

The

Covenant Nations



VOLUME 3, NUMBER 2, 2014



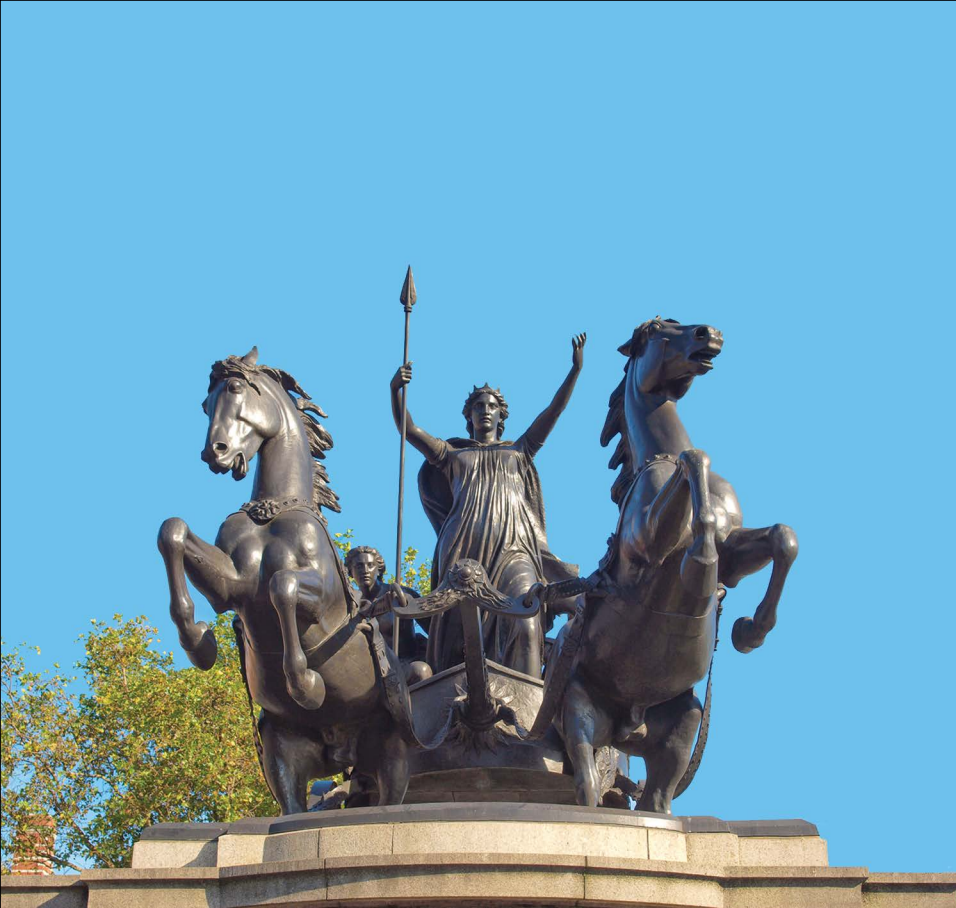
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▲ The statue of Boudicca (Boadicea in the Latin form), Queen of the Iceni, designed by Thomas Thornycroft, which is situated at the end of Westminster Bridge near the Victoria Embankment. It was presented to London by his son in 1902. A stained glass window representing her can be seen in Colchester Town Hall.

Following the death of her husband Prasutagus in AD 60/61, Boudicca had her throne and possessions seized by the Romans who whipped her and raped her two young daughters. She led a revolt against the Romans in revenge. Her forces looted and burned Colchester before moving south to London where they continued to slaughter their foes and burn the city. Finally her army met the Romans near St Albans and suffered a crushing defeat. It is said that she and her daughters killed themselves with poison after the battle. Her grave is unknown.

◀ COVER PICTURE:

“And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:1-3).

*Join us in the Great Cause
to Wake Up God’s
Covenant Nations!*

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Volume 3, Number 2 2014

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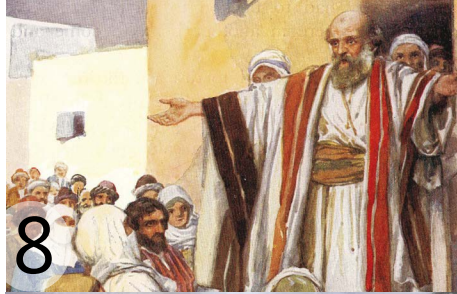
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*“And the Lord, whom ye seek, shall suddenly
come to his temple, even the messenger
of the covenant, whom ye delight in.”*

(Malachi 3:1)

EDITORIAL

THE WONDERFUL VISION IN SOUTH WALES OF 1914 –

And the remarkable conversions in the prelude to the Great War

The Welsh Revival of 1904 witnessed a wave of Pentecostal fire that extended far beyond Wales into England (see page 10 of this issue) and eventually to many parts of the world. The churches in Wales were thronged with men and women seeking God with born-again miners singing praises to God in the bowels of the earth. Blasphemy ceased and hauliers, who were notorious for their much cursing, found a new tongue to glorify God. It also produced at least two outstanding Evangelists – Stephen and George Jeffreys – as well as their brother William. All three became successful soul-winners for Christ.

If the Jeffreys brothers *only* had been converted through the Welsh Revival, it would have marked the moment when the God of Israel raised up two and three witnesses to prepare the servant people for the sorrows to come in the great conflict a decade later. Through the ministries of Stephen and George Jeffreys the manifestation of the healing power of the Almighty was witnessed. They became pioneer evangelists for great Revival and Divine healing campaigns throughout Britain and in various parts of the world.

It was the ministry of Stephen Jeffreys at the “Island Place” in Llanelly over a period of seven years that were his happiest, according to his son Edward Jeffreys FRGS in his book *Stephen Jeffreys – The Beloved Evangelist* (1946, Elim

Publishing Co.). The doors of the church were open each night during the whole time. As conflict builds in Ukraine and uncertainty in Europe, we reproduce here, a century later, the description in his second chapter of a wonderful vision on 5 July, 1914:

“One Sunday evening in July of 1914 (I was present at the service), a very remarkable vision appeared on the wall during my father’s address, which was reported in many leading newspapers. A lady sitting next to my dear mother drew attention to a Lamb’s head which appeared on the wall at the back of my father. However, my mother failed to see the Lamb’s head, but she was conscious of something very remarkable there; and presently the vision changed into the living face of Jesus Christ – represented as ‘A Man of Sorrows.’ During the address, which was preached in wonderful power, my father felt that there was something taking place which was having a remarkable effect upon the audience. At the close of his sermon my mother beckoned father to come down from the pulpit, and she pointed to the amazing scene on the wall. It has been described as a **“Face beautiful beyond description, benevolent beyond words, the face of the ‘Man of Sorrows’; and the eyes – kind, sad, glorious eyes – moved in the living face.”** It wasn’t something which disappeared in a second – the vision remained on the wall for a period of six hours. News of this strange appearance brought

a great crowd of people in who had not attended the evening service. Infidels who came along out of mere curiosity were convinced by the evidence of their eyes, and became converted ... when hundreds of people – including infidels – all testify that they have really seen a vision on a wall that lasted for six hours, the evidence is too strong for refutation. No one who saw it was ever in doubt ...

“Why did God give this supernatural revelation of Jesus Christ as the ‘Man of Sorrows,’ in July, 1914? The only answer my father gave to all was this: He felt that it was a warning concerning the Great War, which broke out on 5 August of that same year – [31 days later = Deity] only one month after the vision appeared. It made a profound impression upon my father’s life and ministry, and he preached Christ as the only solution of all our problems with even greater power than ever before.”

Stephen Jeffreys was born on 2 September, 1876, at Nantyffyllon, Maesteg, in South Wales. On the Sunday evening of 5 July, 1914, when the wonderful vision appeared as he was preaching, he was 37 years old, the twelfth prime and number of The Word, plus 306 (or 2 x 153) days – a double period of the Elect, the gematria of the expression, “sons of God.” It was most certainly a defined moment in time for the Cymri, living in what was the ancient British Arthurian Kingdom.

THE FIRES OF PENTECOST

“For our God is a consuming fire” Hebrews 12:29

Abraham

When the Lord made His Covenant with Abraham He revealed Himself as a burning torch (*Genesis 15:17-18*).

Moses

God revealed Himself to Moses through the burning bush (*Exodus 3:2-14*).

Israel

The children of Israel were led through the wilderness by the presence of God manifested by a pillar of cloud by day and a pillar of fire by night.

King David

When King David built an altar to the Lord and offered sacrifices, calling on the Lord, God answered him from Heaven by sending fire on the altar (*I Chronicles 21:26*).

Solomon’s Temple

“When Solomon had finished praying, fire came down from Heaven and consumed the burnt offering on the sacrifices: and the Glory of the Lord filled the temple” (*II Chronicles 7:1*).

Elijah on Mount Carmel

The Prophet Elijah challenged the false prophets of Baal to a contest on Mount Carmel. They would each build an altar and lay on it wood and a sacrifice: *“And the god who answers by fire, He is God”* (*I Kings 18:24*).

Isaiah’s Vision

Do you have a vision of the holiness of God? Do you have an understanding of the depravity of man? Do you repent of your own sinfulness? Have you experienced the fire of God purging your sin? Have you heard the call of the Lord: *“Whom shall I send and who will go for us?”* Have you answered: *“Here am I! Send me?”* (*Isaiah 6:1-8*).

John the Baptist

John the Baptist was *“The voice of one crying in the wilderness: Prepare the way of the Lord; make*

His paths straight” (*Matthew 3:3*).

The Baptism of Fire

John said: *“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire”* (*Matthew 3:11-12*).

Power From on High

When the Lord Jesus commanded His followers: *“That repentance and remission of sins should be preached in His Name to all nations...”* He promised power from on high (*Luke 24:47-49*).

When the Lord commissioned His followers: *“As the Father has sent Me, I also send you.”* He breathed on them and said: *“Receive the Holy Spirit”* (*John 20:21*).

At the Ascension, when the Lord commanded His followers to be His witnesses *“to the ends of the earth”* He promised: *“But you shall receive power*

when the Holy Spirit has come upon you” (*Acts 1:8*).

Pentecost

The Church was born in the fires of Pentecost. *“When the day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind and it filled the whole house where they were sitting. Then there appeared to them divided tongues as of fire and one sat upon each of them. And they were all filled with the Holy Spirit”* (*Acts 2:1-3*).

When the Sanhedrin threatened the disciples severely: *“that from now on they speak to no man in this Name,”* Peter and John answered: *“whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak of the things which we have seen and heard”* (*Acts 4:17-20*).

The disciples united in prayer: *“Now, look on their threats, and grant Your servants that with all boldness they may speak Your Word...’ and when they had prayed the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the Word of God with boldness”* (*Acts 4:29-31*).

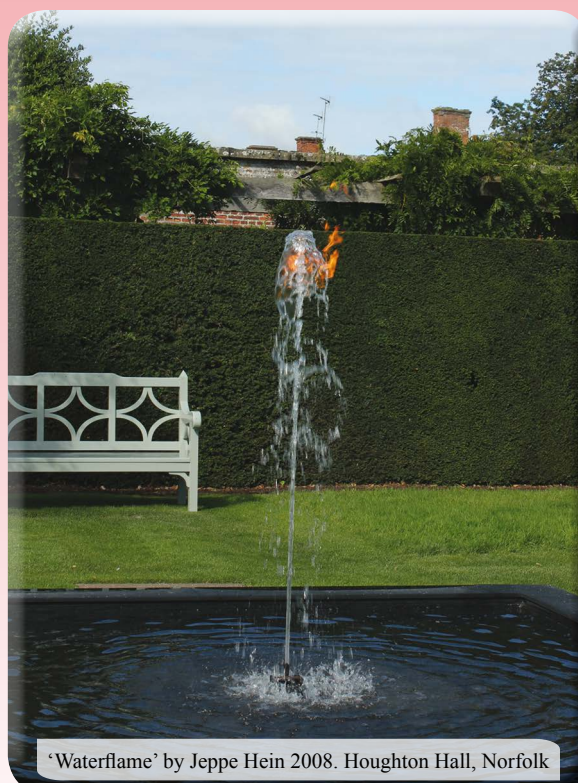
Blinding Light

Saul, the persecutor of the church, encountered the Lord Jesus in a blinding flash of light which shone around him from Heaven; he fell to the ground and heard a voice saying to him: *“I am Jesus, whom you are persecuting”* (*Acts 9:3-5*).

Saul the persecutor became Paul the Apostle and Missionary of Christ. Later, the Apostle Paul would warn: *“Do not put out the Holy Spirit’s fire”* (*I Thessalonians 5:19*).

A Vision of Our Lord

The Apostle John had a vision of the Lord Jesus while in exile on the island of Patmos. A vision of the Lord Jesus standing in the midst of the seven lamp stands:



‘Waterflame’ by Jeppe Hein 2008. Houghton Hall, Norfolk

“His eyes were a flame of fire: His feet were like fine brass, as if refined in a furnace and His voice as the sound of many waters. He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him I fell at His feet as dead. But He laid His right hand on me, saying to me ‘do not be afraid; I am the First and the Last. I am He who lives and was dead, and behold I am alive for evermore. Amen. And I have the keys of Hades and of death’” (Revelation 1:14-18).

Are You Empowered?

Have you experienced the baptism of fire? Have you seen a vision of the Holiness of God? Do you know what it is to be led by the Lord? Have you experienced His anointing? Have you been purged and purified by the fire of God?

Be Filled with the Holy Spirit

The Scottish South African Reformed minister Andrew Murray taught: *“The one thing needful for the church, and the one thing, which above all others, men ought everywhere to seek for with one accord and with their whole heart is to be filled with the Spirit of God.”*

Baptist preacher Charles Spurgeon wrote: *“Oh God, send us the Holy Spirit! Give us both the breath of spiritual life and the fire of unconquerable zeal. You are our God. Answer us by fire, we pray to You! Answer us both by wind and fire, and then they will see You to be God indeed. The Kingdom comes not, and the work is flagging. Oh, that You would send the wind and the fire! And You will do this when we are all of one accord, all believing, all expecting, all prepared by prayer.”*

On Fire for Christ

Are you on fire for Christ? In the Book of Revelation, the Lord Jesus revealed to the Apostle John His words of rebuke for the church of Laodicea: *“I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot. I will vomit you out of My mouth”* (Revelation 3:15-16).

We need to repent of half-hearted, worldly, superficial, materialistic, lethargic, self-centred, apathetic, cow-

ardly, yellow-bellied, spineless, cheap grace and easy believism. We must repent of being ‘evanjellyfish.’ We need doctrinal steel in our backbones and Holy Spirit fire in our bellies.

**“Is not My Word like a fire? says the Lord”
Jeremiah 23:29**

God is a Consuming Fire

Ezekiel saw the fire of God. Daniel described God’s eyes like fire. Hosea described God’s coming inferno. Joel wrote of God’s fiery presence. Obadiah saw the fire of God in the middle of His people. Micah saw the mountains melt like wax before the fire of God. Nahum foresaw the Day of God’s fiery Judgment. Zephaniah saw the fire of God’s Holy jealousy. Zechariah saw God’s burning presence like a blazing wall, with His Glory revealed within. Malachi spoke of God’s refining fire to purge, purify and strengthen His people.

A Heart Aflame

After they met with the Lord, the disciples on the road to Emmaus declared: *“Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us”* (Luke 24:32). The Reformer John Calvin described the Church as *“the fellowship of the flaming heart.”* His personal emblem was a heart aflame in the hand of God.

Have you heard the Word of God? Has your heart burned within you?

The Lord God required that in the Tabernacle: *“a fire shall always be burning on the altar: it shall never go out”* (Leviticus 6:13). This perpetual flame was to communicate God’s purifying, penetrating, powerful presence with His people.

Shine for Christ

Jesus taught His followers: *“you are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and that gives light to all who are in the house. Let your light so shine before men that they may see your good works and glorify your*

Father in Heaven” (Matthew 5:14-16).

Jesus said: *“If anyone thirsts, let him come to Me and drink. He who believes in Me as the Scripture has said, out of his heart will flow rivers of living water.”* But this He spoke concerning the Spirit which those believing in Him would receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified” (John 7:37-39).

The Power of God

Three of the greatest natural forces in the world are **fire, wind** and **water**. And these three forces reveal something of the power of the Creator. On the Day of Pentecost, the fire of God, the wind of the Holy Spirit, and the living waters of Jesus Christ moved in great power and the Church was born.

As Missionary to China, Hudson Taylor wrote: *“The power given is not a gift from the Holy Spirit, He, himself, is the power. Today He is as truly available and as mighty in power as He was on the Day of Pentecost.”*

Covenant Nations

Do you know what it is to have the fire of God’s Word burn within you? Do you know what it is to have the wind of the Holy Spirit lead and guide you? Do the living waters of Christ flow from your heart? To win our Covenant nations back to our biblical calling we need the Holy Spirit power of Pentecost.

“That Christ may dwell in your hearts through faith; that you being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height - to know the love of Christ that passes knowledge; that you may be filled with all the fullness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Church by Christ Jesus to all generations, forever and ever. Amen” (Ephesians 3:17-21).

“Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matthew 5:6).

Our God is a consuming fire.

DR PETER HAMMOND

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THE IMPORTANCE OF PENTECOST

During Our Lord's ministry on earth, He laid upon His disciples the task of seeking out His lost sheep of the House of Israel and, in particular, His commission to Peter found in *John 21:15-17* to "feed my lambs." Our Lord fulfilled His appointed task of giving His life for the sins of Israel, thus bringing them back into covenant relationship with Almighty God and appearing to His disciples three days later in resurrection glory.

The question is asked, how soon after these momentous events did Our Lord's disciples begin the all-important search to bring the good news of the Kingdom to the dispersed ten tribes of Israel – the Northern House of Israel seemingly 'lost' after their captivity by the Assyrians in c. 720 BC?

The answer is very soon! In fact shortly after their anointing with the Holy Ghost, promised by Our Lord, forty days after seeing their beloved Master ascending into heaven as told in *Acts 2:1-4*, "And when the day of Pentecost was fully come, they were all with one accord in one place, And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

This of course, caused a great stir amongst the multitude that were gathered at Jerusalem for Pentecost and were amazed and marvelled and said, verse 7, "*Behold, are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born?*" Then follows a long list of places where these people came from, amongst which mentioned are Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia – all districts in Asia Minor.

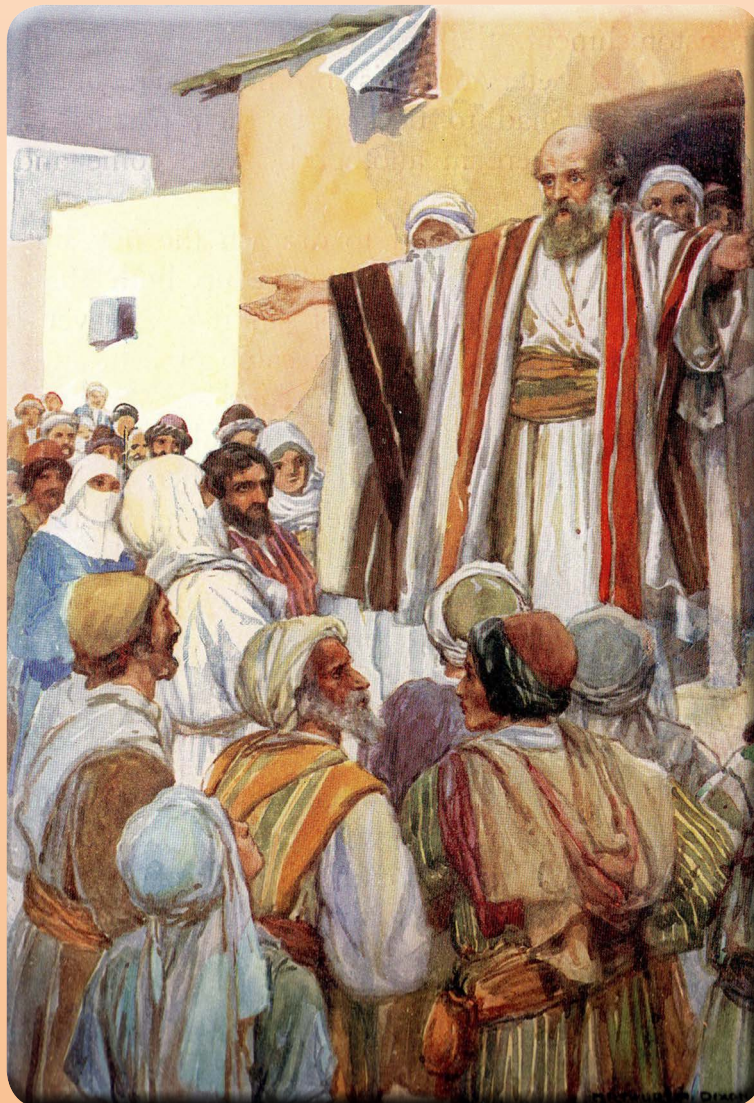
Now it is in parts of Asia Minor that the Celts were established during the third century BC. Jerome, a Christian ascetic and scholar, states the Celtic dialect spoken all over Galatia in his day (fourth century

AD) was very similar to that spoken in Gaul.

So some of those there were members of the House of Israel, for in verse 22, Peter says, "*Ye men of Israel hear these words,*" and he begins to expound to them what had happened to the Lord Jesus Christ in that the leaders of Jerusalem had taken hold of Him and judged Him falsely and caused Him to be crucified and that God had raised His Beloved Son from the dead after three days which they, the disciples, had all been witnesses to and that this had happened that the sins of the whole House of Israel could be forgiven by Jesus' supreme sacrifice. After preaching a mighty Spirit-filled sermon to this multitude of people gathered from all parts of

the Middle East, Peter says in verse 36, "*Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ.*" Now these people from all those areas were hearing the Truth and they would all be returning from whence they came. Some of them would return to Asia Minor and they would take the Gospel of the Lord Jesus Christ for the first time as a preparation for what God was going to do later in that area by the visits of the Apostles and the writing of epistles.

Verses 37-39, "*Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren, what shall*



we do. Then Peter said unto them, Repent and be baptised every one of you in the Name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call.” And verse 41, “Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.” What a mighty meeting, what a mighty outpouring of the Holy Spirit and what an anointed ministry from Peter himself!

What also impresses me greatly about this particular scripture reading is the fact it came as no surprise to Peter and the rest of the Apostles, that amongst the throng of people gathered for Pentecost, there were members of the lost sheep of the House of Israel. The very people Jesus had asked them to search for and to feed.

Mention was made earlier of the epistles sent to the early churches by the Apostles and this is what I would like to turn to now. When Peter wrote his First Epistle he addressed it in a particular way. He writes in chapter 1, verse 1, “Peter an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia . . .” In the margin of the Bible it says concerning ‘strangers’ – sojourners of the dispersion. In other words, the dispersion of ten-tribed Israel. So Peter is addressing his letter directly to them. Verse 2, “Elect according to the foreknowledge of God the Father.” Regarding this word ‘elect,’ if we turn to *Isaiah* 45:4, we read, “For Jacob my servant’s sake and Israel **mine elect**, I have even called thee by thy name; I have surnamed thee though thou hast not known me.” God had said by the mouth of His prophets that Israel is His elect. And now Peter is writing to these people in Asia Minor and saying, “You are elect

according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ, Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

They were first begotten when they were delivered from Egyptian bondage and brought to Mount Sinai under Moses’ direction. There they agreed to the Mosaic Covenant as it was called, and promised to follow the Lord and keep His Law. That was when they were begotten first. Of course eventually as we know, they departed from Almighty God and His precepts, but now they are begotten again by the Resurrection of Jesus Christ – the “lively hope” Peter describes it here.

“Ye shall receive the gift
of the Holy Ghost”
Acts 2:38

Turning to chapter 2:9-10 of the same epistle, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvellous light, which in time past were not a people but are now the people of God, which had not obtained mercy, but have now obtained mercy.” Research on those two phrases showed they were quotations from *Exodus* 19:5-6; *Deuteronomy* 10:15; *Hosea* 1:9-10 and *Hosea* 2:23 which Peter has put together in these two verses and telling the Celtic people in Asia Minor that it concerns them. All those quotations that Peter is using have been spoken to the people of Israel in the Old Testament.

The tenure and possession of the

Promised Land depended upon Israel’s obedience to the Word of God – their obedience to His Laws. Eventually they were taken into captivity by the Assyrians and cast out of the land of promise. But they escaped from that captivity when the Assyrian empire fell into disarray and the House of Israel took that opportunity to migrate away from that area and part of that migration became the Celtic people. The Celtic people are not all the House of Israel; they are just a part of it. But the marvellous thing is that part of this “lost” Israel as they had now become was close to the part of Israel where God’s servants, the Apostles, were and they could go to them, fulfilling Our Lord’s admonition to find His lost sheep of the House of Israel and feed them with the good news of the Gospel.

Why was it so important that the disciples had to seek out the Lord’s lost sheep of the House of Israel? Almighty God’s plan has always been for His chosen people to be the means of showing, by example, how His Laws, Statutes and Judgments are the perfect way of living. Only through His Kingdom upon earth can this be achieved. The children of Israel had sworn at Mount Sinai that they would fulfil this task, and God will not let them renege on that promise. One day the House of Israel, when they wake up to who they are, will bless and praise the Name of the Lord for His faithfulness to them.

So that first Pentecost was a marvellous opportunity – a God-given opportunity – for the disciples to begin searching for that which was lost. For there gathered at Jerusalem at that particular time were some of the lost sheep. The way was open and the long trek begun to the eventual culmination of God’s perfect Kingdom upon earth. Something which is still future, but of a surety, will come to pass in God’s perfect time.

KATHLEEN GAGE

“THERE SHALL BE SHOWERS OF BLESSINGS”

There seems no doubt that a wave of Pentecostal fire is sweeping over the land. “The battle-line of the religious revival is far-flung. There is scarcely a county or town from Penzance to Peterhead but it is more or less deeply stirred” (*Daily Mirror*).

The same newspaper also says: “Everywhere, as a clergyman has expressed it, the air is electric among Christian people. In Manchester and the district revival services are being held at many of the churches, and are evoking the greatest enthusiasm. ‘I simply open the meeting,’ writes a clergyman, ‘and it is then taken possession of by the congregation, people rising in different parts of the church and praying or speaking and singing.’”

“From Rhos, Ruabon, in Wales, comes the news that over eleven hundred converts have declared themselves out of a population of 10,000, and business was practically suspended for a parade of the district.

“In Liverpool Dr Torrey and Mr Alexander are sweeping the town with their enthusiasm. Thousands are confessing to a change of life. From all quarters, indeed, news is being received of a vast religious awakening throughout England, and nowhere are the signs of this remarkable campaign against disbelief and indifference more evident than in London.”

The feeling in London must indeed be intense when, according to the *Express*, the heads of the police are “to hold a conference with the Home Secretary in view of the wave of religious fervour that is imminent within the Metropolis. It is held to be conceivably possible that such a recrudescence of semi-fanatical zeal may reach a point on which it would be desirable to have a common agreement of protective police action.”

Mr Bramwell Booth lately said: “The greatest service which the movement in Wales had rendered to the community lay in the attention it was commanding to the possibilities of a great upheaval of the heart and soul of the people, and a crying out for God.”

“Our fathers had this power, And we may have it too.”

The movement is not due to the eloquence of man, or any artificial arrangement whatever, but is purely a manifestation of God’s presence and power. This is emphasized by, among others, the Rev F S Webster, rector of All Souls, Langham Place, who visited the Principality to see for himself, and states: “It is a most wonderful and most solemn work of God. I have never experienced anything like it before in my life, although I have attended Salvation Army meetings. It is simply a marvellous outpouring of the spirit of God.

“Evan Robert’s presence was a help to the meetings, but he did not make the meetings. Before Evan Roberts came the meetings were already full of the presence of God. There was no one preaching or enthusing the assembly. It was simply the people who made the meeting—the people full of a Divine influence.

“For instance, at Skewen, where I attended several meetings, there had been three or four hundred conversions before Evan Roberts went there. They had been holding meetings daily in all the chapels for six weeks before his visit. His coming was just a distinct help, of course, but the movement is not of Evan Robert’s creation. It is from heaven. The Almighty is pouring His spirit upon the people of Wales.”

Mingled with thanksgiving comes the thought: Why are these showers of blessing given, with few rare exceptions, to the Anglo-Saxon race? The key to this enigma, if so it may

be called, is in the hands of conscious British-Israelites only, and the correct answer to the question must be that the British and American peoples are “the lost sheep of the house of Israel,” as it is to the Hebrew race only that a national outpouring of the Spirit is promised.

I believe it has been said that Dr Torrey knows and believes that Israel is now found in the Anglo-Saxon race; and I think we should take every opportunity of bringing this truth to the notice of all those connected, as leaders, with this Revival. Will they not work and pray with greater earnestness if they do so, feeling they are the true and rightful heirs to the promises, instead of adopted children only? And shall we not in consequence obtain a greater blessing?

It has been said that in some places there is too much religious excitement, but, as the Rev Dr Cumming said of the revival of 1859: “I do not think, on the whole, people need be very much alarmed lest men be too much excited about their souls, about God, about a future, or about a religion. I think the risk is all in the opposite direction; the great danger is coldness, apathy, insensibility, indifference; and therefore we should not be alarmed even at the proofs of a little excess of religious excitement. We should, indeed, pray that it may be regulated, not that it may be quenched.” No Christian can deny that such an upheaval is needed at the present time to stem the tide of materialism, worldliness, pleasure-seeking, Sabbath-breaking, lying, drunkenness, and, indeed, all the evils enumerated by St Paul in II *Timothy* 3:1-5. The enemy is coming in “like a flood,” but, thank God, our great St George is all-powerful, and the dragon will be slain.

No doubt all *Banner* readers will feel that to be linked to this Pentecostal awakening in ever so small a way is a privilege, and, although

PENTECOST

Pentecost: the fiftieth day; to the Israelites the fiftieth day after Passover; the offering of first fruits; Harvest Festival. To Christians, it is the fiftieth day after Easter, when we commemorate the descent of the Holy Spirit on the Apostles. In the early Church it was second only to Easter as a festival of the Church.

While many languages keep a word derived from the Greek ‘Pentecoste,’ in Britain it is different. To us, it is Whitsunday, or White Sunday. The Welsh ‘Sulgwyn’ is the exact equivalent. The term derives from the early days of the Church when Whitsun Eve was one of the two great occasions for celebrating Holy Baptism. The other was Holy Saturday. One can imagine a crowd of converts, all in white, processing to the river to be baptised by total immersion. The following day, Whitsunday, still clad in white (but dried out overnight!) they would gather to be welcomed into the congregation and to receive their first Holy Communion. In the Middle Ages, particularly in continental Europe, one may imagine a procession mostly of babes in arms in white being carried to the Baptistry – a magnificent building adjacent to the cathedral, to be baptised by the Bishop. Times have changed, and we have lost something of the majesty both of Holy Baptism and of Pentecost.

These new converts were a new kind of fruit of the Church, making

not associated with the Revival as a body, we British-Israelites can all individually identify ourselves with it, assisting by prayer, and also by subscriptions, and in other ways as God gives us the opportunities.

Possibly the present movement may be like previous ones—only a shower, but, even so, it has in it the

Whitsun a different kind of Harvest Festival. In these more northerly climes, we offer the fruits of the earth at a later season: Lammastide (1 August) is the old festival of the beginning of harvest. Nowadays we more often commemorate its completion perhaps as late as October. But Christians may take the opportunity of Whitsuntide to reflect on the Fruits of the Spirit (*Galatians* 5:22-23): Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. The Holy Spirit has planted these seeds in our hearts: how have they grown?

Significantly, St Paul adds, “*Against such, there is no law*” (verse 23). For the Israelites, Pentecost was also a celebration of the giving of the Law to Moses on Mount Sinai. St Paul may have had Pentecost in mind, consciously or subconsciously. In *Galatians* he famously teaches us that we are justified by faith through grace, not by the works of the Law. He rebukes those Galatians who received circumcision, which implied obedience to the Law. Some have deduced, perhaps from the very words of verse 23 that we are free to do as we please. This is so today, particularly in intimate personal relations. They argue that if you are motivated by love, all must be well. Unfortunately, many who argue thus cannot distinguish between love and lust. “First love God,” St. Augustine wrote, “and then do as you please.” But Jesus said, “*If you love me, keep my commandments*” (*John* 14:15).

promise and assurance of British-Israel’s national conversion, when “*they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.*” “*Thy people also shall be all righteous.*” May the Lord hasten it in His time (*Jeremiah*

And He gives a short list; not the 615 precepts of rabbinic law; not even the full Ten Commandments; only six (*Matthew* 19:18-19). These are within the capacity of any professing Christian.

There is an unanswered question regarding the Day of Pentecost. Did the Holy Spirit descend only on the twelve apostles? Some paintings of the scene include the Virgin Mary. But *Acts* 1:14 describes the group which usually gathered for prayer as including “*the women, and Mary, the mother of Jesus, and his (foster) brethren.*” “*The women*” is a reference back to those listed in *Luke* 8:1-3. These included Mary Magdalene, Joanna “*and many others*” among whom we may include Mary, wife of Cleophas and Mary Salome. The four mentioned became notable missionaries, speaking boldly in the Name of the Lord Jesus. Jesus’ foster brother James became the leader of the Church in Jerusalem and was martyred for his faith. All this points to one of the most important messages of Pentecost: specific gifts were given to the twelve apostles, but the Holy Spirit was poured out on the whole Church. Young men were to see visions, old men to dream dreams; men servants and maid servants were to prophesy (*Joel* 2:28-29). We are all called upon to testify to our faith in the Lord Jesus and to be labourers in His harvest field.

REV BARRIE WILLIAMS

31:33-34; *Isaiah* 60:21-22).

“Lord, we believe to us and ours Thy precious promises were given; We wait the Pentecostal powers, Thy Holy Ghost sent down from heaven.”

J M LAWRENCE

The Banner of Israel, 1 February, 1905

WHO IS GOD'S BATTLE AXE?

The Twenty-first Century is realigning with Geography and Prophecy

The West in 2014 has suddenly been made aware that geography in respect of Eurasia does not go away. The partnership of Russia with the G8 has suddenly reverted to the G7 facing an adversary. Is it a surprise that the KGB-type rule of Russia under Vladimir Putin is not a reliable partner with the New World Order? In all reality no, because the ambition of the Great European Project was to move the borders of Europe even to the Urals.

The agenda of the Nuclear Security Summit of 24-25 March, 2014, in The Netherlands was hastily rearranged to deal with the crisis over Russia's action over the Crimea. Since the USSR collapsed in 1990 the EU and Nato have been pushing east which has alarmed Russia. This has not been taken into account by those pushing the euro-federalist agenda.

On 1 July, 2013, Prime Minister David Cameron, in his usual PR-

style of quick-fire and ill-considered thinking, made a hugely provocative pro-EU speech on the day Croatia became the Union's 28th member state. He was touring the former Soviet republic of Kazakhstan. Talking to Kazakh students in the capital Astana he said:

"Britain has always supported the widening of the EU. Our vision of the EU is that it should be a large trading and co-operating organization that effectively stretches, as it were, from the Atlantic to the Urals. We have a wide vision of Europe and have always encouraged countries that want to join."

What he failed to mention was the political implications of the EU and the effect these would have on Russia. The Urals mark the unofficial border between Europe and Asia in Russia. His remarks indicated that Ukraine, once known as the bread basket of the USSR, should be admitted to the EU. In October

and November 2013 the effects of the EU meddling in the Ukraine and its very difficult economic state broke surface. Significantly it fell exactly 160 years from the start of the Crimea War in October 1853; this being one-tenth (Divine order) of 1600, the Battle Line number of *Revelation* 14:20.

UK Independence Party leader, Nigel Farage, warned that millions of extra migrants would get access to the UK if Mr Cameron's "dreams" came true. He said: "People in the past have had dreams of a Europe that stretched from the Atlantic to the Urals. It is not a dream that this country, rightly, has ever shared."

Mr Cameron has been a staunch advocate of Turkey joining the EU and has also welcomed interest by Serbia. Adding Turkey (70 million), Ukraine (45 million), Kazakhstan (17 million), and Serbia (7 million) would add 139 million to the EU's population. Conservative MP and eurosceptic Douglas Carswell



The Soviet Flag, Reichstag, Berlin May 1945

said: "I am sure the thought of hundreds of thousands and millions of Kazakhs and Ukrainians coming to Britain under the EU's freedom of movement rules will help people decide in an in/out referendum. I think the Prime Minister should be talking about swapping places with these countries. We leave the EU and they can have our empty space."

The role played by the (then) Soviet Union in World War II in defeating Nazi Germany was hugely significant prophetically, in that 80 per cent of the German armies were destroyed by Russia. In effect they became the twentieth century successors of the Medo-Persians under Cyrus, described by Isaiah as the chosen destroyer of Babylon: "Thus saith the LORD to his anointed, to Cyrus whose right hand have I holden, to subdue nations before him" (Isaiah 45:1). This is the only time a Gentile ruler is so described.

In *Jeremiah* 51 the Medo-Persians under Cyrus are described as "a destroying wind" of war to come against ancient Babylon. In verse 20 the context of Medo-Persia is resumed and addressed. It is important to note that the word 'art' is not in the original, so it reads "Thou my battle axe and weapons of war," which is a hammer or maul. Jacob-Israel was never this but is described as a "sharp threshing instrument" in *Isaiah* 41:15.

The hammer and sickle was symbolic of the time of cutting down at the harvest in the Age-end period of the judgment of the nations, particularly in Europe, the seat of *prophetic* Babylon. Thus was the USSR raised up to defeat Nazi Germany, the military expression of *prophetic* Babylon.

Ferrar Fenton in *Jeremiah* 51:20 is very explicit at this point; "You are

my **hammer**, and weapons of war, And I **hammer** the nations by you, And by you I break up the kingdoms! **Hammer**, horse and rider by you."

The question that arises now, in respect of President Putin's power play in the Crimea* and the region surrounding the Ukraine, is this. Is there to be a twenty-first century realigning of geography and prophecy to complete the downfall of *prophetic* Babylon, evidenced in the European Union, and is Russia, by clever strategic moves, about to again become the instrument, or 'battle-axe,' in the Lord's hand to accomplish this downfall and ultimate destruction?

MICHAEL A CLARK

* The Welsh people today call themselves the "Cymri," pronounced Kum-ree. Another point of interest is the derivation of the name "Crimea" or "Chimeria," which derives its name from the same root.



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THE VINE AND THE VINEYARD

The grapevine was essential to life in ancient Israel, as much as were the olive or the fig trees. Its fruit was a staple food, often dried in the form of raisins pressed into cakes, but it was the juice or the wine made from it that was most important. In an age when drinking water was not always pure or plentiful, wine became the common beverage, and as such it is referred to in many different contexts throughout Scripture.

The first recorded use of wine in the Bible was after the Deluge, when Noah “*began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken*” (Genesis 9:20-21). Presumably, if the fermentation of the fruit of the vine had not been practised before the Flood, Noah would have been unaware that its resultant liquor would have an intoxicating effect. It was partly because of this property that wine came to have both positive and negative connotations in its symbolic usage.

It is noteworthy that Jesus’ first public miracle at the wedding in Cana of Galilee was to turn water into wine (John 2). This was a foreshadowing of the marriage of the Lamb spoken of in Revelation 19 and in several of Jesus’ parables, when the governor of the feast in Cana said to the bridegroom, “*Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now*” (John 2:10). The good wine represents the outpouring of the Holy Spirit in full measure in the coming Kingdom. Grape juice, like olive oil, is expressed from the fruit first by treading with the feet and then crushing in a winepress, which is a metaphor for the trials and tribulations we go through in order to bring forth the pure essence of the Spirit. As the

apostle Paul wrote in Romans 8:18, “*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*”

Jesus spoke often of the vine and the vineyard, but perhaps His clearest teaching was to His disciples after the Last Supper, on the way to the Garden of Gethsemane. He said, “*I am the true vine, and my Father is the husbandman. Every branch that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit...I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*” (John 15:1-5). This seems very straightforward, but a closer look reveals a three-fold pattern. For the branch that bears fruit is pruned to bring forth even more fruit, while the branch that abides in Him brings forth “much fruit.” So we have three degrees – fruit, more fruit and much fruit – illustrating the growing in grace of the Spirit-led Christian life.

The best known analogy of wine, though, is with blood. At the Last Supper, in the familiar words of the

Eucharist, Jesus “*took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom*” (Matthew 26:27-29). So the wine represented both Jesus’ atoning blood, and also, as we have seen, the blessings of the Spirit in the Kingdom of God. The purpose of the shed blood was to satisfy the judgment or wrath of God, and this was often symbolized by the “cup” or the winepress. In the Garden, on the eve of His crucifixion, Jesus prayed, “*O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt*” (Matthew 26:39).

The prophet Jeremiah was instructed, “*For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it*” (Jeremiah 25:15). Isaiah echoes this, saying, “*Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling,*

and wrung them out” (Isaiah 51:17). Isaiah also speaks of One who is to come who will tread the winepress of judgment, such that his garments will be stained red, as if with wine, with the peoples’ blood (63:1-3). Likewise, *Revelation* 14:18-20 speaks of gathering the ripe clusters of the vine of the earth and casting them into “the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles...”

All these metaphors relate to the judgment falling upon God’s people, particularly the people of Israel, His chosen servant nation, for their breaking of the covenant they made with the Lord at Mt Sinai. For God, being a just God as well as merciful, requires that sin be judged, and so it follows that we inevitably pay a price for the consequences of our actions.

The misdeeds of Israel are also brought to the fore by several parables about the vineyard of the Lord. *Isaiah*, chapter 5, begins, “Now will I sing to my wellbeloved a song of my beloved touching his vineyard,” and goes on to say how the Lord cared for the vineyard, planting it with the choicest vine, and yet, when He came to gather the fruit, it brought forth wild (i.e. sour) grapes. This parable is addressed to Jerusalem and the men of Judah, and foreshadows their seventy year captivity and exile in Babylon. It concludes by stating plainly, “For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant” (*Isaiah* 5:1-7). Jeremiah also chastises the people, saying, “Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” (*Jeremiah* 2:21). And Ezekiel prophesies, “Therefore thus saith the Lord God; as the vine tree among the trees of the forest, which I had given to the fire for fuel, so will I give the inhabitants of Jerusalem” (*Ezekiel* 15:6).

In the New Testament, Jesus picks up on this theme in the parable of the householder and his vineyard. Again, the vineyard is the nation of Israel and Jehovah is the householder who planted the vine. He let the vineyard out to husbandmen, but when he sent his servants (the prophets) to receive the fruits of the vineyard, the husbandmen repeatedly persecuted them and killed them. Finally the householder sent his beloved son, saying, “They will reverence my son,” but when the husbandmen saw the son, they said among themselves, “This is the heir; come, let us kill him, and seize on his inheritance,” and so they slew him as well.

“But they shall sit every man under his vine and under his fig tree”

Micah 4:4

As a result, God purposed to destroy those wicked men – whom the Jewish leaders of Jesus’ day perceived to mean themselves – and to take the kingdom away from them. This prophecy was literally carried out in AD 70, when Jerusalem was destroyed by the Romans, and the autonomy of the Jewish nation came to an end. God then said He would let out the vineyard to other husbandmen who would render Him the fruits in their seasons – “to a nation bringing forth the fruits thereof” – the groundwork for which had been laid by the relocation, over the centuries, of the Kingdom of Israel from Palestine to the isles and coastlands of northwestern Europe (*Matthew* 21:33-46). Thus we understand the whereabouts of the “vineyard of the Lord” – the houses of Israel and Judah – as they exist at the present day.

We must not leave this discourse on the vine without mentioning another biblical reference to it. In the book of *Numbers*, chapter 6, the

laws are given for anyone, male or female, who wishes to make a vow of separation unto the Lord – i.e. to be called a Nazarite. There are several stipulations made, but the main one is, “He shall separate himself from wine and strong drink...neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.” Obviously, this requirement is in relation to wine leading to drunkenness, but even fresh grapes or raisins were forbidden. We see an example of this in the life of Samson, whose mother was told even before she conceived him to abstain from wine and strong drink, as Samson was called by the Lord to be a Nazarite from the womb until the day of his death (*Judges* 13:2-7). The high priest Aaron and his sons were likewise forbidden to drink wine or strong drink while ministering in the Tabernacle “lest ye die,” and it was to be observed in perpetuity throughout the generations of the Aaronic priesthood (*Leviticus* 10:8-9). And yet, ironically, wine was also poured out by those same priests as a drink offering, along with the meat offering, in the ceremonial worship at the altar. (*Exodus* 29:39-41 & *Leviticus* 23:13).

So we see the many different ways the vine tree and the vineyard were interpreted by the biblical authors, reflecting both blessings and judgment. But on one last, positive note, the vine also represents the coming peace, prosperity and security in the Kingdom of God. As the prophet Micah rejoices: “...and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it” (*Micah* 4:3-4).

PATRICIA BAGWELL BA

NATIONAL ATONEMENT

There are implications involved in the identification of Israel of the Latter Days which are essential and vital. Beneath all that God does there is always more than appears on the surface, and it is only in the light of subsequent developments that we discover their full import and far-reaching meaning.

It is possible erroneously to limit God and what He does to a narrow personal and individualistic interpretation. I have found again and again that it is this limited view of the Gospel of Redemption and Salvation which stands between many earnest Bible lovers and the acceptance of British-Israel teaching. There are many who refuse to apply the Atonement beyond the individual, and who, in consequence, are prevented from accepting its wider application. Unquestionably this is due to a very sincere desire to be unwaveringly loyal to the Evangelical

position; but it needs rethinking and reconsidering.

In an old notebook I have a Bible Outline dealing with Atonement and Sacrifice for Sin; its headings are:

1. In *Genesis* we have the Sacrifice for the *Individual*.
2. In *Exodus* the Sacrifice for the *Household*.
3. In *Leviticus* the Sacrifice for the *Nation*.
4. In *John*, i.e. New Testament—the Sacrifice for the *World*.

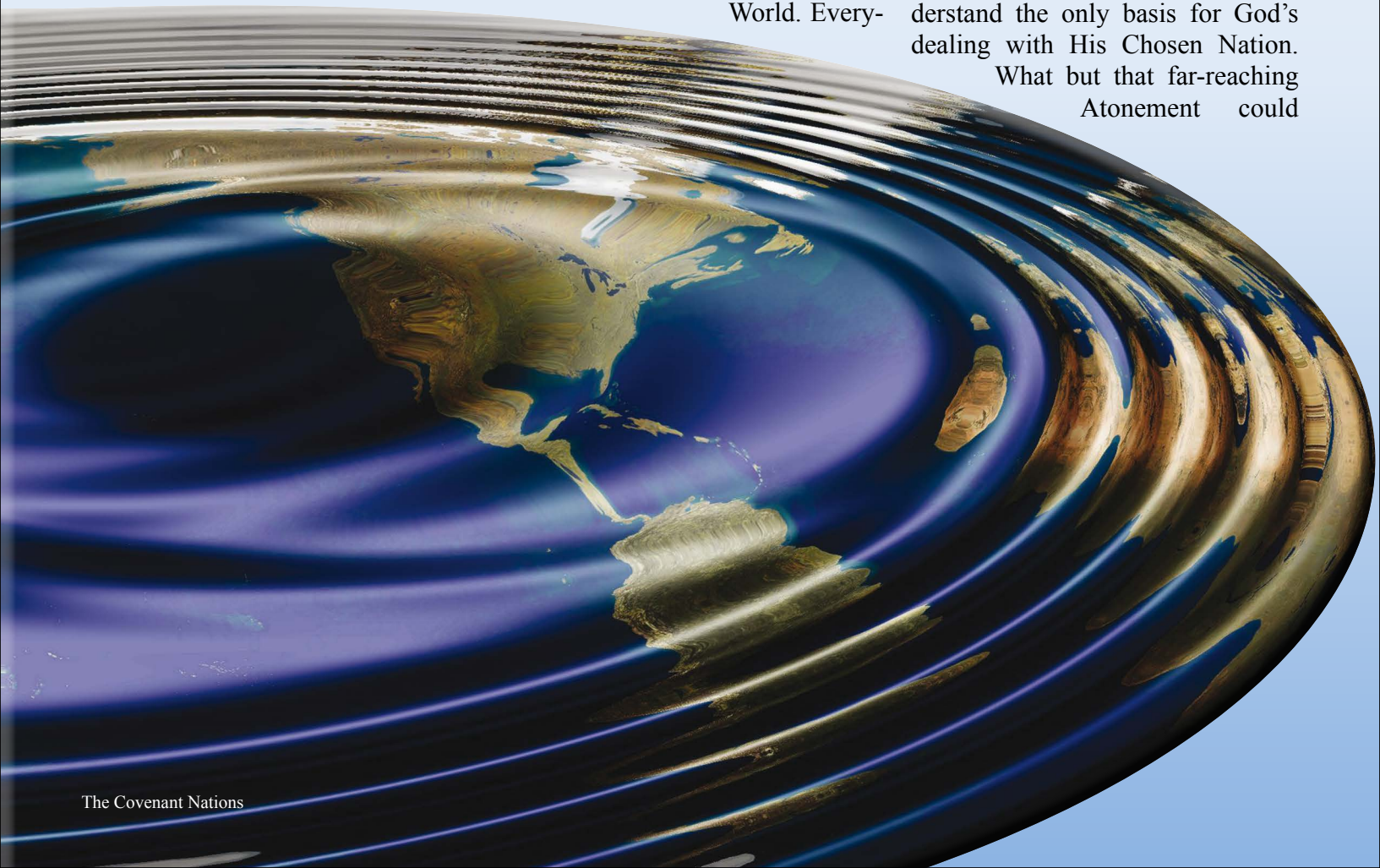
In substance this is correct. There must always be an initial point of contact, as when, for example, a stone falls into the calm waters of a lake or pond. But there are effects which go beyond that initial point; the circles which are formed increase in number and in circumference until they ultimately reach the utmost margin of the lake. We are quite sure that God has nothing less in mind than the Salvation of the World. Every-

thing points to that. Every promise embraces it, every type foreshadows it, every prophecy indicates it.

The British-Israel position requires the serious and practical application of that ever-widening circle of Atonement from the individual to the household, and from the household to the nation, and from the nation to the world, and in that application there is involved no violation of the Evangelical position, but rather a confirmation of it. We have too long limited our thinking to terms of the individual, and have to widen it to include and embrace the nation and the world. The only hope of the individual, the nation, or the world, lies in the Atoning Sacrifice of Christ at Calvary in which every other sacrifice found its culmination and fulfilment. That Sacrifice was Final.

We are compelled to apply that Atonement beyond the individual, as does the Old Testament—e.g. Day of Atonement, if we are to understand the only basis for God's dealing with His Chosen Nation.

What but that far-reaching Atonement could



save the Nation from its sin so evident and so great? As we hope individually to be saved alone by the efficacy of that Blood shed for the remission of sins, so the hope of national salvation made by the Redeemer and Saviour rests solely on that same Sacrifice. To believe that Britain is Israel is to believe that the Atonement of Calvary is the sole basis of salvation for Britain. One is, of necessity, compelled to be Evangelical. The implication is that I must be prepared to believe that God can do for Britain, the Nation, what He has done for me, the individual. That leaves but one remaining challenge, the Nation must seek God as the individual must seek Him. We believe this and are praying that the Nation may turn to Him for forgiveness. A nation can seek God just as well as an individual, and this is what we believe will and must happen.

There are certain inescapable facts recorded in the Bible—and the Scripture cannot be broken. Among them is the fact that God selected as the beginning point and as His instrument for world blessing an individual, promising to make of him a great nation and ultimately a company of nations. This has happened. History adduces the evidences. Arising therefrom are the wider questions of national sin, national atonement, national redemption, national forgiveness, national cleansing, national repentance, national salvation, etc. The emphasis is on the national, without in any way detracting from the responsibility of the individual. In His wider dealing with the nation, God chooses the way of representation. The High Priest makes atonement first for his own sins and then those of the people. Under the New Covenant there is the One Abiding High Priest after the Eternal Order of Melchizedek, Jesus Christ our Lord. In Him we have both perfect Sacrifice and perfect Representation. If that is not adequate to meet the needs of a sin-

ful nation as well as of a sinful individual, then there is nothing else, no other way left! It is a glorious fact that “Christ died for the nation,” and in so doing became the Redeemer of Israel, as well as the Saviour of the World. Surely there is an efficacy capable of and adequate to meeting the needs of Britain, dire as they are. The sins and shortcomings of our loved Empire need not deter us from accepting the belief that we are Israel of the Latter Days.

My salvation as an individual depends entirely on the sacrifice, mediation, and representation of Another; so surely it is no contradiction or violation of the Evangelical faith to believe that the needs of a nation or of a world are met in the same way and by the same Sacrifice. There is no other way; and I submit that, but for this, whether individual or nation or world, we should long since have been wiped from the face of the earth in Divine and righteous judgment. It is true of the sinner or of the sinful people to say, “Nothing in my hand I bring, simply to Thy Cross I cling.”

Arising from this, and vitally consequent to it, there is the need for national change of mind toward God. On the surface there may appear but little sign of it today, but to the more careful observer there are indications of veering back to the essentials. Cheap optimism is valueless, but I cannot but be optimistic, because I believe God. In conversation with brother ministers and as I read and take note, I find evidences of a change of attitude. Extreme modernism is not so sure of its ground as it once appeared to be; it is not working out according to plan, it is not delivering the goods. The theories of Wellhausen and his school have worn thin in the most vital places. The Bible is as infallibly authoritative today as ever it has been; the hammers used against it are broken and worn out, but not the anvil.

I know nothing more calculated to revive and create faith in God and His Book than a wise proclamation of British-Israel Truth. There is something very solid about it; it is not fiction but fact with which it deals. There are many infallible proofs. As in our Lord’s day, the healed man standing there is greater evidence of reality than all the arguments of those who are unwilling to believe. “Produce your evidence,” was Jehovah’s challenge to the idols of old. “Can you foretell what is to happen? I can!” and He did, and it happened. No argument could stand against that. And when today the Divine Hall-mark of Ownership is to be seen on the people chosen as the instrument and servant by which the programme is being carried out, why should it be a thing incredible to believe that that people is nationally redeemed by what Christ did at Calvary? Rather ought we humbly to praise Him and to surrender ourselves to Him to be used more effectually and effectively for the continuance and completion of the Divine Purpose. Widening the scope as far as application is concerned does not alter its effectiveness or invalidate its efficacy. The individual is individually responsible, the nation is nationally responsible, the world is corporately responsible. The sinner comes personally to his Saviour for pardon, the nation comes through its representatives, the world will come when it sees the Kingdom of God an established and recognized fact in its life. The one and only Saviour of each and all must be Jesus Christ the Lord, the Redeemer of Israel, and the Saviour of the world. Apart from Him there is no atonement. Let us go forward in faith, let us be humble, let us pray for wisdom in presenting truth. Let us avoid fads, but let us “prove all things, and hold fast that which is good.”

CLAUD COFFIN

From *Bed-Rock*, Covenant Publishing,

1948

DID GOD DECEIVE ABRAHAM?

Most unfortunate state of affairs within Christian teaching today is the almost total ignorance of the many wonderful, foundational, and far-reaching prophecies given to the patriarch Abraham. Yet even on those rare occasions when ministers do consider the individual provisions of the Abrahamic Covenant, these magnificent promises are discounted, especially by our critics. In a typical book, *British-Israelism Examined* (1934), author S H Wilkinson states, “these promises were never meant to be taken literally.” Similarly, Louis Talbot, in *What’s Wrong With Anglo-Israelism?* (1956), accuses us of what he considers “a slavishly literal interpretation of selected phases of prophecy.” This line of interpretation is taken in book after book. Christians are thus discouraged from giving serious thought to any actual fulfilment of the provisions of the Abrahamic Covenant. It is not surprising that one of the central claims against our belief is that the Abrahamic promises were not to be literally fulfilled!

Yet is this really so? Did God, in whom is no guile, make clear to Abraham—and to us through the pages of Scripture—that the wonderful promises he was given would never see a tangible, literal, physical reality? Was Abraham given to understand that his covenant was simply a spiritual matter of the heart? Or did God deceive Abraham?

Let us state at the outset that there were indeed some great spiritual benefits conferred through the Abrahamic Covenant. In the latter part of *Genesis* 12:3, we read, “*And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*” These blessings included salvation by faith, as Paul and James made clear in the New Testament: “*For what saith the scripture? Abraham believed God, and it*

was counted unto him for righteousness” (*Romans* 4:3; *Galatians* 3:6; *James* 2:23). However, nowhere are we told that these family blessings would be *limited* to spiritual matters, nor are many of the other Abrahamic promises so easily spiritualized.

“Abraham believed God”
Romans 4:3

In the first part of *Genesis* 12:2, Abraham is told, “*And I will make of thee a great nation...*” It is popular today among Gospel preachers to claim that this “nation” is the church, and that the church is the New Covenant form of Old Covenant Israel. Since both are singular entities in opposite Testaments, New and Old, this may sound like a reasonable interpretation until parallel passages are compared. Abraham was further promised, “*And I will make nations of thee*” (*Genesis* 17:6). Since this is plural, was God actually promising Abraham that “*churches*”—a multitude of incongruent Christian denominations—would be his great reward? We can see that the “nation = church” interpretation breaks down upon analysis. This also clarifies *Matthew* 21:43, which promised that “*The kingdom of God shall be...given to a nation bringing forth the fruits thereof.*” No, that fruitful, believing nation which inherited the promise is not the church!

The modernist approach to Abraham and the covenants is to assume that the Jewish people alone inherited them, and whatever prophecies do not fit the Jews are then spiritualized and given to the church. However, since few, if any, of the distinct Abrahamic provisions can fairly be interpreted to fit today’s Jewish people, nearly all are spiritualized instead. This has led to an incipient

antagonism toward any literal interpretation of the biblical covenants. Yet it is somewhat surprising that reasonable people could read the Divine promises and assume most of them to be spiritual with no literal basis in history. When Abraham was given the Divine call, “*Get thee out of thy country...*” (*Genesis* 12:1), he did not take it as a spiritual matter of the heart but a physical reality and promptly obeyed: “*He went out, not knowing whither he went*” (*Hebrews* 11:8). Was the Divine call literal, or did God deceive Abraham?

In *Genesis* 15:5, Abraham was promised, “*Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*” As the patriarch lifted his head and gazed heavenward at the seemingly endless number of stars shining forth, was he not justified in assuming that these brilliant points of light betokened an immense number of literal descendants? Or did God deceive Abraham?

In *Genesis* 22:17, Abraham’s gaze turned earthward as he was promised, “*...in multiplying I will multiply thy seed...as the sand which is upon the sea shore.*” With seas and waterways covering over seventy percent of planet earth, that is a lot of shoreline! Would Abraham not have been justified in assuming that the vast sea shore and its sand was a material sign promising a vast number of physical descendants? Or did God deceive Abraham?

In *Genesis* 13:16, Abraham was promised that his descendants would be in number as “*the dust of the earth.*” To confine this number to the small and declining contingent of Jews remaining in the world today would be an incredible overstatement bordering on falsehood. Did God deceive Abraham?

In *Genesis* 17:6, yet another prom-

ise was given: "...kings shall come out of thee." If our critics are correct, and the promised nation is the church, are kings the church ministers? No, I am not being silly, but pointing out the silliness of spiritualizing the promises to Abraham. Who, then, are these kings? Our critics cannot spiritualize this promise, nor can they affix it upon the Jewish people, who have no kings. Unless there are birthright nations in the world descended from Abraham, with kings or queens ruling over them, Abraham was deceived by God! Kings rule on the thrones of nations; where are all of these nations today?

Again, these nations are not the New Testament church. *Genesis 35:10-11* tells us of Jacob, "*And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.*" Abraham's

grandson Jacob was promised marvellous fruitfulness; the Divine majesty of this promise implies a relatively large number of large nations. Where is this "company of nations" representing literal Israel today?

Jacob was told in *Genesis 35:12*, "*And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.*" Abraham was given literal land in Canaan, yet the *Living Bible* version of *Hebrews 11:8-10* instead makes the promise into something heavenly. This popular paraphrase claims that Abraham was actually "waiting for God to bring him to that strong heavenly city." Did God deceive Abraham?

It should be clear at this point that the modern Jewish people are not in view in these Abrahamic prophecies. They are not bringing forth spiritual fruit, nor are they a literal company of nations. They have no kings or queens. Their population is small and declining; in contrast to the unconditional Abrahamic Covenant promise of an increasing great

number of descendants as the stars of heaven, as the dust of the earth, and as the sand on the seashore. Who then represents this people of promise?

Is it only an accident of history that the Western Christian nations of Europe, America, and other lands for many long centuries have been known as "Christendom," meaning "Christ's Kingdom"? Is it only a coincidence that the ten tribes of the House of Israel were exiled to the northern Assyrian Caucasus region and lost to history—at the same time and place as the sudden appearance of several early "Caucasian" tribes who subsequently overspread Europe? These important questions carry us beyond the scope of this article, and we invite you to learn more about your own biblical heritage in the book *The Story of Celto-Saxon Israel* by W H Bennett.* May God show you your true place in His plan and purposes!

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WITNESSES

Church and State

A witness takes part in a process of providing or upholding the truth of some statement or action which might otherwise be doubted or questioned as to its veracity. In that brief period of the perfect state that first existed in the Garden of Eden Adam did not ask God for proof as to Who He was or what He had done. The evidence was there all around him: he needed no witnesses to confirm that God had created all that he could see before him and had formed Adam as the person he was. God even presented Himself in human form, proving that Adam was made in the image and likeness of God, as was His declared intention. There would be no room for doubt in Adam's mind that he was the product of an all-knowing and all-powerful creator God. Then Eve was formed and provided as a partner and companion for Adam, to share in the fulfillment of his duties and responsibilities. They were provided with all their needs for a full and an eternal life. There was just the one restriction placed on their lifestyle which if they disobeyed it would inevitably bring their life to an end. They had no doubt that this was true; no reason to question what God had said; acceptance of His word and authority was automatic until Satan poked his nose in and introduced that scourge of the

human race, doubt: more specifically doubt of God.

“Hath God said?” he challenged them. Then he blatantly contradicted God. “Thou shalt not surely die” he lied to the bemused pair. Clearly he was persuasive and convincing, exuding confidence and authority, and was believed by Eve who proved susceptible to his charm offensive. But Adam was no less gullible and freely agreed to partake of the forbidden fruit. Satan provided no substantive evidence to back up his assertion, no witness to support his statement, for he had neither.

Clearly man's fall from grace and his subsequent sinful nature have been marked by doubting and questioning the authority of God from earliest ages. To counteract or overcome this human weakness a safeguard was incorporated in the life and government of the people of Israel. Honesty and integrity was expected of them all but the deeds of the dishonest and the unscrupulous could be exposed and the perpetrators then prosecuted using evidence provided by witnesses. For justice to be fairly done there had to be no less than two witnesses. The most serious of crimes, murder, requires the evidence of at least two witnesses, see *Numbers* 35:30.

This was the establishment of a principle, that truth and fact should be backed up by the corroboration of witnesses in order that doubt or questioning could not be justified. People were thus directly involved in the upholding of law and order. There was no need for a police force in Israel for, in essence, every citizen was like a policeman, for they all participated in the judicial process for the common good.

Cities in Israel, like Jerusalem the capital, Jericho and others, were encompassed by stone walls with gateways for entry and exit. It was customary for judicial matters to be heard and debated and decisions made by officials and lawyers at these locations. One significant legal matter was dealt with at the gate of Bethlehem at the time when Ruth, who had been widowed, became betrothed to her kinsman Boaz. She and some land that she inherited at the death of her husband would, under the law of redemption, be redeemable by a near kinsman. There was such a man who had a prior claim to the land ahead of Boaz. So Boaz gathered ten men at the city gate as witnesses to the deal he proposed to make with the other kinsman. The latter did wish to redeem the heritable land, which was his by right, but on learning that he

would then be responsible for the welfare of Ruth also he relinquished his claim and agreed that Boaz should take possession of the land and be responsible for Ruth. A symbol of the relinquishing of his right was the giving of a shoe by the kinsman in token of his decision. This seems an odd thing to do and one wonders what is intended in the symbolism.

However, when you look into history you find that in the past there have been a number of customs involving shoes which were thought to bring luck. The best known is the tying of shoes to the back of the newlywed's car. Apparently this evolved from Tudor times when it was the custom to throw shoes at the newly married couple and if either they, or the carriage, were hit it was considered good luck. But a less well known, yet a more significant custom, is for the bride's father to give the groom a pair of the bride's shoes to symbolise the passing of his responsibility for his daughter to her new husband.

The origin of some old customs get lost in the passage of time but this particular one seems to be another fine thread leading us back to our Israelite roots. Ruth, of course, was the great-grandmother of David the first king of Israel of the line of Judah, chosen by God for that privileged position. In view of the important outcome from this marriage of Boaz and Ruth it is no doubt significant that he chose ten men to be witnesses to his redemptive transaction, ten being the number associated with Divine perfection or completeness. It was, whether knowingly or blindly, an acknowledgement of God's hand in the destiny of His kingdom.

This Divine participation in the life and destiny of Israel is basic to our understanding of the Bible, the inspired word of God. His creation was marred by man's sin and rebellion so God promised that He would bring about a restoration of His Divine order and provide a Saviour who would wipe out the stain of man's sins. That Saviour came as promised two thousand years ago and God provided witnesses to testify to the fact, men and women who witnessed His

miraculous powers and, more significantly, His triumph over death in His resurrection body. Our Saviour, Jesus Christ, had a human lineage going back to King David and, of course, to Ruth and beyond, right back to Adam. We believe that our Queen Elizabeth II can also be traced back to King David, in fulfilment of the promise God made to him that there would always be an heir to his throne until 'Shiloh' comes. That name Shiloh appears once in *Genesis* 49:10 and was descriptive of the Messiah.

“Therefore ye are my
witnesses, saith the
LORD, that I am God”
Isaiah 43:12

So, in accordance with God's statement to Israel: “*Ye are my witnesses that I am God*” (*Isaiah* 43:12) the nation and the throne are still in existence at this present moment; material and historical evidence that God exists. The Queen publicly, as far as she is able, proclaims her faith in God and in her Saviour Jesus Christ. As Supreme Governor of the Church of England she thus demonstrates and confirms the place and purpose of the church in the life of the nation, as did her illustrious ancestor King Solomon when he dedicated the newly built Temple in Jerusalem which replaced the earlier and portable Tabernacle first erected in the wilderness during Israel's journey to the Promised Land.

At the dedication of the Temple the Ark of the Covenant containing the two stone tablets, with the Ten Commandments written thereon, was placed once again in the most Holy Place in the Temple. The presence of the Lord manifested in the cloud which rested over that special place as it had in the Tabernacle. The Ark of the Covenant and the stone tablets were emblematic of God's sovereignty over His people, both in regard to their spiritual life and their political life. God had created them, chosen them from amongst the peoples of the world and set them apart for a purpose. This required their faith, trust

and commitment to Him to fulfil that mission to the glory of God.

The Temple was the main focus of worship and obedience in the life of the kingdom. The fact that King Solomon, rather than the High Priest, dedicated the Temple surely signifies his claim to a dual role in the life of the kingdom. He thus took the lead in the spiritual life of the people as well as in their political life. This is reflected in his prayer, asking God to forgive the people when they transgressed His laws and then repented seeking His forgiveness. In his political leadership he oversaw the keeping of God's Commandments in the government of the nation. This dual role of the monarch is reflected in the Coronation Oath in which Queen Elizabeth promised to uphold the Protestant Christian faith and maintain the laws and customs of her realm. This close association of church and state, the spiritual and the political, is symbolised in the fact that our Parliament building, the Palace of Westminster and Westminster Abbey share the same site on the north bank of the river Thames in London.

So the spiritual and the material are the dual aspects of kingdom life founded on Divine principles laid down at the beginning of time. Abraham was aware of them: “*Abraham obeyed God and it was accounted to him for righteousness*” (*Romans* 4:3). Noah too for he is referred to as: “*a preacher of righteousness*” (*II Peter* 2:5). Both aspects bore testimony to the existence of a living God; only in Israel did they form the basis of a national constitution. As the Psalmist said: “*He hath not dealt so with any nation: and as for his judgments they have not known them*” (*Psalms* 147:20). Thus they were witnesses to the love and providence of God.

These witnesses were vulnerable to satanic attack through the weakness and inherent sinfulness of mankind. Israel broke the covenant she had entered into under the leadership of Moses, was taken captive, exiled and later regathered in these British Isles. Her unique relationship to God, a 'husband and wife' relationship as He described it, did not free her from

that inherent vulnerability. Indeed her special position made her more open to satanic efforts to oppose the plans and purposes of God.

However, in the providence of God, Jesus Christ, His only-begotten Son, gave His own sinless life so that the sins of mankind were blotted out by His precious blood and the kingdom was redeemed and brought under a new and better covenant to enable her to fulfil her purpose and destiny. The gospel of Jesus Christ, crucified and resurrected, was made known here in these isles and in due time the Divine constitution was re-established in the kingdom. The spiritual aspect of national life became established in the spreading of the early Christian church and reinforced later by the printing of the Word of God in the language of the people. The political aspect of life became centred on the Commandments of God which formed the basis of English Common Law.

These two witnesses, 'church' and 'state,' were thus established and brought great blessing to the nation whose prosperity and colonising enterprises flourished for a time bringing benefits to other nations in many ways. Yet in *Revelation 11* the triumph of the two witnesses was seen as coming to an end; they were to be overcome, killed and lie dead in the street. The enemy whose efforts would now succeed when previous attempts had failed is the Beast from the bottomless pit. He is the old adversary the Devil who now uses deceit and subterfuge instead of physical force. He undermined the Word of God and its record of creation by introducing doubt and uncertainty with the challenge of the evolution hypothesis. He questioned the truth of scripture by promoting man-made theories which deny the power of God. He influenced the production of modern versions of the Bible, made on the pretext of greater ease of understanding God's word, but which in fact detract from the inspiration of the original writings. A proud nation which once valued its culture, its Christian heritage and its sovereign independence has been deceived and

tricked into relinquishing it all.

The church of the twenty-first century has lost the plot and the people are blown about by every wind of doctrine as the apostle foretold. Those who ostensibly govern our country are now merely enacting the laws and regulations passed to them from their superiors in the European Parliament. The two witnesses have, therefore, been overcome and are now effectively dead. They do not proclaim the gospel of the kingdom and they do not uphold the national constitution embraced in the Divine Law. As effective witnesses to the faithfulness of a covenant-keeping God they are a failure. The throne is a silent witness to the promise of its continuity and cannot fail, it is under guarantee. The nation will not cease to exist for it still has a place and purpose in the plans of the Almighty: "*no weapon that is formed against thee shall prosper*" (*Isaiah 54:17*).

However, resurrection from the dead is not beyond the powers of the Almighty as we believe in faith. The parable of the dry bones in the prophecy of Ezekiel was a prophetic vision of the kingdom in the latter days, a type of resurrection which the Lord will perform. That parable illustrated the rebirth of the kingdom as a national entity in the 'appointed place' spoken of in *II Samuel 7:10*. It was a slow process with a gestation period of many centuries. The spark of life in the embryo kingdom was maintained until the time of the Reformation, when it blossomed into full life in the kingdom which became a united one early in the eighteenth century. It expanded into a nation and company of nations thereafter, becoming the "exceeding great army" of the prophetic vision.

That spiritual rebirth at the Reformation was like a prototype of what was to come at a later date for the old adversary was still on the loose. Within the nation the realisation of our weaknesses and failings, of our inability to bring an end to the serious consequences of our ungodly way of life, will surely dawn in the minds of curious and thoughtful people. Cir-

cumstances will, of necessity, cause them to ponder and then seek help from the only source of all knowledge and power. "*If my people, which are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land*" (*II Chronicles 7:14*).

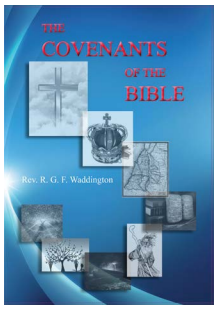
We therefore need a change of heart and a change of attitude, and that is what God will bring about, as we read in *Ezekiel 36:26-29*: "*I will take away the stony heart out of your flesh and will give you an heart of flesh*" God said. A change of attitude will also take place: "*And a new spirit will I put within you and cause you to walk in my statutes*" He declared. A removal of all our impurities and imperfections will be achieved too: "*I will also save you from all your uncleanness*" God promises.

Why does He bother to have so much concern for us, we who are so undeserving of it? "*I do not this for your sakes, O House of Israel, but for mine holy name's sake, which ye have profaned among the heathen*" (*Ezekiel 36:22*). That is the reason, to honour His promises made to our forefathers. So eventually the penny will drop. "*I will yet be enquired of by the House of Israel to do it for them*" He says. It will be a remarkable transformation of the two witnesses who have been overcome by the Prince of this world, to become witnesses revived with new life by the power and spirit of God.

The world which has come to regard them as a laughing stock, a spent force, will then see them remarkably resurrected from an effectively lifeless condition. It will surely be to the glory of God for He shall rightly be acclaimed and receive all the honour and praise.

"*And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day*" (*Isaiah 2:17*).

ALFRED BROWN



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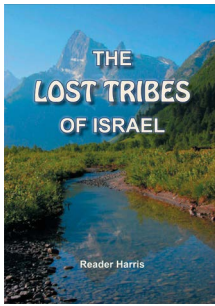
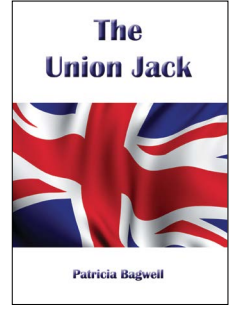
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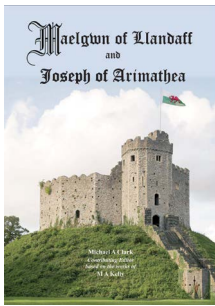
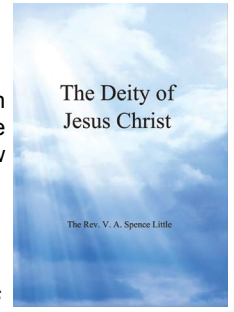
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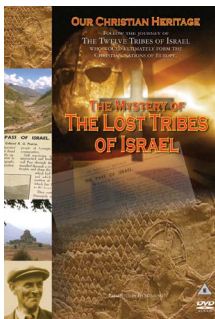
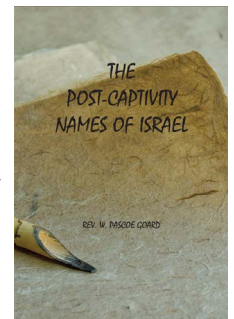
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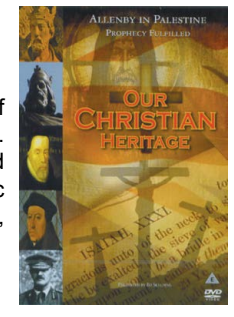
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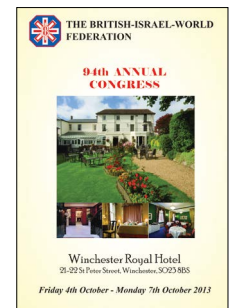
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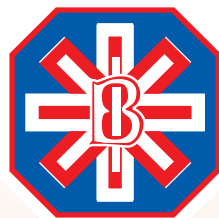
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“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions”

Joel 2:28



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