

*The Wall
of
Untempered
Mortar*



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THE WALL OF UNTEMPERED MORTAR

"Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall, and others daubed it with untempered mortar."

Attention is drawn to Ezekiel 13:10 from which the title for this booklet is taken for one look at the building in New York which houses the United Nations Organisation with its peculiar "wall-like" structure, plus that organisation's predisposition toward calling everything it does as being in the interest of world peace *seems* to show that THIS was what Ezekiel was describing. However, on going a bit deeper into what the prophet wrote it will be seen that while the United Nations COULD be a manifestation of the above verse, its primary meaning is very different and on turning to the Authorised Version of the Bible it will be noted that the word "mortar" is in italics which indicates that it was not in the original but has been added, possibly for greater clarity for if the word "mortar" is left out what is left is an unfinished statement. It is thus necessary to look at the whole sentence again in some other translation such as the New English Bible where this portion of verse 10 is translated as: *"It is as if they were building a wall and used whitewash for the daubing"* and from Dr. Bullinger's Companion Bible and the explanation given there this would appear to be correct. In other words, Ezekiel's writing indicates the construction of *something* which is covered with whitewash to hide *something* – a practice which

was exposed by the Lord when He condemned the Pharisees and when, again according to the New English Bible, He said: "*Alas, for you, lawyers and Pharisees, hypocrites. You are like tombs covered with whitewash; they look well on the outside, but inside are full of dead men's bones and all kinds of filth . . .*" This daubing with whitewash obviously being an expression conveying the idea that something rotten was hidden beneath. That a façade which was not offensive to the eyes was being presented and, in the light of this it is necessary to take another look at this thirteenth chapter in the book of Ezekiel and to follow the story through in order to appreciate the nature of its message which, according to the last verse, would remain valid until the positive action of Almighty God on behalf of His people.

The first points to be considered are WHEN Ezekiel wrote the chapter and WHAT were the circumstances which formed the background to it. Here it will be recalled that this was the time when the greater majority of the family of Israel had already been taken into captivity with all ten tribes of the northern kingdom removed into Assyria while a portion of Judah had also been taken by Sennacherib into the Assyrian captivity. This account being found in 2nd Kings 18:13-19. The first of the Babylonian deportations of what was left of Judah and Benjamin is recorded in 2nd Kings 24:12-15 during the reign of Jehoiachin and it was in this deportation that Ezekiel was taken and placed in the land of the Chaldeans. Eleven years were to pass before the Babylonians completed the removal of Judah into captivity and the document which Ezekiel wrote was written on the fifth day of the sixth month in the sixth year of the captivity – this account being found in Ezekiel 8:1. The devastation of both Israel and Judah, as Ezekiel makes abundantly clear, was because of Law transgression and further, the prophet very pointedly lays the blame for this on

the prophets of Israel.

It is against this historical background that what is recorded in the 13th chapter can be best understood and to remove any possible confusion which may arise through the language of the Authorised Version, the following is set out from Verse 1 as recorded in the New English Bible: "*The Lord said to me, Man, prophesy of the prophets of Israel; prophesy and say to those who prophesy out of their own hearts. Hear what the Lord says: These are the words of the Lord God: Oh, the wicked folly of the prophets. Their inspiration comes from themselves; they have seen no vision. Your prophets, Israel, have been like jackals among the ruins. They have not gone up into the breach to repair the broken wall round the Israelites, that they may stand firm in the battle of the day of the Lord. Oh, false vision and lying divination. Oh, those prophets who say, 'It is the very word of the Lord', when it is not the Lord who sent them; yet they expect their words to control the event. Is it not a false vision that you prophets have seen? Is not your divination a lie? You call it the very word of the Lord, but it is not I who have spoken.*" Here unquestionably is a very serious indictment against the prophets and an indictment which has a very familiar ring today. There are for instance preachers, teachers and pastors who tell God's People that separation is a most heinous sin in the sight of God and that "Christian charity" through miscegenation is a God-blessed development toward a world at peace with itself. It is however, not only in this context but in much of what passes for theology today that there are reminders of the last words of that recorded above: "YOU CALL IT THE VERY WORD OF THE LORD, BUT IT IS NOT I WHO HAVE SPOKEN."

It is of course possible that there will be those who will maintain that the indictment in Ezekiel's writing was against the "prophets" and not necessarily against the preachers and the teachers and on

the surface this may seem to be correct. However, on examining this subject of the word "prophet" – as it appears in the Bible – it will be noted that it is not limited to the *predictive* sense which is normally associated with it. Basically, there are THREE Hebrew words which have been simply translated as "prophet" and as with so many other scriptural issues, this practice has hidden many other scriptural Truths which in turn has led to chaos and confusion in understanding God's Word. These three Hebrew words are NABIY which is derived from the verb NABA, RA AH and Chozeh. RA AH or Roeh as it is sometimes written is a title and to see this in action one should turn to 1st Chronicles 29:29 and read of Samuel the seer (RA AH), Nathan the prophet (NABIY) and Gad the seer (RA AH). The word *Chozeh* is only found in the book of Chronicles and, as with RA AH simply means a "seer" or one who has visions and who foretells the future. NABA on the other hand is used to indicate one who speaks on behalf of another and in the scriptural context this is usually on behalf of God. Now, in returning to the prophets in Ezekiel's 13th chapter, this is written as NABIY and conveys the sense of *one who speaks on behalf of another* and not one who speaks in a predictive sense. This of course, falls right into line with what has already been stated. There are modern theologians who profess to speak on behalf of God but who say things, in His Name, which are the very antithesis of what He has commanded of His people.

The Area of Activity

Having thus identified the "prophets" involved in the indictment, it is necessary to pass to the area into which their indictment falls and verse 5 of Ezekiel 13 centres on the fact that they had not gone into the breach to repair the broken wall around the Israelites. Here again the New English

Bible translation is being used but on checking the Authorised Version with a Concordance it will be found that the New English Bible is indeed a more accurate translation of the Massoretic Text. This naturally brings up the question as to what was the "*wall around the Israelites*" which had been breached and which had not been repaired by the prophets or those who spoke on behalf of Almighty God? And there is only one answer – only one thing that fits this "wall" situation – the Law of the Lord which, if put into operation, would ensure that all Israelites would retain their identity and thus preserve the national area to which the Lord God had committed Himself in fulfilment of His Oath-bound Promises. Further, as God made promises to the literal Covenanted progeny of the patriarchs in terms of His Purpose – *this progeny and no one else had to be preserved for Him to be true to His Word* – hence the "wall" of the Law which, if properly implemented would ensure against the pollution and dilution of His people. And in this Law, Israel's contact with other people is very strongly regulated on the basis of "race" – a word which orthodox theology contends has absolutely no place in the Christian vocabulary. However, while it may have no place in Christian vocabulary, it certainly plays a very important role in God's Plan for the preservation of His People who are ONLY preserved, *as His People*, by observing what He has said concerning their relationships with others.

The subject of race is of course, of vital importance. However, there is no intention of going into it here save as a reminder that the apparent welcoming of all and sundry within the Israel-fold stems from the translators who allowed religious conviction to over-rule their scholarship when translating FOUR DIFFERENT Hebrew words indicating four separate types into one English word – "stranger". This may be seen in the various Bible Dictionaries which are available and in which a

check on the subject of "strangers" or "foreigners", will clearly reveal that they invariably deal with this as though the Israel nation was created solely for the purpose of proselytising all people into its fold. Indeed, the one scripture which enjoys the greatest popularity in this context is Exodus 12:48,49: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." From this it would appear that circumcision, a pagan ritual was adopted as the prerequisite for association with Israel in order to participate in all the privileges of the Covenant people. After this, after circumcision and upon undertaking not to blaspheme the name of Yahveh, refraining from working on the sabbath, not to eat blood and not to eat unleavened bread during passover – upon contracting to observe these regulations – anyone, irrespective of who they were, could become part and parcel of Israel. Obviously the scribes were extremely busy here and not surprisingly it suits the theological explanation of the role of the *stranger* in Israel ignoring as it does the fact that in that same chapter i.e. Exodus 12, it states quite categorically in verse 43 that "*There shall no stranger eat thereof*". The whole situation resting on the original Hebrew word which the translators have simply ignored giving it a universal meaning which has led many to believe that through pagan rituals proselytism is viewed, not only sympathetically, but approvingly by the Lord God. Here indeed was the "breach in the wall around the Israelites" which the prophets failed to stop.

The history of Israel as this was projected by the prophets Isaiah and Hosea, is a history in which both these men charged that Israel's condition during their ministries was complete violation of

the Law of the Lord. Because of this, "strangers" had come in like a flood and were devastating both the land and the polity of Israel. And it had been because of the possibility of this very situation that the Lord had laid down specific commands regulating what type of "stranger" could come into the Israel community and those who could not enter. In Isaiah's record, verse 7 of his first chapter, he too charged that the *zuwr* – translated simply as "strangers" – were devouring the land and desolating it. And these were the very people whom the Lord demanded should be excluded from Israel and who were to be put to death should they come near to the tabernacle of the Lord (Num. 1:51 and 18:4). However, here again the word *zuwr* is simply translated as "strangers". Furthermore, if these prohibited aliens had already insinuated themselves into Israel in such numbers as to wreak such havoc, the question must be asked as to when this break-down in the Law of the Lord occurred?

It will be recalled that a mixed multitude accompanied Israel out of Egypt – this is plainly recorded in Exodus 12 – with the subsequent verses in this chapter revealing that this multitude comprised three different types of people although not the racial alien covered by the Hebrew word *zuwr* who, as shown in Isaiah 1:7 was later responsible for the downfall of Israel. To enlarge on this very briefly it will be noted that in verse 43 of Exodus 12 it states that no *stranger* may eat the passover and here the English word *stranger* has been translated from the Hebrew *Nokriy* which in later instances is used to cover such people as the Canaanites, the Ammonites and Moabites. The next group among the "mixed multitude" is found in verse 45 of Exodus 12 and has been translated as "foreigner" from the Hebrew *Toshabh* which is used of persons who have only one right in the Israel community and that was to visit the priest. The third group – and this is found in verses 48 and 49 and is written as the *Gerim* who, upon "circumcision" are per-

mitted into the full rights of Israel citizenship. Thus, in the mixed multitude which came out of Egypt with Israel, there are three types of people although none of these are associated with the Hebrew *Zuwr* which indicates a racial alien. However, note the work of the scribes again – their additions regarding the person who may visit a priest – the *Toshabh* and the *Gerim* who may have full “rights” if circumcised. Here again, there has been a “breach in the wall” around the Israelites.

Failure Upon Failure

There can be little doubt from Israel's history as they went into Canaan that they did not heed the requirements of God's Holy Law. In fact “every man did that which was right in his own eyes”. Judges 1:16 reveals the Kenites being proselytised into Judah and of these people and as defined by Dr. Strong in his Concordance, this name can be traced right back to Cain the son of *the* Adam who married into the pre-adamites. Then too, and as stated in Joshua 9:16 there were the Gibeonites, a Canaanite people who were proselytised into Israel in defiance of the Law of the Lord and while their status is said to be that of “hewers of wood and drawers of water” (Jos. 9:23) they were nevertheless there in violation of the Law. On the other hand, at what stage the *zuwr* came into the picture is not known but the fact remains that these people became the main contributing cause to Israel's downfall. This clearly showing the complete breakdown of the mechanism which God had given to safeguard the nation against just such a situation. Recall Ezekiel's words again – that the prophets had failed to show the people where they had gone wrong and had failed to point to the “stranger” devastation in Israel as the breach of the Law which was the wall around Israel. That instead of telling the people that there was only one way of

getting out of the mess they were in was to repent and get back to God's Holy Law, they had begun to cover up – to whitewash what was happening. And at the same time leading the people to believe that all was under control and that things were not really quite as bad as they appeared. Going even further, they maintained that Jerusalem would not fall as though, said the Lord, they expected their words to control the event. It is in *this* context that the 10th verse of Ezekiel 13 falls – “*because, even because they have seduced my people saying, Peace; and there is no peace; and one built up a wall, and lo, others daubed it with untempered mortar*” – which charges the prophets, those early theologians in Israel, with propounding interpretations and opinions in the Name of the Lord and giving these as the Word of God in Truth.

Imagine the scene in those early days when about eighty five percent of Israel was in captivity and with the remainder seeing total disaster staring them in the face. Their prophets were trying to placate them – not with words demanding a return to the Law of the Lord – but rather by building up an entirely fictitious picture of the acceptability of Israel's violation of the Law. They were proclaiming that God would intervene and save them. Then recall God's answer to that situation – and remember that Ezekiel wrote this five years *before* Jerusalem fell to the Babylonians – : “*So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it: to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.*” The

wall of untempered mortar was thus nothing but the fiction of those early Israel theologians in which they attempted to whitewash Israel's departure from the Law and tried, in the face of national calamity, to contend that it was not really happening. In this context too, what the Lord said through Jeremiah the prophet just months before Jerusalem actually fell and which is recorded in the 7th chapter of his book is of utmost importance. Here the indictment against the people was: "*Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations . . . ?*" This message was of course, directed to that remnant of the Kingdom of Judah as it stood poised on the eve of its deportation and here indeed was an ominous Message to the people. An indictment against them as well as against the prophets of Israel. They had listened to the lying words of these prophets and had placed their trust in that "wall of untempered mortar" rather than in the Law of the Lord. It is not to be wondered at that after Jeremiah had spoken those words Jerusalem went up in flames. The fictitious fabric of the prophets — which the people had believed — came tumbling down. Now the lying contentions of those who pretended to speak on behalf of the Lord and who justified Israel's lawlessness by remaining silent over it, was exposed for all to see — Jerusalem was destroyed. Despite all the ritual practised in Solomon's temple by the priests in propitiation for sin — despite the shedding of "innocent blood" as the Lord described this in Jeremiah 7:6 — despite all this, the final remnant of the Israel family in Judah went into captivity as had been prescribed for Law-transgression. And surely they must have understood then that there is no substitute for the Law —

there is no substitute for obedience — Israel had to and still has to heed the commands of the Lord or PAY THE PENALTY.

The Conspiracy

While the first 16 verses of Ezekiel 13 are undoubtedly the Lord's indictment against those false theologians who had led Israel astray and indeed into captivity, it should not be imagined that the machinery of whitewashing stopped when Jerusalem fell — it was, as Ezekiel makes abundantly clear, to continue until the Lord God stepped in and delivered His people from the hands of those who practised this same whitewashing technique. There are of course those who would say that the time of Israel's deliverance was that of the First Advent of the Lord Jesus Christ but almost 2000 years after that Advent Israel is passing through exactly the same situation as obtained in Ezekiel's day. At this very moment in time, God's company of Covenant nations is as deeply deluded about the things of God as were their forebears in Ezekiel's day. This surely indicating that the promised deliverance from those false prophets has still not taken place. In the light of this, it becomes a matter of pure logic that verse 16 of Ezekiel 13 to verse 23, spans that period in time *after* Solomon's temple had been destroyed *right up to the present*.

As the events after Israel had been neutralised and immobilised through captivity are followed the conspiracy recorded in Psalm 83 can be seen in operation and, as this has a very definite bearing on subsequent Biblical history, it is necessary to take a brief look at this conspiracy. In the first instance the conspirators are described as the "enemies of God" i.e. those that hate Him among whom, it will be noted, were those who had been rejected by God in terms of His Covenant Purpose such as Ishmael, Edom, Moab, Ammon and Amalek. Verse 4 of Psalm 83, revealing something of the direction

which the "crafty council" of the conspiracy would take and while there is the bald statement of: "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" — a look at the Hebrew text, is more informative than the English translation. The word "cut" being translated from the Hebrew KAW Khad — *kachad* — and which, according to Strong's Concordance, means "to secrete, by act or word, to conceal, cut down, desolate, hide" and has as its chief objective, *the eradication of the mark of identity by which the Covenant people could be recognised*. The intention of the conspirators was thus to hide or conceal the nation by either word or action and on looking at the developments in Palestine after Israel had been removed the pattern is clear.

A heterogeneous people forming; claiming to be Abraham's seed and laying the foundation of doctrines, which since that time right up to the present, have been in the context of Ezekiel's "wall of untempered mortar". The identity of this heterogeneous people is again of utmost importance — bearing in mind that the name of Israel should be no more in "remembrance". The first point to note here is that a tribal name — *in a perverted sense* — replaced the overall national name. As is known, the English word "Jew" is a translation of either the Greek, Aramaic or the Latin word which, correctly translated is JUDAEAN and in this context it is necessary to turn back to Genesis 29:35 where the account of the birth of the 4th son to Jacob-Israel, born to him by Leah is given. The son's name was Judah or, as it is in Hebrew, YEHUDAH. From that point in time right up to the final deportation of Judah into the Babylonian captivity, YEHUDAH is always translated as JUDAH with one exception, that being in 2nd Kings 16:6 where, for reasons best known to themselves, the translators suddenly decided that YEHUDIY; which describes a *member of the*

tribe of Judah, should be translated as Jews. After this they again reverted to translating the same word as JUDAH. It may be claimed that the fault here is with MODERN translators and has nothing whatsoever to do with the people of those times which, of course may be absolutely correct. But there is also little doubt that the translators did this BECAUSE of what went on in Palestine in those days.

An interesting example of these translators at work is found in Daniel 5:13 where the story of Daniel being called upon to interpret the writing on the wall in Balshazzar's palace is found. Here again the same feature of manipulation is revealed, namely that the translators showed some incredible inconsistency for this is what is written in the Authorised Version, "*Art thou that Daniel, which art of the children of the captivity of Judah, whom the king, my father brought out of Jewry?*" The word "Judah" here being translated from YEHUDAH while the word "Jewry" is translated from YEHUDIY which as already noted simply means one of the tribe of Judah. Again, it might be said that as this was a 17th century — Christian dispensation — translator's work, the people of that time cannot be blamed for it — and this might well be true but there still remains the question: "Why did the translators do this?" and to answer it the course of events as they led to the repopulation of the land must be followed.

The first point that comes to the fore here is that after the devastation of the kingdom of Judah, certain unidentified people are recorded as having said: "*Abraham was one, and he inherited this land: but we are many; the land is given us for an inheritance*". This is found in Ezekiel 33:24. Now Josephus in his ANTIQUITIES, contends that as Judah was the first to return to the land, that tribe gave its name to both the inhabitants and the territory itself. Herodotus, on the other hand contends that the territory only got its name when,

under Darius, the Persian Empire was divided and a small piece of land less than 2 000 square miles in Palestine was given the name of the "province of Judah" but that when Greece became the dominant power the name Judaea gradually replaced that of Judah. Thus, from the accounts available, it would appear that a small territory in Palestine received its name from a Greco-Roman perversion of the Hebrew YEHUDAH and while there can be no argument with the practice of calling a *territory* by the name of one of the twelve Israelite patriarchs, to contend that *everyone* living in that land were descendants of that patriarch is just too ludicrous for words. This, however, was part and parcel of the "cutting off" of true Israel – the "secreting" or "hiding" of Israel when a heterogeneous population living in a land called after the tribal head, Judah, called themselves Judaeans or its modern English equivalent, JEWS. On turning to Ezra 9:1 and according to Ussher's chronology, seventy nine years after the return of a remnant of Judah and Benjamin from Babylon, this remnant had inter-married with *eight* other nations who were present in the land which even at that early stage shows there was more than a considerable alien presence in the land. This fact had not escaped the attention of the Lord God of Israel Who, through Ezekiel, had a very special message for ALL ISRAEL concerning the population development in the land with a very special emphasis on Jerusalem. This message is recorded in Ezekiel 11:14 and reads: "*Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord, unto us is this land given in possession.*" There is surely no better exposé of the anti-God conspiracy in action than this statement which contrasts the "inhabitants of Jerusalem" and their claim to the land with "all the house of Israel wholly" who, as it is translated in the New English Bible, are told to

"keep your distance from the Lord".

The Usurpers

There can of course, be very little doubt that these "inhabitants of Jerusalem", having usurped the land which previously belonged to Israel had to enhance their masquerade by claiming to be Abraham's seed. This being exactly what they did when provoked by the Lord when He was in Jerusalem for the Feast of Tabernacles. It will be recalled that on this occasion the Jews claimed to be Abraham's seed who had never been in bondage to any man – John 8:33 – and it is surely very significant that the Lord did not point out any error on their part. As will be recalled, Israel had been in the Egyptian bondage in the beginning and just 400 years earlier, in both the Assyrian and Babylonian bondage. Yet strangely, He did not comment on this apparent error but simply went on to say: "I know that ye are Abraham's *seed*" – which is something very different from being *Abraham's children*. The Lord said: "If ye were *Abraham's children*, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." Here on the one hand, the Jews were claiming to be "Abraham's seed" – which the Lord agreed was the case – but this was followed by His contention that while they might call themselves Abraham's seed, they were NOT ABRAHAM'S CHILDREN *but of their father the devil*. How though could the Jews be Abraham's seed and yet not Abraham's children?

The answer to this question is really amazingly simple. It is only necessary to recall the perversions of the Law which took place between the time of the erection of Zerubbabel's temple and the destruction of the temple in A.D.70. Above all what must be realised is the full significance of the words of the Lord when He charged that the Pharisees

like the priests of old had made the Commandment of God of none effect by their traditions. Bearing in mind that the Judaeen population was a heterogeneous one summarily described as the "inhabitants of Jerusalem" — how could a mixed multitude possibly claim to be Abraham's seed?

Again, it is necessary to recall that mixed multitude which accompanied Israel out of Egypt in which three types were mentioned — the *Nokriy*, the *Towshab* and the *Gerim* — with only one, the *Gerim* apparently permitted full rights in Israel and this supposedly through phallic circumcision which, in actual fact, was never desired by Almighty God. Yet according to the scribes the *Gerim* could, through circumcision, become a participant in the Covenant with Abraham through this ritual and in THIS SENSE, be allied with Abraham's seed? Apparently the *Nokriy* and the *Towshab* were however not offered this so-called right of entry into the life of Israel and it would seem that even the scribes did not completely deny that incorporation into the Israel polity was not open to all and sundry.

It is of interest to note here that the Hebrew word *Nokriy* was associated with the Canaanite people as a whole as well as with the Ammonites and the Moabites — people who in the Law were named as being specifically excluded from Israel. The many Bible Dictionaries and Encyclopaedias which are available clearly showing that the Ammonites, Moabites, Edomites and the Canaanites were the greatest protagonists of circumcision and this for sexual and religious reasons. In the past it has been maintained that in circumcision they possessed a physical sign which entitled them to be called "Abraham's seed". However, and as the Judaeen population — despite the wars — was a growing one i.e. it had a considerable immigrant element — it was soon realised that mere circumcision would not suffice for these new arrivals to claim to be Abraham's seed. According to the

Jewish Encyclopaedia, a new formula for proselytism was created and, again according to the same Encyclopaedia, this was borrowed from Babylon in which a "new Israelite" was created out of all men.

A New Formula

It would appear, and once more this is according to the *Jewish Encyclopaedia*, that Babylon had many traditions about the garden in Eden with some of these supported by the Babylonian clay tablets which have been unearthed and in which Adam and Eve are depicted as sitting on either side of a tree with a serpent very much in evidence. Now, according to rabbinical teaching, the Babylonians held that both Adam and Eve were sincerely repentant for their sin and in order to make reparation for this, Adam stood in the Jordan river up to his neck doing penance for forty days while Eve stood in the Tigris for thirty days. This penance being for their sin. The idea, so it is contended, was that the effect of their sin should be washed away in the waters of the rivers. Adapting this Babylonian tradition — and remember that rabbinical sources are being quoted here — the priests drew up a formula by which proselytes could be admitted to the Judaeen community irrespective of who they were. This formula being that if not circumcised, they submit to this and to baptism which was then followed by a sacrifice. No specific animal is described for the sacrifice which, in turn, was followed by incorporation into the Pharisaic faith based on the Babylonian tradition. The following is a quote taken from the *Jewish Encyclopaedia*. "The baptism of the proselyte has for its purpose, his cleansing from the impurity of idolatry and the restoration to the purity of a new-born man . . . The expression that the person baptised is illuminated, has the same significance as is implied in telling a proselyte to Judaism, after his bath, that he now belongs to

Israel, the people beloved of God.”

As is very obvious from this quote, circumcision, sacrifice and baptism became three obligatory requirements for proselytism into Judaism from which no one was barred. After which, and as they claimed in John 8 they became Abraham’s *seed*. Under no circumstances – as they obviously knew – could this make them Abraham’s *children* and of course all this showed that the Pharisaic-cum-priestly formula cut right across the Law of the Lord making the Law of none effect. It is thus not surprising that in Judaism today there are Askenazim Jews of Central Asian origin, Sephardic Jews of Levantine origin, black falasha Jews from Ethiopia, to say nothing of the brown Jews from India – all proselytised into – as the *Jewish Encyclopaedia* describes it – “Israel, the beloved of God”. Which is surely a lie if ever there was one. It was not for nothing that the Lord Jesus Christ said to the Pharisees concerning proselytism and as is recorded in Matthew 23:15, “*Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*” Yet, tragically, much of what is believed of Almighty God in Anglo-Saxondom today is derived from Pharisaic sources with many seeming to glory in describing their faith as Judeo-Christianity. Under this umbrella, true Israel seems to have become obsessed with the idea of proselytising everyone into their faith – just as the Judaeans did in the time of the Lord Who certainly did not hesitate to pronounce His condemnation for their actions. What, in fact all Israel is doing today, is to sell their souls, their birthright and the future generations in order to bring the whole world into a state of being *illuminated* by Judeo-Christianity – the religion which drives them to do things in conformity with the traditions of men rather than in conformity with the requirements of Almighty God.

Why Will Ye Die . . . ?

Many people will not like what has been written above, probably labelling it as the work of a bigot, a racist and someone who is anti-Christian. However, it is not intended to win the approval of people generally – but to get God’s people – at least a small remnant of them – to throw off the delusions which are propounded in the Name of God as His expressed Will. To get back to “Thus saith the Lord”. And it is in this context of “Thus saith the Lord” that Ezekiel 13 is recalled with its indictment against the “prophets of Israel” who build a white-washed fiction and proclaim this as the Word of the Lord.

As Ezekiel reveals, despite the protestations of the prophets at that time that all was well – and this in the face of impending national disaster . . . Jerusalem fell as had been prescribed by the Lord. His Directive in the Law had been ignored and all Israel was about to pay for its transgressions. The first sixteen verses in this chapter deal with the events during Ezekiel’s life-time, while the remaining seven verses appear to span the centuries, bringing events to a close when the Lord will deliver His People out of a similar situation which had previously ended Israel’s sojourn in the land of Canaan. Then in the 17th verse, there are the words: “*Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy against them. . .*” However, before going any further, an error must be corrected concerning the word “daughters” used in this context.

In Hebrew and according to Strong’s Concordance, the word translated as “daughters” is BEN which is usually used in a masculine sense and translated as SON. Then note that in the next verse, (18) the translators have added the word “women” – this being written in italics in the Authorised Version obviously because it deals with

“sewing”. *“And say, Thus saith the Lord God, Woe to the women (this is in italics), that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?”*

As the hunting of souls, the slaying of the souls who should not die, and the “saving” of the souls alive which should not live is the context in these verses it is obviously necessary to understand what this word “soul” is all about and to note that the English word “soul” is currently accepted as having a meaning very different from the Hebrew NEF ESH. If Genesis 1:20,21,24 and 30 is checked, it will be noted that the translators have taken the Hebrew NEF ESH and translated it as “life” and “living creature” while in other instances such as Genesis 12:5 the same word is translated as “souls”. According to the Hebrew meaning, NEF ESH means a “breathing mortal” whether animal or man. So, far from indicating a spiritual hunt for souls the action described in Ezekiel 13:18 and 19 deals with the hunting and killing of breathing mortals. And to return to the rather enigmatical “*sewing pillows to armholes and making kerchiefs upon the head of every stature*” and according to rabbinical authorities, this is idiomatic Hebrew conveying the idea of bolstering national pitfalls with delusions which is exactly what is happening today among God’s People. Few will surely deny that Jacob-Israel in its modern development of Anglo-Saxondom is having problems with other races and in the main this is because they have mistakenly believed that the Law of the Lord is no longer valid. Thus they are doing everything they can to help these people even bringing them in to share the benefits of Israel’s society. It is not

surprising that as things stand at the moment, Anglo-Saxondom as a people and as a world institution, is being destroyed through the incessant demands of the so-called “liberated” people of this time. There can be no doubt that the wishes of the coloured races are being met even at the cost of the complete destruction of the national life of God’s Israel People.

While in Britain and the United States the process is an ongoing one, here in South Africa and because the heathen have been deliberately awakened to aspirations which they could never themselves conceive, the White Israel civilisation in this country is being brought to the position where, under a Black majority, it must ultimately die and vanish away. This is what the Lord warns against in Ezekiel and as the last verses in this chapter are read it is noted that Almighty God says of the modern prophets who insist on thrusting the coloured races within Israel as modern proselytes: *“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and YE SHALL KNOW THAT I AM THE LORD.”* This promise being in line with the Lord’s Declared Intention to save His people out of the mess that they have made of things – but meanwhile – *“Why will ye die, O house of Israel?”*
