

The

Covenant Nations

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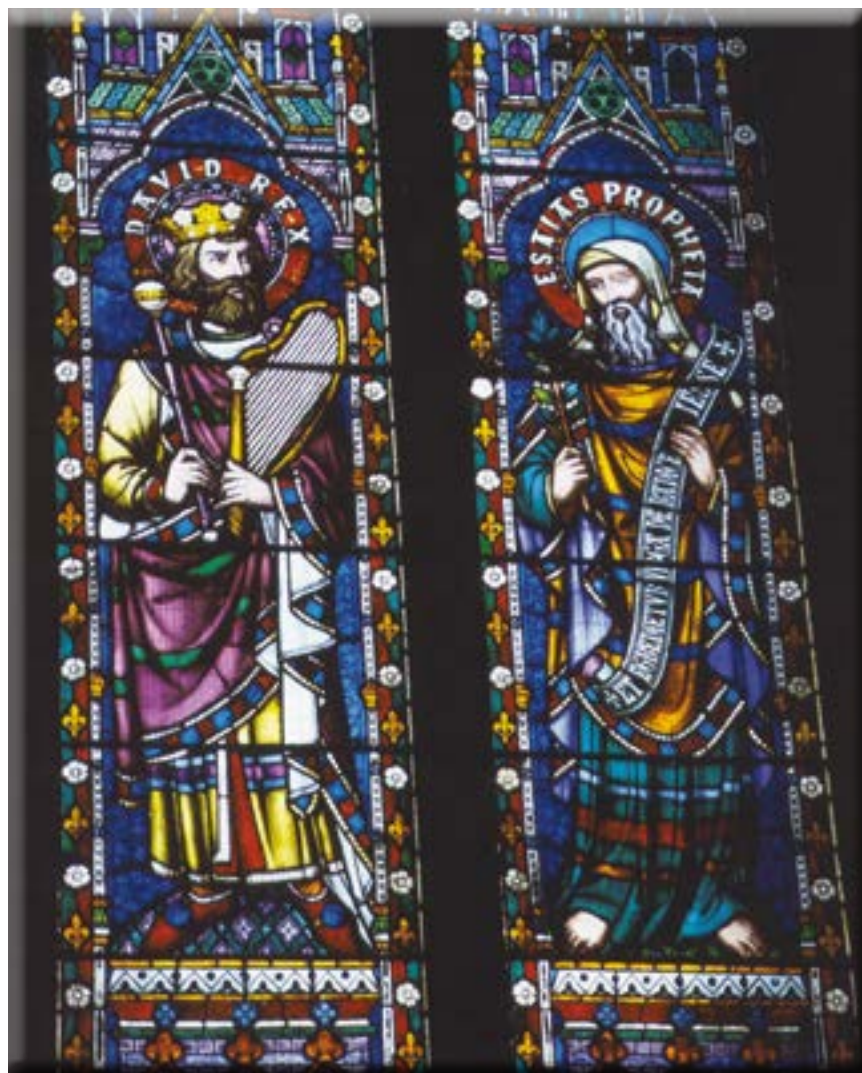
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▲ This window in Ripon Cathedral shows ‘David Rex’ on the left and ‘Isaiah’ on the right. The words in the banner held by Isaiah, when translated, read, “And a Branch will come forth out of the Stem of Jesse.”

Photograph by John Battersby

◀ COVER PICTURE:

The sun shining on this wintry scene brings to mind the Glory of the Lord which shone on the shepherds keeping watch over their flock.

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

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Volume 3, Number 4 2014

EDITORIAL STAFF

Michael A Clark Philippa M Clark
Ernest S Gage Kathleen D Gage
David J Aimer

HEAD OFFICE

The British-Israel-World Federation
Telephone: 01388 834395
E-mail: admin@britishisrael.co.uk
Web: www.britishisrael.co.uk

The Covenant Publishing Co Ltd
Telephone: 01388 835753
E-mail: admin@covpub.co.uk
Web: www.covpub.co.uk

The National Bible College
Telephone: 01388 834395
Email: admin@tnbc.org.uk
Web: www.tnbc.org.uk

121 Low Etherley, Bishop Auckland DL14 0HA
United Kingdom

OVERSEAS OFFICES

Australia

BIWF in NSW Ltd, PO Box 76, Ungarie, NSW, 2669
Telephone: +61 (0) 45800 0383
Email: biwf.nsw@telstra.ap.blackberry.net

BIWF (Queensland) Inc., 41 Kirikee Street, Ferny Grove, Queensland, 4055
Telephone: +61 (0) 3851 2697
E-mail: micdor1@optusnet.com.au

New Zealand

BIWF (NZ) Auckland Inc., PO Box 56-142, Dominion Road, Mount Eden, Auckland, 1024
Telephone: (09) 630 0982
E-mail: biwf@xtra.co.nz

Canada

BIWF (Canada) Inc., 313 Sherbourne Street, Toronto, Ontario, M5A 2S3
Telephone: (416) 921 5996
E-mail: british-israel@bellnet.ca
Web: www.british-israel-world-fed.ca

Canadian British-Israel Association, 500 Tecumseh Rd. E., Box 28047, Windsor, Ontario, N8X 5E4
Telephone: 1-800-919-8819
E-mail: staff@israelite.ca
Web: www.israelite.ca

The Netherlands

Bond Netherlands Israel
Postbus 30009, 1303 AA Almere
Telephone: 036 5296956

South Africa

South African Office - Mrs A Fromburg
PO Box 2565, Port Alfred, 6170
Telephone: +27 (0) 46 6243342

USA

BIWF-USA, (also The Covenant Publishing Company of North America) 405 West Searcy Street, Heber Springs, Arkansas, 72543, USA
Telephone: 501 362 5299
Fax: 501 362 5312
E-mail: biwfusa@sbcglobal.net
covpubna@sbcglobal.net
Web: www.biwf-usa.com

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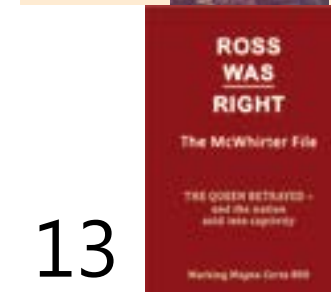
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



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“For Judah, and for the children of Israel his companions:
.... For Joseph, the stick of Ephraim, and for all the house
of Israel his companions:

... and they shall be one in mine hand”

(Ezekiel 37:16, 19)

EDITORIAL

A KINGDOM UNITED UNDER GOD THE SUPREMACY OF PARLIAMENT UNDER ENGLISH COMMON LAW – Marking *Magna Carta* 800

‘The Continuing Kingdom – Moses, Magna Carta and the Future’

was the theme of the BIWF 95th Annual Congress at Lincoln 26-29 September, 2014. It was held next to the immense structure of Lincoln Cathedral home to an original copy of the Great Charter – except that the precious document was on loan to the United States of America where it is revered. The theme looked to our constitutional foundations as *the Nation under God*. This is a difficult concept for the present generation unaware that they have a great and unique birthright, overlaid in the past half century by the alien pagan strategy to create a One World Order under Man.

After the result of the Scottish Referendum, the United Kingdom remains united giving us cause to glorify Almighty God for it was He – the God of the whole House of Israel – who joined the ‘two sticks’ of Scotland and England in 1603 and 1707 (*Ezekiel 37:15-22* – see opposite). We are now required to look to the future and the coming ‘Exodus’ of the United Kingdom from the *spiritual* Egypt of the European Union. The 800th anniversary in 2015 of the signing of *Magna Carta* will mark the completion of a renewal and resurrection cycle leading, we believe, to the deliverance of the Servant People in the Appointed Isles from a dictatorial *prophetic* Babylon in Europe.

The *Continuing* Kingdom of God ‘in earth as it is in heaven’ is the clear vision of Scripture. It was spiritualised from being the constitutional system of government un-

der God, instituted at Mt Sinai and becoming a literal Kingdom at Jerusalem, as the result of two events. **Firstly** of the 9th-7th BC division and disappearance of the main bulk of the Twelve Tribes from Palestine. **Secondly**, of the coming in AD 597 into Kent of the Roman Catholic system of religion, a system emanating from ancient Babylon.

The new covenant, made with the people of the House of Israel and the House of Judah, brought the nation under God into a new Appointed Place of liberty and freedom from which they could grow and expand to become a blessing to all the families of the earth. The early British Church of the *Cymri* was five centuries into its growth pattern before disaster struck in AD 562. A comet passing over Britain devastated the land and the power of the Kingdom under Arthur II which was centred in South Wales and extended to Winchester, later the capital of King Alfred in the 9th century who codified our laws, based on the Mosaic Law, giving birth to English Common Law.

While the Protestant reformation brought the People of God in the British Isles back into alignment with the Divine Purpose, prophetic truth and interpretation has been lost to the point where today even the Protestant organizations have sunk into deep sleep making little or no impression upon the national scene of political and spiritual awareness. Before us there is a scene of nation state drift towards sudden and unexpected perilous events. This sequence of events is revealed by Jesus Christ in His Olivet discourse

concerning the ten virgins: “*While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him*” (*Matthew 25:5-6*).

When it came to “going into Europe,” the British ‘virgins’ – being in various states of slumber – contributed to the success of the great deceit over Europe during the past half century. When we lose our faith, history tells us that we also lose our freedom. This has been the story of a long trail of deception, deceit and betrayal, perpetrated on our people and this United Kingdom over the past four decades. In this entire saga we might well ask “where has the Church been” in standing up for truth and righteousness. The Established Church as a prophetic voice has been most silent. It has not discerned the times. It has given in to the wolves in sheep’s clothing and seen the flock scattered across the hills without a shepherd in sight.

In this issue (*page 13*) we announce the publication of **ROSS WAS RIGHT – The McWhirter File**, an exposé of the betrayal of the United Kingdom and the Commonwealth by successive Administrations since 1972. It contains the highly significant and timeless address of Ross McWhirter, “**Deceived in Her Grants – The Queen Betrayed,**” published for the first time in forty years.

Let this be a wake-up call in 2015, for the time has surely come for the *resurrection* of our body-politic in the *Continuing* Kingdom of God in our midst.

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all”

(Ezekiel 37:22)

THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH

Understanding the history and destiny of God's servant people and His plan for the two separate Houses is essential for studying the Bible. Part I of an address given on 15 July 2014 at the BIWF Summer Convention by Kathleen Gage. Part II will follow in the next issue.

For some time now I have been concerned about those things which are obscuring the Truth and which prevent people, Christians in particular, from being able to look into the Word of God and to see what God wants them to understand. This kind of problem has occurred because the Word of God has, in one particular aspect, been obscured and muddled.

The starting point for this talk is that when the King James Bible was first published in 1611, the word 'Jew' was not in the text. An American Jewish businessman called Benjamin Freedman made some investigations into the origin of the word 'Jew' and he discovered that that word did not exist in any language prior to 1775.

When the Jews read the Bible some time later, they took the view that they had been excluded from it. So their leaders met the leaders of the Church of England – this must have been after 1775 – and they put their case before the Church of England.

It was agreed that they, the Jews, appeared to be the chosen people and this was incorporated in the altering of the Bible text when it was revised. In 1881 the Revised New Testament was published followed by the complete Revised Bible in 1885 and the word 'Jew' was inserted in the text in place of the word 'Judean.'

Now if you think of the number of years there are between 1611 and 1885 – 274 years in fact – the people at the time of the Reformation in this country had access to a Bible with the word 'Judean' in it. And when they wanted to look in the scriptures to see what God was giving in prophecy about the House of Judah or the House of Israel, there was no problem. Now it may be asked, did this make a difference? It certainly did, for example (and this is only one example) Alexander Cruden, of Cruden's Concordance fame, believed that the people of these islands were Israel. In the first edition of his Concordance, which was published in 1737, he felt strongly enough about this Truth to have a

note printed in the front of the book stating his belief in Britain being Israel in fulfilment of the Old Testament prophecies. I might add here that no such note appears in the 1930 copy of his Concordance. I wonder on whose authority it was removed!

Because Christians have had a Bible before them with this word inserted which originally was not a Bible word, it has had an effect upon their spiritual eyesight and given them tunnel vision ever since the Revised Version was brought out. This impairs the ability of the Lord's people to look into the scriptures and understand things which are prophetic. If from now on we think of the word 'Judean' instead of 'Jew' whenever we read the Bible we will arrive at the correct conclusion that the name Israel does not mean Jew only.

We must go back in biblical history to find out how God's servant nation was separated into two distinct groups; back to the time of Rehoboam who was the son of King Solomon. Under the reigns of David

and Solomon the whole nation, all twelve tribes, were one kingdom but under the reign of Rehoboam this all changed.

He was approached by Israel under the leadership of Jeroboam to relieve them of the heavy taxes imposed upon them by King Solomon towards the end of his reign. The older generation of wise councillors were giving him one opinion and the young men of the king's court were giving him another. The older men said, "Look, the people are complaining because of the high taxes of Solomon and it would be advantageous if you were to reduce the taxes and thus have a happier people to serve you faithfully." Unfortunately the king also listened and hearkened to the young men who said "Solomon chastened them with whips, you chasten them with scorpions." In other words, increase the taxes.

The House of Israel's answer to this under the leadership of Jeroboam is found in II *Chronicles* 10:16, "And when all Israel saw the king would not hearken unto them, the people answered the king saying, what portion have we in David? And we have none inheritance in the son of Jesse, everyman to your tents, O Israel: and now, David, see to thine house. So all Israel went to their tents." Verse 19, "And Israel rebelled against the house of David unto this day."

Rehoboam was furious and tried to bring them back by force. But the prophet of the Lord stopped him and in chapter 11:3 & 4 we read, "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord and returned from going against Jeroboam." From that time on Israel were separate and became the northern House of Israel of ten tribes leaving the southern kingdom with two tribes. Eventually the southern kingdom became known as the House of Judah and their

kings were exclusively of the House of David.

It was not long before Jeroboam turned away from the Lord and began worshipping idols. Rehoboam fared no better for he also turned from the Lord. The big difference was that ten-tribed Israel never refrained from idol worship no matter what the prophets of the Lord said to them. But two-tribed Judah did heed the prophets of the Lord at times and repent of their sins, putting away their idols.

It now becomes important to know who the prophets of the Lord are addressing, whether the House of Israel or the House of Judah. God had given divine direction to His people through Moses with His Laws, Commandments and Statutes covering how they were to live and conduct themselves as a nation. The prophets of the Lord were sent to the nation to warn and admonish if they strayed. They also prophesied, as did Moses, of what would happen to God's chosen people throughout their time of probation. The responsibility was left upon the people of Israel to follow that wisdom they received from God and to keep the oath they swore to do all that the Lord commanded.

One of the worst culprits in this disobedience was King Omri of the House of Israel. He treated the writings of Moses as of no account and followed after the idols and customs of the heathen nations round about. Most heinously he made sure the House of Israel also played the harlot, worshipping idols of wood and stone. In their estimations King Omri was a great king, but he was a very wicked king in the sight of God. We are going to touch upon the significance of King Omri later in the talk.

And so the House of Israel continued in their disobedience, ignoring the warnings sent by God through His prophets until finally the Lord would not allow them to dwell in the land to pollute it any more and the time had come for them to be removed from the Promised Land.

Beginning in 721 BC, the Assyrians swept down and gradually over time carried the House of Israel captive and placed them in the Caspian area, in the 'cities of the Medes' is the description, never to return. 130 years later the House of Judah went into captivity for the same reasons only this time it was the Babylonians who were their captors.

If we now turn to the Book of *Isaiah* chapter 51 we can read a few verses and see what the Lord focuses our attention on. This prophecy was given nine years after the captivity of the House of Israel. Verses 1 and 2, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." This is obviously addressed to a people who have forgotten who they are! In verse 14 there is the prophetic encouragement that "the captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail." Now we know who is being addressed! The pit which is being referred to is the pit of Assyrian captivity. Remember that verse which says "the word of the Lord does not return to Him void but accomplishes that whereunto He sent it"? Now here is divine confirmation to the people of Israel while they are captive that they shall desire to be loosed. Looking down the centuries of time to our day the House of Israel has come into an experience where they are blind and deaf as to who they really are. They have lost all knowledge of their true origin. They do not know what their destiny is. They do not know that Abraham is their father and Sarah their mother.

So we can see that this prophecy is not addressed to Judah. Why would God put this message in the mouth of Isaiah to speak to Judah who already know who they are and where they come from and have always been very vocal about it? It can be said this whole prophecy is perti-



nent to the present time. For in verse 5 it states the location of part of the House of Israel, “*My righteousness is near; my salvation is gone forth and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*” And verse 7, “*Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings,*” which means they must have come into a Christian experience.

There has been a lot of discussion lately that we as a nation are a Christian people. And although there have been those died-in-the-wool atheists, agnostics and humanists who have sneered at this suggestion, it has still been insisted that we remain a Christian country. Our way of thinking and our attitudes have all the traits of a Christian-based ethos. Our laws are still Bible based though of course a great many laws have been brought in via the European Union, which, we know as British-Israel believers, is trying to destroy us as a people. Now what about the man, or the woman, in the street; what has he to say? It is becoming more obvious by the day to them that there is something drastically wrong in this country, even though they cannot, as yet, put a finger on it. People like ourselves who believe the Kingdom message, and others of like mind throughout the covenant nations, are being used by God to bring an awareness of the destiny of the Anglo-Saxon-Celtic peoples. Our trust is in the promises of Almighty God that our people will awaken to the truth of who they are. This is the message that comes to us through the Lord’s prophet Isaiah. The eminent historian Sharon Turner researched the origins of the Anglo-Saxon-Celtic people and he found they originated from the Caucasian Mountains and the area south of the Black Sea. This links to the Assyrian captivity mentioned earlier. In seeking to understand Old Testament history, it is a good pointer to realise that God planned to take His people to a different geographi-

cal location. The first hint of this comes at the time when King David had completed his warfare with the nations round about, established the kingdom and was reigning over the twelve tribes of Israel and there was peace. Nathan the prophet came to David and delivered a very important message to him: II Samuel 7:10, “*Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime.*” And, just for good measure, I Chronicles 17:9, “*Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more, neither shall the children of wickedness waste them anymore, as at the beginning.*”

“Also I will ordain a place
for my people Israel”

I Chronicles 17:9

It may interest you to know that when Dr Moffatt was working on his translation of the Bible, in the early twentieth century, he was approached to see what he could do to eliminate those particular phrases “I will ordain” and “I will plant.” Interested people wanted him to change the future tense, they wanted him to see if they could be translated “I have appointed a place” that place being Palestine. However Dr Moffatt had to follow the original Hebrew – it was to be a new place, future to David’s time, a place other than Palestine. If you read the more recent translations of the Bible by Dr Goodspeed and the associated scholars of the University of Chicago, you will find the same result. It was to be future.

From the scriptures we have read in Isaiah it shows God had a place prepared for the House of Israel far from the land of Palestine. When we consider the Book of Revelation, which is full of prophecy given by Jesus Christ to his apostle John, we find a

woman described as having a crown of twelve stars and clothed with the sun, always indicative of Israel, fleeing from the serpent and going to a place prepared for her. This is a prophetic pointer to confirm the scripture in Isaiah we have just read.

Thinking back to the comment by Sharon Turner that the Anglo-Saxon-Celtic people originated from the Caucasus and are found in the isles of the west; the first people arriving here were the Celts. It is interesting to know that the Celts have always been known by the same name far back in their history. At one time it was pronounced Khumri. It was the Assyrians who referred to part of the people of Israel as ‘Bit Khumri.’ ‘Bit’ means ‘house’ and ‘Khumri’ was their way of referring to King Omri, the Israelite king who turned his back on all the commandments of God and caused his people to sin also. So far as the Assyrians were concerned their Israelite captives were the people of Omri and their way of pronouncing it was ‘Khumri.’ That is from where the Celtic people have come. After the collapse of the Assyrian empire they migrated slowly but ever westward.

We refer to the writings of the historian Flavius Josephus who said “the House of Israel are an exceeding great multitude not to be estimated by numbers” and they were beyond the northern borders of the Roman Empire. He is writing this in about AD 70. He also refers to the people of Judah, that remnant which returned from their Babylonian captivity from when they were known as Jews. We must pause here and state that William Whiston the translator of the works of Josephus from which this information is taken, brought it in line with current usage of the King James Bible, for in the original writings the word was not Jew but Judean.

So we have a pointer to where the House of Israel were in Roman times and also how the remnant of Judah came back from Babylonian captivity.

KATHLEEN GAGE

IDENTITY IS NOT SALVATION

The literal seed of Israel cannot lay claim to the promises on the mere ground of being Abraham’s seed, *apart from true faith in Christ*. St John the Baptist settled that for ever, when he said, “Think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham” (Matthew 3:9). The literal birthright blessings promised to Israel, were in abeyance till the seed could re-inherit them through faith.

The following clear words, from one of the best known writers on this subject, speak for themselves.

Mr E. W. Bird writes, “I desire to proclaim as loudly as I can that our Identity is not salvation; it is not a new religion; not a new sect. It is not ‘repentance towards God’; but ‘faith towards our Lord Jesus Christ.’” A belief in this view cannot possibly advance the believer, “one inch nearer to the Redeemer, one jot nearer Heaven of itself, or in the smallest measure nearer towards sanctification of life, *without the special grace of God*. Let the Bible

examples of Ahab, Judas Iscariot, and the wicked kings of Israel and Judah testify that Israelite descent, *per se*, does not, *cannot*, *save the soul of the man who trusts to it.*”

“Judas was an Israelite of the Judah House; but he lost his own soul. Ahab ‘did more to provoke the Lord God of Israel than all the kings of Israel who went before him.’ An Israelite king he was, who, in spite of his Israelite birth, lost his own soul, if he died out of Christ (the then coming Redeemer), and unrepentant.”

Half the opposition to this truth in the minds of the most excellent men, “arises from the suspicion that we do hold *this abominable doctrine*, that ‘Our Identity,’ in our view confers salvation; also, that the precious blood of the cross of Christ is not now needed to save the souls of ‘conscious Israelites.’”

“These terrible considerations, you see then, justify my declaring to you with all the earnestness I can, that our *Identity is not salvation*, nor any approach to it, viewed by itself: though by the grace of God, I fully admit, the Identity studied and accepted,

may, and often does, lead to a humble resort to the Word of God, which by the Spirit’s teaching leads men to Jesus, and therefore to salvation.”¹

Hence we place the claims of Israel upon a distinctly spiritual footing, and fully agree that natural descent alone goes for nothing, as regards salvation, except to increase the condemnation of the unbelieving. As the Rev R. Douglas says, “We ‘must be born from above,’ united to Christ by a living faith, and led of the Spirit, ere we can truly inherit one iota of the spiritual privileges. The covenant was made with ‘*faithful Abraham*,’ in the first instance, and it was subsequently renewed explicitly to his seed in Christ alone. Only those who have the Spirit of Christ now, as well as the natural generation, are the ‘Israelites indeed’ of whom we speak.”²

H ALDERSMITH,
MB LOND, FRCS

The Fulness of the Nations or the ABC of the Promises given to the House of Israel considered in relation to the Second Advent, 1889

¹ *Our Identity*, what it is not by Philo-Israel
² *Good Tidings*, No 1, p. 3

THE BRITISH-ISRAEL-WORLD FEDERATION

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'THE LIGHT OF THE WORLD'

Was Jesus like this?

Everyone knows W. Holman Hunt's *The Light of the World*; but why he represented Christ of a type so obviously 'un-Jewish,' especially in pictures of the physical Jesus as e.g. *The Finding of the Saviour in the Temple*, though a question so often asked, and even more frequently wondered, is one which very few indeed seem able to answer. Artists' licence may sound like a good excuse: good enough perhaps for the idle critic; but Holman Hunt was neither idle nor guilty of lame excuses. In fact, he was a great exponent of faithful reproduction, and if those with intelligence enough to appreciate this question would spare but a tenth of the pains he took to follow the evidence he elicited and so carefully investigated, much less nonsense would be taken for granted.

It is because this question is as pertinent today as ever it was in Holman Hunt's lifetime; and because his answer, as reasonable and substantial a reply as it is authentic, is as sure today as when he personally gave it; that we are endeavouring to afford a wider knowledge of his faithfulness, particularly in the matter of his representations of Our Lord and His disciples, by placing at the disposal of the many admirers of his famous works the verbatim report of W. Holman Hunt's own words, delivered on 2 May, 1900, in Exeter Hall, London.

Readers who are unfamiliar with Ancient Egyptian portraiture, and who might therefore misconstrue the quoted references to Syria and Syrians, should understand that what is here referred to as Syria includes all the territory now known as Palestine, Trans-Jordan and northward to the encroaching bounds of the Hittites, whose homeland was Kappadokia. It is the Hittites whom the Egyptians encountered in North Syria, that are represented on the

Egyptian monuments with heavy noses and thick lips; whilst from the Lebanon southward, including Palestine, practically all the peoples represented, except the Philistines, have straight noses and fair complexions. It is clearly the Hittite type which resembles the so-called 'Jewish' physiognomy, whilst the representatives from Palestine conformed to the fair Syrian type. The quoted use of the term 'Syrians' for the modern non-Jewish population of Syria and Palestine as for the Ancient Hittites in the North of Syria is therefore evident. Holman Hunt also spoke from his own experience, and there is no doubt he knew what he was talking about. The occasion was that of a lecture upon British-Israel identity by the Rev Robert Douglas, MA, at that time vicar of Bredgar, Sittingbourne, Kent.

The lecture concluded, the artist was introduced to the meeting.

Mr Holman Hunt: "Ladies and Gentlemen,—It may be necessary for me to explain that I entered this room prompted, idly, perhaps, by curiosity to see the meeting and to have the advantage of seeing Mr Douglas, many of whose writings I have read with very great interest. Since I have been recognised and am requested to answer a question about my reason for doing my work in a particular way, I must ask you to understand that I gladly support Mr Douglas in one particular which he feels it may be of interest to the meeting to have supported. The question is why, in my picture of *The Light of the World* and later pictures of the Saviour and of the Jews connected with Him, I represented them of what, in general terms, may be called a fair complexion, and not strikingly like the Jew as we know him in the West? In the case of the first picture, which I finished and exhibited in 1854, it was an important point to me to leave

no doubts in the spectator's mind that the figure represented was intended as a spiritual representation of the Saviour. I had to consider, therefore, whether I should follow the traditional type adopted by painters, a figure with grey or blue eyes and chestnut hair, or whether I should represent Him of the type generally known to us as the Jewish. From all that I could discover at the time I saw no reason to depart in respect of complexion from the traditional type, and I therefore with no further question represented the Saviour of the traditional complexion. In the later picture, *The Finding of the Saviour in the Temple*, I had to represent not the spiritual Saviour but the human Christ; and as I wanted to avoid any traditional treatment that was not justified after the closest observation, I took pains to consult every authority I could that would prepare me for my Eastern work. Amongst other books that I studied diligently was Sir Gardner Wilkinson's *Ancient Egyptians* and with your permission I will tell you what he says:

'With regard to the features of foreigners resembling the Jews, it is only necessary to observe that the Egyptians adopted the same character for all the inhabitants of Syria; as may be seen in the sculptures of Karnak and other places, where those people occur, as well as in one of the sets of figures in Belzoni's tomb; and the brickmakers, far from having what is considered the very Jewish expression found in many of those figures, have not even the long beard, so marked in the people of Syria and the prisoners of Sheshonk (Shishak). They are represented as a white people, like others from Asia introduced into the paintings, and some have blue eyes and red hair, which are also given to the people of Rot-ñ-n in this same tomb. Indeed if I were disposed to think them Jews, I should rather argue it from many of these figures *not* having the large nose

and dark eyes and hair we consider as Jewish types; for some of these brickmakers are painted yellow, with blue eyes and small beards. Others are red with a *rétroussé* nose.

'These last may be Egyptians, or people of Pount who are represented bringing tribute in the same tomb. The fact of some having small beards, others merely the 'stubble-field' of an unshaven chin, might accord with Jews as well as with the Rot-ñ-n, or other Northern races; but their making bricks at Thebes, and the name of Jews not being mentioned in the whole tomb, are insuperable objections.

'And here I may mention a remarkable circumstance, that the Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren of Europe; and the children in modern Jerusalem have the pink and white complexions of Europeans. The Oriental Jews are at the same time unlike the other Syrians in features; and it is the Syrians who have the large nose that strikes us as the peculiarity of the western Israelites. This prominent feature was always a characteristic of the Syrians; but not of the ancient, nor of the modern, Jews of Judea; and the Saviour's head, though not really a portrait, is evidently a traditional representation of the Jewish face, which is still traceable at Jerusalem. No real portrait of Him was ever handed down; and Eusebius, of Caesarea, pronounced the impossibility of obtaining one for the sister of Constantine; but the character of the Jewish face would necessarily be known in those early days (in the fourth century), when the first representations of Him were attempted; and we should be surprised to find any artist abandon the style of features thus agreed upon for ages, and represent the Saviour with those of our Western Jews. Yet this would be perfectly correct if the Jews of His day had those features;

and such would have been, in that case, His traditional portrait.

I had often remarked the colour and features of the Jews in the East, so unlike those known in Europe, and my wish to ascertain if they were the same in Judea was at length gratified by a visit to Jerusalem; where I found the same type in all those really of eastern origin; and the large nose is there an invariable proof of mixture with a western family. It may be difficult to explain this great difference in the eastern and western face (and the former is said to be also found in Hungary); but the subject is worthy of investigation, as is the origin of those Jews now living in Europe, and the early migrations that took place from Judea long before the Christian era.*



"Now the value of this evidence for Mr Douglas is that it was written with no intention of supporting any theory whatever. I had the additional advantage of speaking to people before I left England, of speaking to great authorities who had lived in the East, like Sir Henry Layard, who was a great friend of the Jews, and other travellers who had been in other parts of the East, and they all agreed in saying that the general type of the Jew, as they found him in the East, was fair. When I arrived in Egypt I observed with the greatest diligence, and found that their observations were supported by the facts before my eyes. Going further to Jerusalem, I looked with great attention at all the Jews I found there, and although there were a certain proportion dark, and who were readily recognisable to an Englishman as Jews, there were some, the greater number, who were fair, and who might have passed with-

out being so recognised. Well, I made it my business to attend the services in all the synagogues, and I chose the models that I wanted for my work more for their picturesqueness and beauty than with any desire to make them resemble the Jews of the West. When I brought my picture home, many people expressed surprise at the fact that many of the figures were not strikingly like Jews as they knew them in England; but I found that people who had been in the East defended me, and before long the picture was admitted to be in that respect quite correct.

"Now, before committing myself to this treatment I felt that it was very necessary indeed to try, if possible, to arrive at some conclusion as to what the type and complexion of the ancient Jew was. All of you here will probably be prepared for the fact, that while the Bible is so frank and so exact in its history

of people, it spends no words at all upon the outer aspects of its heroes, however important they are. We get no description of Abraham, none of Jacob, nor with two exceptions, and then incidentally, of any of the characters in the Bible. This observation applies to the Gospel history also. We know what Socrates was like, we know what Plato was like fairly well; we know what Alcibiades was like; and even of others of whom there are no busts, we have a general idea of their appearance from the descriptions; but we have not any description of Jesus Christ, of whom, if of any being, other than Jewish historians would certainly have given exact accounts. Incidentally I said there were exceptions, and these, in my opinion, are important. Isaac is not described, but while Jacob is not described, Esau, his brother, is reported as being 'red and hairy.' Now, both of these particulars are very important, because in loose records Orientals are sometimes described as having long flowing beards. Orientals do not have long flowing beards, and they are not hairy. The Arab, generally, has a very sparse beard, and it is this that tends to mark the difference between him and the fairer races, the Aryan races, if one may call them so. There is a long gap before any other person is incidentally described; but we come to a most important character in David, and of him it was said that he was fair—taking our version—and ruddy, but in the original it is 'fair and red-haired.'

"These are very important pieces of evidence about the complexion of the original Jews, because a perfectly dark race does not have fair children. Persons called dark in England often have fair children; but a person of pure Asiatic or African type never has fair children. The children are as dark when they are born as they are in adult years. Now we must remember that the Jew was a stranger in the land; he was unlike the people about him, and from the beginning of the history to the end, he is always spoken of as belonging

to a peculiar people, that is to say, that he was different from the people about him. You find this corroborated by the fact that when Abraham's son grew up old enough to be marriageable, he called Eliezer to him and made him swear that he would go back to his own cradle-land, Padan-Aram, and find him a wife of his own race; for he said, "What shall it profit me if my son marry a daughter of Canaan?" And then we find Eliezer bringing back Rebecca for Isaac to marry. Now, when his sons grow up, Isaac has evidently become an invalid, and Rebecca is very anxious about the one son she has the greatest affection for, and she says, "What will it profit me if my son marry a daughter of Heth?" And she sends him back also to Padan-Aram to find a wife of his own race. Now for the most part the people about them were dark people, not dark in the English sense merely, but with dark blood and the characteristics of a dark race. You may assume that there was some outward mark of difference, and I think the facts lead us to conclude that this outward mark of difference was that they were a fairer people than those about them.

"... The true Light,
which lighteth every
man that cometh into the
world"

John 1:9

"When the history of the patriarchs is at an end, we come to the time of the establishment of the Israelites as a nation, and we find that intermarriage with the women of the country they are invading is forbidden so strictly, that it is considered high treason, and is visited with death. Moses ordained that, and you will find throughout the later history this was always remembered by the leaders of the nation. When Ezra came back from Persia with a few

representatives of the Jewish nation, after some other preparations that he made for the re-establishment of the nation, he called up the Israelites who had remained in the land all the while, and who had probably hidden away in caves, and had only come out when quiet was restored, and he condemned them for having intermarried with the women of the land, and stigmatised their children as bastards, and ordered them to be cast out, and they had to leave Jewish territory. Now, those people probably went to the Isles of the Sea, and some of them no doubt found their way to the Western part of Europe. Mr Douglas has indicated that a great many of the Jews of the Herodian time were merely Idumeans, and they of course called themselves Jews.

"I might also mention another fact, and it is this, that if a traveller were to arrive at Jerusalem on a Saturday or Sunday afternoon, outside Jerusalem, under the shadow of the wall, he would find some few hundreds of fair women sitting who had come out to take the air, these being days on which business cannot be conducted; and if he had come straight from England he would naturally ask, "Who are these fair women?" when to his surprise he would be told that they were Jewesses. As an example of the general recognition of the characteristic fairness of the Jewish type in Palestine, I would add that frequently when as a young man travelling about the country, at a season when no European tourists were in the land, the boys of a town dancing about would salute me with cries of 'Iud,' 'Iud,' meaning 'Jew.'"

Leaflet, The Covenant Publishing Co Ltd,
1945

God and Greater Britain by Rev Robert
Douglas MA, James Nisbet and Co, 1902

*Sir J G Wilkinson, *A Popular Account of
the Ancient Egyptians* (1854),
Vol. 2, chap. viii, pp. 197—199.

'ROSS WAS RIGHT'

For the first time in 40 years the highly significant and timeless 1973 Address of Ross McWhirter, "**Deceived in Her Grants – The Queen Betrayed**," has been re-published by the Covenant Publishing Company in this very important book which is an exposé of the betrayal of the United Kingdom and the Commonwealth by successive Administrations since 1972. Ross McWhirter was a dedicated campaigner with a passion for freedom under the law who paid with his life for this devotion to the cause.

The book contains a personal testimony "**Was it Protocol or Conspiracy?**" This is an account never before published of how the 'powers that be' in October 1972 overruled Britain's Constitution to ensure Royal Assent to the Treaty of Rome. Forty-two years on, the time has come for a new reformation in our body-politic.

The Rt Hon John Redwood, MP wrote the following historical observation, dated 6 June, 2012 and entitled:

"This realm of England is an empire..."

"Getting rid of continental jurisdiction over the UK is as easy as enacting an Act of Parliament. It was an Act of Parliament that brought in major EU powers. It is through amending or repealing that same Statute that EU powers can be limited or removed.

"England had to do this before. In 1533 Henry VIII was worried about the succession and believed his marriage to Catherine of Aragon to be void, as he had married his brother's wife. In order to allow English divines to settle the matter without fear of Rome intervening and overruling, the Crown appealed to long history and custom, and to the powers of Parliament, to assert its own authority at the expense of the see of Rome. Parliament willingly passed an Act preventing future appeal of legal cases to Rome or elsewhere overseas. The UK wanted to make its own decisions. Royal will used Parliamentary authority to allow the Crown to end appeals to Rome.

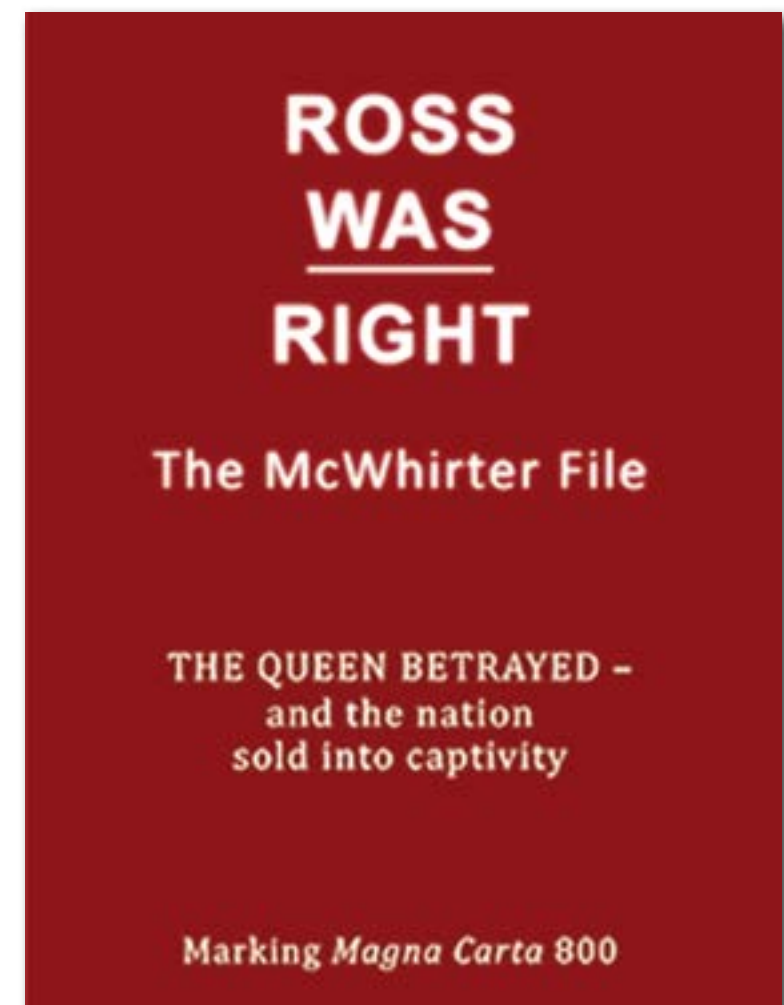
"In language which rings down the centuries Parliament said:
"**...this realm of England is an empire, and so hath been accepted in the world, governed by one supreme head and King...**"

"The EU has violated and diminished that imperial sovereignty, confirmed by Parliament in 1533 and passed to Parliament over the ensuing three

centuries. What could be corrected by a revolutionary Act in 1533, with some distortion of the past truth about the power of the see of Rome, could today be corrected by an Act of Parliamentary will in the spirit of English and British independence that was common for three centuries or more prior to 1972.

"Those who say that the UK can no longer be independent because it has signed binding Treaties do not seem to grasp our long history of independence, or understand how Treaties work. Treaties are solemn and binding for

the time that they suit the signatories to them. When they cease to suit one or more of the contracting parties, they are renegotiated or renounced. If the UK wants a different relationship with the EU it merely has to assert some political will. It will either be able to negotiate one more to its liking, or assert one, as Henry VIII did in rejecting appeals to Rome. It would be a less revolutionary act than Henry's with more history and precedent on its side, thanks no little to the successful change of relationship with Europe achieved by the Reformation."



THE WONDER OF HONEY

Recently, I was led to explore the subject of honey by the discovery of an otherwise undistinguished Levite ancestor of the prophet Samuel, whose name – Zophai (or Zuph, as it is also written) – means “honeycomb” (I *Chronicles* 6:26, 35 & I *Samuel* 1:1). This proved to be the key that unlocked a veritable treasure-trove of revelation.

Honey is one of the most amazing substances found in nature, a product made solely and entirely by honeybees. There are some 10,000 species of bees worldwide but of these only five percent are social bees that are organized to produce honey. A natural sweetener, honey has almost twice the sweetness of sugar (though it does not raise the blood sugar levels) and is the only form of sugar food that does not need to be refined – it is perfect as it comes. As well as sugars, it contains vitamins, mineral salts and other materials needed by the body, and is very easily assimilated. In fact, scientists are just discovering that honey is nature’s perfect food – the only one that has all the essential nutrients in the proper proportion for life.

Honey is anti-bacterial, so it will not spoil, and has been used for centuries as a natural antibiotic, and even by the ancient Egyptians in embalming. In ancient times, salt and honey were the only known preservatives, so their value was immense. Bees were highly prized for their ability to produce this food, and were a sacred emblem of the goddess Aphrodite and of Egyptian royalty. They were also hallowed by the Merovingian kings of Gaul, for 300 small golden bees were found stitched to the cloak of Childeric I when his grave was unearthed in 1653, and, significantly, Napoleon had these attached to his own coronation robe in 1804.

Part of the reason for this high esteem was the honeycomb built by

the bees in which to store honey and rear their young. The wax is secreted from eight wax pockets on the bee’s abdomen, masticated, and then worked into shape. The hexagonal or six-sided cells of the honeycomb, when fitted together, are the most efficient shape in nature, wherein no space is wasted. And though the cell walls are only one eightieth inch (0.3 mm) thick, they can support thirty times their weight. Hence, bees were credited with great insight and geometrical skill, and the comb was held to be “the manifestation of divine harmony in nature.”

“And he made him to
suck honey out of the
flinty rock”

Deuteronomy 32:13

As might be expected from its importance in ancient times, honey also figures prominently in the Holy Bible. Probably the most familiar use of honey in the Old Testament is in the phrase, “a land flowing with milk and honey,” as a description of the Promised Land. In fact, the epithet is used seventeen times, with seventeen being the number of spiritual perfection. The phrase also speaks of the fertility of the Land and the abundance of its natural produce; but Scripture reveals that honey symbolizes other things as well.

One of the most revealing passages is in the story of Jonathan in I *Samuel* 14:24-29. Saul, king of Israel, was waging war against the Philistines, and to ensure that the battle would go in Israel’s favour, Saul had charged the people not to consume any food during the day, lest they be cursed. However, Jonathan, Saul’s son, had not been present when the king demanded this oath, so when they found some wild honey on the ground, Jonathan

dipped the end of his rod into it and tasted it, “and his eyes were enlightened.” When the people protested about his action, Jonathan replied, “My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.” This immediately recalls to mind the experience of Adam and Eve in the Garden of Eden, who, upon tasting the forbidden fruit, found their eyes opened to know good and evil. This is confirmed by another scripture, *Isaiah* 7:15 which, in speaking of Immanuel, says, “Butter [made from milk] and honey shall he eat, that he may know to refuse the evil and choose the good.” In the Garden, of course, the enlightenment was concurrent with the Fall, but in the case of honey the enlightenment seems to be in a positive sense, when taken in the context of other scriptures involving this spiritually potent food.

For instance, *Proverbs* 24:13-14 says, “Eat thou honey because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul.” Here we see again that the honey represents knowledge and wisdom. The source of that wisdom is the Lord, as we learn from two similar incidents. In *Ezekiel* 3:1-3, God tells the prophet to eat a roll – a scroll written with the words of God – which He will give him, in order to pass God’s message on to Israel. Ezekiel ate the roll and declared, “it was in my mouth as honey for sweetness.” In the New Testament, in *Revelation* 10:1-2 & 8-10, the apostle John is likewise told in a vision to eat a “little book” containing the word of God, and John also avowed, “it was in my mouth sweet as honey.”

When we turn to the *Psalms*, we find in Psalm 19:10 that the judgments or words of the Lord are “sweeter than honey and the honeycomb.” And Psalm 119:103 agrees, exclaiming “How sweet are thy words unto my taste! Yea, sweeter than honey to my

mouth.” So the picture is becoming clear that honey represents the Word of God. Manna, the miraculous bread of God which for forty years fell from heaven every morning to feed the Children of Israel in the wilderness, tasted like “wafers made with honey” (*Exodus* 16:31). But surely the most sublime application of the taste of honey is in the *Song of Solomon*, the love canticle between Christ and His Bride, Israel, wherein their tender endearments contain both “honey” and “honeycomb” twice: “Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue” (*Song of Solomon* 4:11 & 5:1). There could be no sweeter or more satisfying thing that they could be compared to. And we still use “honey” as a term of endearment today.

Now there are two kinds of honey – wild and domesticated. Wild honey was found in crevices in rocks (*Deuteronomy* 32:13 & *Psalms* 81:16) – “with honey out of the rock should I [God] have satisfied thee” – in hollow trees, or on the ground, as was the case with Jonathan. This was also what happened with a judge of Israel, Samson, as related in *Judges* 14:5-9. Samson, whose great strength is legendary, killed a young lion with his bare hands, rending it as you would rend a kid. After a time he passed by the lion again and found a swarm of bees and honey in the carcass of the lion, some of the honey of which Samson took and ate. Since we have seen that honey represents the Word of God, I believe that wild honey is the unadulterated or pure Word, as opposed to the domesticated, which is like the product of organized religion: it is still honey, but not the pure thing. This is why Samson, a Judge, ate the wild honey, and John the Baptist, the herald of Jesus Christ, lived on locusts and wild honey in the wilderness. They had to feed on the pure Word of God in order to properly fulfill their missions.

The American Peoples Encyclopedia has something very interesting to say about honey in this regard. It says, “The best form of comb honey is that which is termed virgin honey.

It is contained in pure white cells of very thin wax, these cells never having been used for any other purpose than the storage of honey”; i.e. they were not used for laying eggs in and raising the young. This is quite remarkable as, of course, Jesus was born from a virgin womb, and laid to rest in a virgin tomb, “wherein was never man yet laid” (*John* 19:41); so His Word is likewise found in a virgin comb! Notice, the three words, womb, tomb and comb, differ by only one letter each, so it shows that they are spiritually related. The virgin comb in which the virgin honey is stored is like the *Song of Solomon* 7:13 where at the Bride’s gates were “all manner of pleasant fruits, new and old, which I have laid up [stored] for thee, O my beloved.” The pleasant things which were stored were like the virgin honey, and spiritually they are the words or revelations from God, both old and new, which we store up in our hearts.

Our principal source of the written Word of God is the Holy Bible. The Bible is a collection of 66 books, written over the span of some 1600 years, from Moses, who wrote the Pentateuch (the first five books), to the apostle John, who transcribed the book of *Revelation*. As a whole, the Bible is like a honeycomb, the number of books (66) reflecting the six-sided cells of the comb, each of which also has six angles of 60 degrees. The verses into which the

narrative has been divided are like the cells in which the honey/Word is stored. There are also six different words or phrases (five Hebrew and one Greek) translated “honeycomb” in the King James Version. The *World Book Encyclopedia* says that in a standard hive of 20,000-50,000 bees, each section, called a super, holds ten combs, and each comb contains about 6,600 cells. That makes a total of 66,000 cells per super, again reflecting the 66 books of the Bible!

Along with honey, bees also make a product called “beebread” – a mixture of pollen and honey, used to feed their young. Another name for beebread is ambrosia, and in Greek and Roman mythology, ambrosia was the food of the gods and immortals. The name comes from the Greek *a*, “not” + *brotos*, “mortal” – therefore meaning “immortal.” So honey, being a part of the ambrosia, also signifies immortality, again like unto God’s Word – “Heaven and earth shall pass away,” said Jesus, “but my words shall not pass away” (*Luke* 21:33). This is why honey is antibacterial and will not spoil; it is everlasting. As a witness to this, after Jesus’ resurrection, when He had been changed to an immortal body, He ate a piece of honeycomb (*Luke* 24:42) – the food of the gods indeed! The abode of the Greek gods was the summit of Mount Olympus, and it is most interesting that the first man to stand



upon the summit of Mount Everest, the highest mountain on earth, was New Zealander, (the late) Sir Edmund Hillary. And what was Hillary's occupation? He was a bee-keeper!

Now the substance from which honey is made is nectar – a sweetish liquid produced naturally by many flowers. A honeybee will gather a drop of nectar and store it in its crop or honey bag to carry it back to the hive. In the honey bag, enzymes are added to the nectar which, when it is then disgorged into the wax cells, changes into honey. Though a bee can carry only one drop of nectar (collected from several flowers)

per trip, a large, healthy colony can gather 20-25 pounds of nectar in a day. Now “nectar” also comes from two Greek words – *necros*, “dead” + *tar*, “overcome.” So, like ambrosia, it also means “overcoming death” or “immortal.” Nectar was the drink of the gods, as ambrosia was the food. The nectar was poured out by Hebe (or Juventas, her Roman equivalent), the goddess of youth, as she had the power to make the gods eternally young. So whichever way you look at it, from nectar to the finished product, honey always means immortality. As Coleridge expressed it in his poem *Kubla Khan*, “For he on honeydew hath fed, and drunk the milk of Paradise.”

So we see that the almost miraculous substance known to us as honey is precious, not only as a food, a sweetener, a preserver and a healer, but also because of its unique spiritual relationship with the pure Word of God. In English, the root of our word “honey” is the Anglo-Saxon *hunig*, meaning “gold-coloured” or “golden,” and gold is the symbol of divinity. There is a saying, “good things come in small packages,” and certainly we should be grateful to the bees – one of earth's smallest but most industrious creatures – for the disproportionately great gift they freely give to us.

PATRICIA BAGWELL BA

GIFTS AND GIVING

Christmas is the season of giving. Why do we give and receive gifts at Christmas time? After all, it is not our birthday! Why do some exchange their gifts on Christmas Eve, while others do so on Christmas Day?

Timing

A biblical day began at sunset. God's day begins in darkness and ends in light. Today, with our electricity and clocks we calculate days from midnight to midnight. Man's day begins in darkness and ends in darkness.

So Christmas Day, 25 December, biblically, begins as the sun sets on Christmas Eve, 24 December. For this reason, many families, from Germanic and Nordic ancestry, celebrate Christmas on Christmas Eve.

The Greatest Gift

We give gifts at Christmas time in honour of the greatest Gift ever given for “*God so loved the world that He gave His only begotten Son.*” Freely we have received, freely we must give. It is far more blessed to give than to receive.

The very first Christmas gifts were given by the wise men from the

East. They travelled great distances, across difficult and dangerous terrain, in order to worship the Greatest Person ever born. They presented extraordinary gifts: gold for the King of kings; frankincense for the High Priest of all priests; myrrh for the Sacrifice that would end the need for any other blood sacrifices.

These men from the East were wise. They recognised when the Messiah would be born. They discovered where He would be born. As they came from Babylon and Persia, where Daniel had served, they were no doubt aware of the prophecies made by him which clearly identified when the Messiah would be born. The gifts were most appropriate.

They recognised that this was not merely an heir to the throne, a prince, being born! “*Where is He who has been born King ...?*” They recognised that gold was most ap-

propriate for the **King of all kings.**

Frankincense is symbolic of prayers and worship, so in presenting frankincense they recognised that the Messiah would be **the High Priest over all priests.**

Myrrh was an ointment used for burial. Jesus Christ was coming as **the Lamb of God who would take away the sins of the world.**

The Crib, the Cross and the Crown

At Christmas we remember the **Crib**, but we also need to look beyond the Crib to the **Cross**. The wood of the crib should remind us of the wood of the Cross, on which our Lord would die, a willing sacrifice for your sins and mine. But the wise men looked beyond the wood of the Crib and of the Cross to the gold of the **Crown**. For we no longer worship a babe in a manger, or even a suffering Saviour on the Cross, but

a risen, ascended Redeemer reigning on high who will return to judge the living and the dead.

The Lamb of God and the Lion of Judah

The Crib also reminds us of the Incarnation. Jesus is Emmanuel – God with us. The Cross reminds us of **why** Jesus came. He lived the perfect life that we should have lived and He died the death that we deserve to die. The Crown points to the return of the King of kings and the eternal Judge. The first time Jesus came as the Lamb of God to take away the sins of the world. The next time He will come as the Lion of Judah to receive His Throne, and conquer and to Judge.

When will you bow to Christ?

The question is not: will you bow to Christ, but **when** will you bow to Christ? Will you bow to Christ today in the day of grace, when forgiveness is freely available? When the door to heaven is wide open? Or will you bow on the Day of Judgment, when the door to salvation is firmly closed, when the day of grace is ended? We will either bow to Christ as Saviour today, or we will bow to Him as Judge, on that great and dreadful Day of Judgment.

What Gift will you give?

As we remember His birthday at Christmas we should ask: What gift will you give the One whose birthday we are celebrating? What can you give to our Lord Jesus Christ?

What gifts would be appropriate for the King of kings, the Lord of lords, the Creator and eternal Judge, our Saviour and Redeemer?

Andrew brought a little boy to Jesus and the little boy gave Jesus his lunch – five loaves and two fish. With that little boy's lunch, the Lord Jesus fed thousands with the food He multiplied. Jesus can do a lot with a little.

Our Lord Jesus pointed out that the widow gave more than all the rest. The widow's mite may have looked very small in the eyes of those around, but the Lord, knowing how little she had, recognised that she had actually given everything she could.

Mary gave Christ the gift of expensive perfume, anointing Him for burial, “*Then Mary took a pint of pure nard, an expensive perfume; she poured it on Jesus feet and wiped His feet with her hair. The house was filled with the fragrance of the perfume.*”

Zacchaeus hosted Jesus and honoured Him by making restitution and donating much of his riches to the poor.

Give Him your Attention

Jesus said: “*If you love Me, you will keep My commandments.*” What can you give the Lord Jesus Christ? You can give Him your attention; study His Word; learn His Law; get to know the Word of God

and the God of the Word. Meditate on His Word, the Bible. Determine to put first things first: Bible before breakfast; Psalm before lunch; Scripture before supper. Read through the whole Bible this year. It takes ten to twelve minutes to read four chapters of the Bible each day. There are 1187 chapters in the Bible so if you read just four chapters a day you will be able to read through the entire Bible in one year. How can you know His Will unless you study His Word?

The Sacrifice of Obedience

“*To obey is better than sacrifice.*” Determine to obey God. Dedicate your life to obeying the Cultural Mandate of *Genesis* 1:28 by caring for and improving God's creation. Plant trees; cultivate gardens; adopt animals; care for the environment. Recognise that all animals belong to God and treat animals with the care and diligence of those who must give an account to the Creator and eternal Judge. Do not waste food, do not litter; recycle; be thoughtful and considerate.

Make Christ's Great Commission your supreme Ambition

Dedicate your life to making disciples, teaching obedience to all things that the Lord has commanded. Introduce others to Christ and witness for Christ being alert to evangelistic opportunities. Give Christ your love, your devotion, your worship and adoration. Give Him your heart, and mind, and hands, and feet. Devote



your time, talents and treasure to Christ and His Kingdom. Use your initiative and energy to advance the Kingdom of God. Be whole-hearted and persevere to the end.

Does Jesus have all of you that there is to have? Jesus said that the widow gave all that she had. What have you given to God? Have you made promises that you have gone back on? Have you made commitments that you have not honoured?

Be Reconciled to your Brother

Jesus said leave your gift at the altar and first go and be reconciled with your estranged brother. Make that phone call or write that letter. Forgive and ask for forgiveness; make restitution.

These would be acceptable gifts and sacrifices of praise to present to our Lord and Saviour Jesus Christ on His birthday.

Empty Boxes and Empty Promises

Have you noticed the impressive large Christmas trees set up in many shopping malls? Surely you have noticed the beautifully wrapped presents piled up under most of these trees? You will see many children's eyes wide as they look at these bright, shiny, shimmering presents, often with attractive ribbons around them. Over the years, when my children were very young, they each asked: *What is in those boxes?* The answer is: absolutely nothing! They are beautifully wrapped and attractively presented, but the presents under these Christmas trees in the shopping malls are all empty!

The world offers so much, but in the end it turns out to be empty. The world, the flesh and the devil promise you everything you could possibly desire. If only you will buy their product or service, you are promised all the fun, fame and fortune you could desire. All the power, popularity, prestige and possessions your heart could desire. But like those alluring and attractive looking presents under the Christmas trees in the mall, the promises of the world turn out to be disappointingly empty. For

The Covenant Nations

those who pursue materialism they will find merry-go-rounds that get them nowhere, mazes that get them lost and dead-end streets that will frustrate their desires. Hedonism and existentialism prove to be short sighted, meaningless, empty and purposeless. What are you searching for? What is your purpose in life? What's in the boxes you have been obtaining from the world?

"For God so loved the world, that he gave his only begotten Son"

John 3:16

Do not waste your life on the empty boxes of the world. The time wasting treadmill of trends, fashions and fads is ultimately frustrating. Do not settle for less than God's very best. God gives the best to those who leave the choice to Him, **"And you will seek Me and find Me, when you search for Me with all your heart"** (Jeremiah 29:30).

What is your Life's Purpose?

What are you seeking for in life? What is the chief end of man? To glorify God and enjoy Him forever. Christmas should remind us of the danger of missing out on what is most important. We read in the Bible: *"... there was no room for them in the inn"* (Luke 2:7).

They missed the Opportunity of their Lifetime

How must all those innkeepers of Bethlehem feel knowing that they turned away the Greatest Man ever to be born? They had no room for Emmanuel – God with us. They could not accommodate the Creator, the Eternal Judge before whom they will have to stand on the Day of Judgment. They missed the opportunity of all time. They could have welcomed the Holy family – but they missed out. Our Lord Jesus was born in a stable in a cave amongst farm animals.

Wise men travelled great distances in order to worship the King of

kings. The shepherds on the hillside came and worshipped. But where was the mayor of Bethlehem? There is no indication that any of the elders and leading citizens of Bethlehem acknowledged the greatest event ever to occur in Bethlehem, before or since. They missed out on the greatest opportunity and event ever. Where was the High Priest? Where was King Herod? It is extraordinary to note that the entire priesthood of Judah, all the thousands employed at the Temple, missed the birth of the Messiah!

There was no Room for Him

At His birth there was no room for Jesus in any of the homes or inns of Bethlehem. Today there seems to be no room for Jesus at the United Nations. Nor is there space for Jesus in most of the Christmas cards, in most of the schools and in most of the music. Even Nativity scenes are discouraged and banned in many cities around the world.

"He came unto His own and His own received Him not" (John 1:11). Is there room in your heart for Jesus?

Make this your best Christmas ever

Jesus is the Reason for the season. Wise men seek Christ so give Christ your time, talents and treasure; your hands, feet, lips, heart and life. Give Him your worship, obedience, attention and adoration. To obey is better than sacrifice. Make restitution and be reconciled to your friends and family. Be generous; be grateful. Recognise the many evangelistic opportunities around you and give God the very best that you have. Do not waste your life on the empty boxes of the world. Do not settle for less than God's very best.

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you" (Matthew 6:33).

DR PETER HAMMOND

The Reformation Society
P.O. Box 74 Newlands 7725
Cape Town, South Africa
Email: mission@frontline.org.za
Website: www.ReformationSA.org

THE BRITISH COMMONWEALTH IN BIBLE PROPHECY

The book *A History of the British Commonwealth* by K.W. Walker, published in 1965, tells the interesting story behind Great Britain's expansive influence throughout the world. He explains that European expansion originally had two main aims: trade in Oriental goods (cloves, nutmeg, cinnamon, pepper, ginger, silk, and muslin), and "the exclusion of Arab [i.e. Muslim] traders from the Eastern seas" (p.6). Indeed, Christian missionaries as well as Christian sailors and colonial officials aided that latter effort and were prominent in British imperial expansion, and missionary societies spearheaded efforts to abolish the slave trade worldwide (p.43). Dr. Walker comments that British seamen felt that they were serving God when they occupied new lands and converted the heathen (p.12). Although the word 'imperialism' has a negative connotation with many people today, conjuring unfortunate false images of brutal military conquest and the enslaving of third-world peoples, the fact is that the spread of the Christian religion was a driving force.

Another important factor was Britain's tremendous population increase. Dr. Walker explains, "Population increase in England during the sixteenth century stimulated the search for new homes for the 'needy people of our country'" (p.11). It is not just a coincidence that one of the key provisions of the biblical covenants was a tremendous increase in numbers "as the sand of the sea," "as the dust of the earth," and "as the stars in heaven" (Genesis 13:16; 22:17; 26:4; 28:14; 32:12). The fulfilment of this biblical promise was a very important motivating force in British colonial expansion.

Many people today think that the British army simply marched into peaceful, stable countries and over-

threw the legitimate governing authorities, but this is incorrect. For example, India suffered since 1526 under the conquest of the brutal Mogul (or Mughal) Muslim dynasty. Dr. Walker explains, "The Mogul power was declining under Aurangzeb (1658-1707), and widespread Hindu revolts against his rule were taking place—e.g., by the Mahrattas of Central India" (p.17). The British helped to free the people of India and other lands from oppression and "defended them without cost to themselves" (p.25). Instead of overthrowing a legitimate government, Great Britain "found itself the actual ruler of large territories in Bengal and the Carnatic [south India] and could no longer confine itself to purely trading functions" (p.31).



Sir Robert Clive (1744-67) was instrumental in British affairs in India. In 1765, "By the Treaty of Allahabad he obtained from the defeated Moghul Emperor (battle of Buxar, 1764) acknowledgment of the new power...by the grant of the 'diwani,' or right to administer the revenues in Bengal and the neighbouring provinces of Bihar and Orissa" (p.33). Clive's reforms included the implementation of a civil service, establishing civil and criminal courts along with a court of appeals, and new rules to protect citizens from the 'zamindars' (tax-collectors) who had been abusing their powers.

Central to British imperialism were economic measures to improve

the health and well-being of third-world peoples. These included helping freed slaves set up self-supporting small-scale farming, research into pests and diseases and their elimination, and introduction of a greater variety of new crops such as bananas in Jamaica, cocoa in Trinidad, rice in Guiana, and cotton in the Leeward Islands. Loans were granted by the British Government to the colonies "at a very low rate of interest to enable them to construct railways and harbours" (p.47).

Through the efforts of Sir George Grey (1812-98), the British won "the respect of the [African] Bantu tribes...promoting among them missions, medical aid, and instruction in agriculture" (p.54). Such efforts may be summarized by the British principle of the "Dual Mandate." This was the belief that Britain had a dual trust, to develop the government and resources of foreign lands both for the benefit of the colonies and "for the good of mankind at large" (p.72).

The prophet Isaiah foretold that God's people would fulfill a number of important tasks in the world, *"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am"* (Isaiah 58:6-9). You can read the fulfilment of

this prophecy in the history of British “imperialism.”

In the early twentieth century, Britain’s Lord Cromer received a warning letter from one professing to write in the name of his people of Egypt, “He must be blind [said the writer], who sees not what the English have wrought in Egypt; the gates of justice stand open to the poor; the streams flow through the land and are not stopped at the order of the strong; the poor man is lifted up and the rich man pulled down; the hand of the oppressor and the briber is struck when outstretched to do evil. Our eyes see these things and we know from whom they come. You will say: ‘Be thankful, oh, men of Egypt! and bless those who benefit you’; and very many of us—those who preserve a free mind and are not ruled by flattery and guile—are thankful. But thanks lie on the surface of the heart, and beneath is a deep well.” Yes, people’s memories of favours are short-lived, as well as their appreciation. This is at the root of criticism of British imperialism.

While in London during one of my speaking tours, I roomed for a night at a hostel with two graduate students from India studying for their doctorates. A British non-profit organization granted each of them an all-expense paid six month visit to Great Britain to study the history of their land at the British Library. They were teachers at the Centre for Historical Studies, Jawaharlal Nehru University, New Delhi, and I found their attitude toward Great Britain quite illuminating. They had a decidedly romantic and sadly unrealistic view of life in India before the British “imposed their rule.”

In a lengthy discussion with one of them, Anirban, I asked, “Did not Britain do a lot of good for the people of India?” He had to agree, but launched into a criticism of trade routes being changed from Middle Eastern Muslim lands to Europe; he could not explain why this ‘change’ was undesirable or dire for the people of India. When asked why so many of the people of India were

The Covenant Nations

opposed to independence from Britain, he expressed his belief that the business owners and producers benefitted by Britain’s presence, but that it did ‘little’ for the lower classes. However, I expressed that bringing prosperity to such a populous and extremely poor land could not be done overnight, and that progress had definitely been made. Apparently, independence has also done ‘little’ for the poor of that land, because a great majority of India’s people are still in deep poverty today.

“The glory of the LORD
shall be thy rereward”

Isaiah 58:8

A little-noticed yet very important provision of the Abrahamic covenant stated, “*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed*” (Genesis 28:14). This verse is typically ascribed to the modern Jewish people, but it is in fact Great Britain (aided by other western Christian nations) who most closely fits the fulfilment of the prophecy. Britain has long had, and still has, colonies and commonwealth partners throughout the world. It is a well-worn expression that “the sun never sets on the British Empire.” It is Britain and the western Christian nations who have blessed all families of the earth with food, clothing, medical and monetary aid, as well as the blessings of the Gospel. Jewish aid agencies are typically set up to serve their own adherents (as an unemployed fellow I met said he found out when he tried to apply for assistance at a Jewish agency). It is not realistic to speak of the Jewish Diaspora to Europe and Russia as a world-wide phenomenon, nor was the purpose of that Diaspora for the benefit of non-Jewish nations.

One of the most well-known Abrahamic promises is also one of the most misunderstood, “*Now the*

LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 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” (Genesis 12:1-3; cf. 22:18). I know of no one who refers to the Israeli state as a ‘great’ nation; it is the size of the small American state of New Jersey, and dependent for its survival on thirty billion dollars in annual American aid, plus large ‘loans’ from America that never need to be paid back. We are told that without this annual aid, the Israeli state would not survive! Let us be honest with ourselves

and with Scripture. There is, and has ever been, only one nation whose name correctly includes the description, ‘great,’ and that is Great Britain. There are only one people who are a commonwealth or ‘company of nations’ as another provision of the unconditional Abrahamic covenant (Genesis 35:11) foretold: the British Commonwealth, joined with her close relatives in America and Western Europe.

This study would not be complete without mentioning another important provision in the Abrahamic covenant: the world’s ‘gates.’ Abraham and his descendants received this promise: “*That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies*” (Genesis 22:17). A commentary on Genesis by the late Bishop Patrick states, “These gates are cities, consequently the country; for the gates being taken, the cities are entered, and the cities surrendered, the country is conquered.” Does this not rudely describe the spread of Great Britain’s colonial empire throughout the world?

JORY STEVEN BROOKS

CBIA—TheServantPeople, www.israelite.ca
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FROM MISSIONS TO PERSECUTION

How was the greatest century of missions derailed into the worst century of persecution?

A Tale of Two Conferences
The Father of modern Missions, William Carey, was a man ahead of his time. In 1810, he proposed a World Missions Conference, and he suggested Cape Town as the ideal venue! It was 100 years later, in 1910, that the first World Missions Conference was held, in Edinburgh. Two hundred years after William Carey had proposed it, Cape Town hosted the Third Lausanne Conference on World Evangelism, October 2010.

Cape Town 2010

It was a tremendous privilege to participate in this Congress on World Evangelisation. With over 4,200 invited participants from 198 countries, and extending through global link sites to another 700 venues across 95 countries, Cape Town 2010 was the largest and most representative Missions Conference in history. Although I did not hear anyone in any of the plenary sessions refer to Edinburgh 1910, I had to conclude that surely it had been the intention to mark the centenary of the first World Missions Conference.

Similarly, although none of the speakers that I heard, nor any of the publications which the official organisers produced, referred to William Carey’s vision of a World Missions Conference in 1810, it had to have been more than an extraordinary coincidence, that here we were in Cape Town, at what William Carey had described as the uttermost part of the earth, at the junction between East and West, at the port that sat astride two oceans, the Atlantic and the Indian oceans, in the shadow of Table Mountain, to discuss the fulfilment of the Great Commission.

The Father of Modern Missions

Dr. William Carey is rightly called the Father of Modern Missions. His book, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Hea-*

then, is credited as being the book that launched the Modern Missionary movement. In 1793, en-route to India, his ship docked in Cape Town and he was struck by the ideal setting of Cape Town, at the uttermost parts of the earth, a half way house between Europe and Asia, for a World Missions Conference, which he proposed be held in 1810! William Carey became the most prolific Bible translator in history, translating the complete Bible into 6 Asian languages, and the New Testament and Gospels into another 29 languages. Since he launched the greatest century of Missions, more than 80% of all Protestant Missionaries have been English speakers.

Operation World

Another extraordinary coincidence was that the seventh edition of Operation World was launched at the Cape Town 2010 Congress. In its Foreword, Operation World acknowledges that the very first Missionary Prayer Guide to the world was written by William Carey in 1792: *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*. This was the first global survey ever printed and the inspiration for the present phenomenon of Operation World. Although it was not mentioned at the congress, Dr. Andrew Murray, the Scottish South African minister, in 1900, wrote *The Key to the Missionary Problem* and challenged the church to hold weeks of prayer for world Missions.

The Whole Church taking the World Gospel to the Whole World



Cape Town with Table Mountain

As with previous Lausanne Congresses, the focus was on ‘The Whole Church taking the Whole Gospel to the Whole World.’ However, I could not help wonder why none of the speakers referred to the deliberations, presentations, conclusions and projections of the first World Missions Conference at Edinburgh, 1910?

“*Without a vision, a people perish...*” Proverbs 29:18.

The Greatest Century of Missions

The nineteenth century was the greatest century of missionary advance. It was a century of astounding inventions and of spectacular advances in technology. Many countries in Europe and overseas experienced dramatic spiritual Revivals. Christian Missionaries, most of whom came from the British Isles, won whole tribes and nations to Christ in the remotest regions of the globe. Christianity came to the beginning of the twentieth century on a rising and apparently unstoppable tide. Christianity was gaining spectacular momentum as Missionaries from Europe were evangelising and discipling virtually every tribe and nation.

Flourishing Faith and Freedom

The Protestant Faith had far outstripped the Catholic and Orthodox branches in missionary activity, vitality and initiative. From being confined almost entirely to North Western Europe, the British Isles and a narrow strip on the Eastern seaboard of North America, and with a very small outpost at the Cape of Good Hope, the Protestant Faith in the nineteenth century had become a truly international Faith. It was the dominant Faith of the most productive, powerful and prosperous nations in both the Northern and Southern hemispheres. Amidst irrepressible optimism, many were openly speaking of the beginning of the biblical millennium on earth.

Christians Dominated the World

In 1910, Christian nations ruled virtually the whole world. With the exception of China, Japan, and the Ottoman Empire, the globe was dominated by Christian powers, especially Protestant ones, Great Britain, Germany and the United States. Following the Battle of Waterloo and the defeat of the French Revolution and Napoleonic Wars, the Congress of Vienna had ushered in a century of comparative peace, astounding increases in population, and unprecedented increases in productivity and standards of living. The nineteenth century had been a century of great achievements, growth and expansion.

At the first World Missions Congress in Edinburgh in 1910, delegates were anticipating the extinction of all false religions by 1960. The consensus of the speakers at Edinburgh 1910 was that every tribe and nation would have been thoroughly evangelised and disciplined by 1960. They were anticipating the fulfilment of the Great Commission and the beginning of the biblical Millennium on earth – before the end of the twentieth century!

Retreat from Victory

No one in 1910 could have anticipated the wholesale abandonment of entire nations to communism, to false religions and heathenism. Nor would any have predicted that the Church would retreat from victory to such an extent that they would even be questioning the existence of the devil, or hell, or reinterpreting marriage to include that which God in the Bible describes as perversion and an abomination.

When the Church fails to be Salt and Light

The devastating and far reaching results of Western Europe’s retreat from victory, and of Christians’ withdrawal from impacting society, are clearly seen in the shocking statistics of heathen nations which by now should have been thoroughly evangelised and disciplined. That is, if Christians in Europe and America had not been so busy bombing cities and killing millions of fellow Christians in the First and Second World Wars.

Return to Paganism

The Missionary leaders who gathered in Edinburgh, 1910, would never have believed that by 2010, Europe would have become mostly secular and that the countries that were being evangelised, civilised and disciplined, would have, in so many cases, returned to such pagan savagery.

“.... let us run with endurance the race that is set before us, looking unto Jesus ...”

Hebrews 12:2

The Great Civil War of the West

What no one at the 1910 Conference could have envisaged was the devastating impact of two World Wars. The heartland of the Church and of Mission sending agencies, wiped out millions of one another, and at the end of it, Europe was no longer the greatest economic, political and spiritual power on earth. Instead of disciplining the world, Christians allowed themselves to be manipulated into devastating one another’s countries.

One Hundred Years Later

This year, 2014, marks the 100th anniversary of the outbreak of the greatest catastrophe in the history of civilisation, World War One. Prior to 1914, Christian nations ruled the world. The nineteenth century was the greatest century of Missions. Great Britain in particular, was succeeding in bringing the Gospel of Christ, literacy, civilisation and the rule of law to even the most remote and primitive parts of the globe. However, after two world wars, Europe went from being a majority church-going population to a spiritual wasteland, where only small percentages of each nation still attended church. The vacuum left by Europe abandoning Africa in de-colonisation was quickly filled during the Cold War by the Soviet Union and Red China with virulent communism and anti-Christian atheism.

The Guns of August

The Christian era of bold Missionary expansion came to an abrupt end as the guns of August 1914 erupted.

The great European countries which had been the heartland of Christendom, and the source of most of the missionaries, devastated each others’ economies and annihilated millions of one another’s young men, in what has to be recognised as the most tragic, senseless and counter-productive conflict in history.

Continental Suicide

Before the First World War, no continent had ever been as powerful as Europe. There was no hint of any possible challenge to British dominance of the world. 1914 marks a far more drastic turning point than 1815, or 1648, or any other of the watershed events of history. Nothing could have stopped the positive, onward march of Christianity worldwide, except that Christians were persuaded to kill one another so enthusiastically and so efficiently. Far more devastating than the actual numbers of people killed, crippled, or severely injured, was the damage to the spiritual life of Europe, and the world. The nineteenth century was the greatest century of Missions, but the twentieth century became the worst century of persecution.

Our purpose as God’s people

It is absolutely essential that we, the children of Abraham, learn the lessons of history and rediscover our purpose as God’s people, to refocus on the fulfilment of the Great Commission to make disciples of all nations, teaching obedience to all things that the Lord has commanded. Our purpose on earth is to fulfil the Great Commission of our Lord Jesus Christ.

“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the Author and finisher of our Faith...” Hebrews 12:1-2.

DR PETER HAMMOND

Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Email: mission@frontline.org.za
Website: www.frontline.org.za

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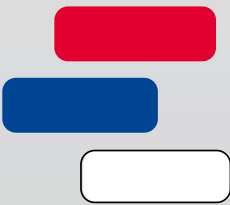
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“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles”

Isaiah 42:6



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