Take me up, and cast me forth."

into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you."

Now, since Jonah was selflessly offering himself as a "vicarious" sacrifice, there was no need to strangle him before throwing him into the sea and so he was taken ALIVE and cast into the sea and subsequently swallowed by a "great fish". It is at this point that the Lord's supposed reference to the "sign of Jonas" becomes most intriguing for as all will surely know, the reference to Jonah in the belly of the whale for three days and three nights was intended to foreshadow the Lord's interment in the earth for the same period. However, as one reads the Book of Jonah, it is patently obvious that Jonah was ALIVE when he was swallowed by the great fish and he was still ALIVE when he "...prayed unto the LORD his God out of the fish's belly" (Jonah 2:1) and he was ALIVE during the three days and three nights while he was in the fish's belly and he was ALIVE when he was finally spewed out on dry land.

The fact that Jonah was alive from the moment that he was thrown into the sea until, three days later he was spewed out on to dry land, surely makes one wonder that the Lord Jesus Christ could have used this story as the ONLY SIGN to be given to the scribes and Pharisees. As the later accounts in the Gospels relate, the Lord was in the grave for three days and three nights — having been murdered by the Jews — and yet when one looks again at the story of Jonah, nowhere is it stated that he died and was resurrected. There must be some explanation for this discrepancy — hence this legitimate enquiry.

As was stated at the beginning of this short enquiry, there are two similar accounts of the "Jonah-sign" story in Matthew's Gospel and it would serve to make a comparison of these here. The first account reads: "Then certain of the scribes and the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and yet no sign shall be given to it, but the sign of

Jonas the prophet" (Matt. 12:38,39). The second account is found in Matthew 16:1-4 and which reads: "The Pharisees also the Sadducees came, and tempting desired him that *he would shew them a sign from heaven*. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed."

In comparing Matthew 12:38-40 with Matthew 16:1-4 it must be admitted that the passages are almost identical with the reply of the Lord too being quite identical in both passages. However, as one analyses the differences, it will be seen that in the second account i.e. Matthew 16, the Sadducees have been substituted for the "scribes" and that they demanded of the Lord that He should show them a sign from "heaven" whereas in the first account, they demanded a sign from Him. In the second account one finds the intrusive and at first, seemingly irrelevant account which draws attention to the signs in the weather — a passage not found in the earlier — which is then concluded with the statement by the Lord that while they could forecast the weather through the prevalent signs, they could not understand the signs of the times which were even more obvious than those pertaining to the weather.

As one looks again at the two accounts in Matthew's Gospel, one is more or less frustrated because nowhere is this matter of the "sign" elucidated. One is merely given to understand that in the one account, the scribes and the Pharisees asked for a sign from the Lord — but in what context is not recorded. In the other account, the Sadducees and the Pharisees asked that the Lord give them a sign from heaven — and once again the context in which the sign was desired is not given. While it may be suggested that the sign was related to His

Messiahship and that the Jews wanted a sign which could confirm that He was indeed the Messiah – but as there is no suggestion that so important a subject was context behind the question, one must leave Matthew's two accounts in abeyance and consider how the other Gospel writers deal with the subject.

The Gospel written by John is totally silent on the subject and, being the last of the written accounts in the Life of the Lord, one must conclude that the Apostle was either ignorant of the substance of the story or, as with Mark and Luke found the original account so confusing that he decided to omit it altogether. Luke, who in his opening preamble admits that his writing was not original but a compilation of the evidence of others, had access, no doubt to Matthew's account and finding ambiguity in the two accounts, censored the story and rendered it in the following manner leaving out all reference to Jonah's three-day experience in the belly of the big fish. "And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation" (Luke 11:29-30).

Mark's Gospel, which many hold as the original or first Gospel to be written, although this has been contested by modern scholarship, deals with the Jonah story in a most remarkable way – he ignores it completely. "And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side" (Mark 8:11-13). Thus then one is left with more than a little doubt as to the authenticity or otherwise of this account.

Matthew's Gospel – which is the main source of the "sign of Jonah" story – was originally written in either Hebrew or Aramaic – the theologians are divided on this

account – and although the early historians are unanimous on this, none, neither Papias, Irenaeus, Pantaeus, Origen, Eusebius, Epiphanius or Jerome claimed to have seen the original which Matthew wrote. While Origen wrote: "As I have learnt by tradition concerning the four Gospels, which alone are received without dispute by the Church of God under heaven: the first was written by St. Matthew, once tax-gatherer, afterwards an apostle of Jesus Christ, who published for the benefit of the Jewish converts, composed in the Hebrew language..." – while Origen stated that the Apostle Matthew wrote the Gospel, it is most significant that nowhere in the account is there any indication as to the identity of the writer.

Having seen that the testimony of history is that the Gospel of Matthew was originally written in either Hebrew or Aramaic, one now looks for evidence as to when it was translated into Greek so as to bring this account into line with the other three Gospel accounts. Unfortunately, as there is no evidence concerning the fate of the original Gospel, one has no means of ascertaining precisely when the Greek translation supplanted that of the Hebrew or Aramaic. However, it has been suggested that Matthew – or whoever wrote what is traditionally the "first Gospel" – when quoting from the Old Testament, did so from the Septuagint or the Greek version of the Old Scriptures and consequently, the original Gospel account contained Hebrew or Aramaic commentary interspersed with Old Testament quotations in Greek. As a *possible* explanation of the two accounts of the "Jonah-sign" story in Matthew's Gospel, it has been suggested that having provided a quote from the Septuagint, the writer provided a Hebrew translation as well and that later scribes, when translating the entire Gospel into Greek, used both the Septuagint text as well as the Hebrew translation. This *could* account for the similarity in the two passages in Matthew's Gospel but its treatment by both Luke and Mark makes one wonder at what went on in those far off days.





# SPOTLIGHT ON.....

INTERNATIONAL AFFAIRS

WORLD CONSPIRACY

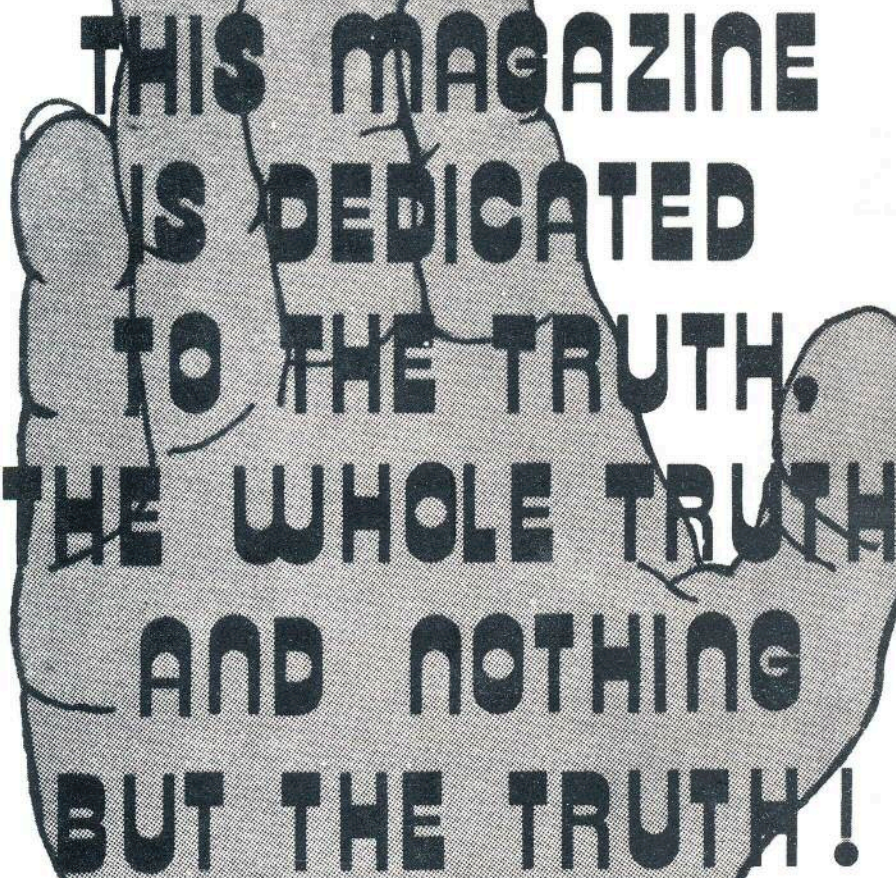
STRANGE EVENTS

\* PEOPLE \*

AND EVERYTHING YOU NEED  
TO KNOW IN TODAY'S CHANGING  
WORLD

## *The News of the New World*

Write to: News Services Department  
F.O.C.P., PO Box 830, Honeydew,  
2040, The Republic of South Africa



**THIS MAGAZINE  
IS DEDICATED  
TO THE TRUTH,  
THE WHOLE TRUTH  
AND NOTHING  
BUT THE TRUTH!**

EVERY WORD IS TRUE .....

Printed and Published by The Federation  
of the Covenant People, P.O. Box 830,  
Honeydew, 2040, The Republic of South  
Africa.

