

The



Covenant Nations

VOLUME 4, NUMBER 3, 2017



We the People

insure domestic Tranquility, provide for the common defence, promote the general Welfare, and our Posterity, do ordain and establish this Constitution for the United States of America.

Article 1

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.
Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.
Section 3. The Senate shall be composed of Senators chosen every second Year, and have seven Years a Congress of the United States, and they shall not exceed six, and shall be distributed as follows:—
Section 4. The Times, Places and Manner of holding the Elections of Senators and Representatives, shall be prescribed in each State, but in such Manner as they shall be directed by the Congress:—
Section 5. The Congress shall assemble at least once in every Year, and such Meeting shall be held on the first Monday in December, unless they shall by Law provide otherwise.
Section 6. The Congress shall have the sole Power of Taxation, Power to borrow Money on the Credit of the United States, to regulate Commerce with foreign Nations, to regulate the Commerce among the States, and to regulate Commerce with the Indian Tribes.
Section 7. The Congress shall have the Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and to borrow Money, but all Duties, Imposts and Excises shall be uniform throughout the United States.
Section 8. The Congress shall have the Power to regulate the Commerce with foreign Nations, to regulate the Commerce among the States, and to regulate Commerce with the Indian Tribes.
Section 9. The Congress shall have the Power to regulate the Commerce with foreign Nations, to regulate the Commerce among the States, and to regulate Commerce with the Indian Tribes.
Section 10. The Congress shall have the Power to regulate the Commerce with foreign Nations, to regulate the Commerce among the States, and to regulate Commerce with the Indian Tribes.

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▲ The National Carillon is a striking 50 metre tall architectural landmark. It is also an impressive musical instrument with 55 bronze bells, each weighing between seven kilograms and six tonnes. The Carillon was a gift of the British Government to the people of Australia in celebration of the 50th anniversary of the National Capital.

◀ COVER PICTURE:

The preamble to the Constitution of the United States of America on the flag beside the White House, the official residence and workplace of the President at 1600 Pennsylvania Avenue, Washington DC. The blessing of Manasseh as a great people (*Genesis 48:14, 19*).

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

The Covenant Nations

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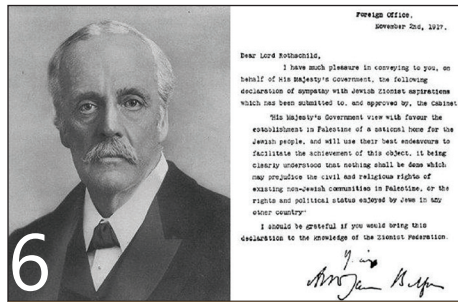
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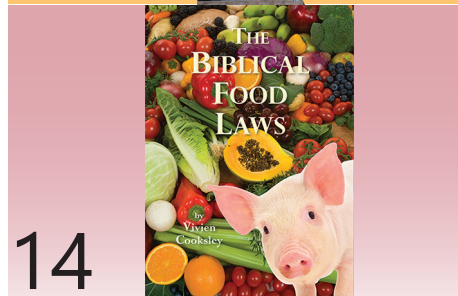
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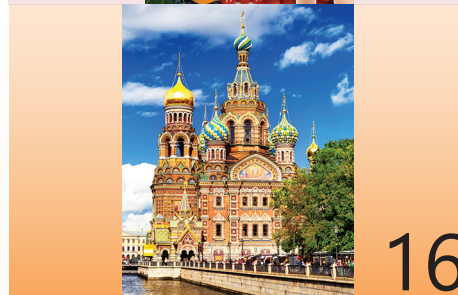
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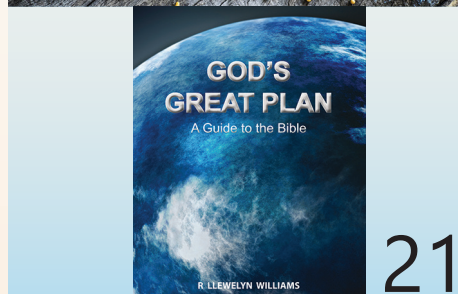


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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

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“Zebulun shall dwell at the haven of the sea; and he shall be an haven for ships”
(Genesis 49:13)



The Maeslantkering storm surge barrier near Rotterdam



EDITORIAL

HAS BRITAIN BEEN SHIELDED?

If so, why are we being afflicted now?

Very early in the biblical record we discover that Abraham and his seed were chosen to play an important part in God's Plan for a perfect world. So it is not surprising to find this People, *this race*, became an object for special attack on the part of God's enemy. This contention has continued through the ages unto this day.

When Abraham returned from his victory over kings – a military expedition undertaken in faith against great odds to liberate Lot and his family, God said: “Fear not, Abram, I am **thy shield**, and thy exceeding great reward” (Genesis 15:1). This promise was extended to his descendants, for Moses said to Israel:

“The eternal God is thy refuge . . . He shall thrust out the enemy from before thee; and shall say: Destroy them . . . Who is like unto thee, O people saved by the Lord, **the shield of thy help**” (Deuteronomy 33:27, 29).

Many times Scripture – **our national prophetic record** – records how this People and race, Israel, has been beset by enemy powers. They have had to fight battles and more than once have been within an ace of being wiped out. All down the ages they have been hated, lied against, attacked, murdered, yet somehow they have survived. What is the explanation?

A glance at past history shows that Britain and the Anglo-Saxon peoples times without number might have met defeat and disaster, had it not been for circumstances entirely beyond their control.

Seldom have they been ready for war, yet invariably they have muddled through to victory. This strange tendency has often been referred to as “*Britain's Luck*”; others have spoken of it as the “*Unseen Hand in English History*.” A writer in one of our leading newspapers once summed it up thus:

“It is when Britain is in danger of invasion or her liberties are threatened; it is when ruin seems to the bravest of heart inevitable, that we see emerging factors entirely beyond the control of man that somehow avert the danger and contribute to security . . .”

Is it strange that the promises of victory and deliverance found in the Bible given to Israel seem to apply to Britain and the family of her kindred peoples? Many believe that today Israel is the Church; but by no stretch of the imagination can the Church be called a Nation; furthermore, Israel was to become “*a nation and a company of nations*” (Genesis 35:11).

Moreover Israel was to be called after ‘Isaac’ – “*In Isaac shall thy seed be called*” (Genesis 21:12). Has the word Isaac ever been associated with the Church? Shortly before the end of World War II, the Bishop of Chelmsford, Dr Wilson, wrote an article in the *Sunday Chronicle*. He said:

“If ever a great nation was on the point of supreme and final disaster and yet was saved and reinstated, it was ourselves . . . It does not require an exceptional religious mind to detect in all this the Hand of God. It has been a miracle and

the person who does not recognize that is impervious to the deeper significance of events. We have been saved for a purpose; let that be acknowledged . . . Our Empire has a mission to discharge to the world.”

Where is Israel today? A small portion of course is found among the Sephardic Jewish community, the remnant of the House or Kingdom of Judah. Israel's homeland, and due to come, was to be somewhere away from Palestine – in an “*appointed place*” (II Samuel 7:10); in fact Isaiah and Jeremiah both locate it as being some ‘*isles*’ (Isaiah 24:15; 49:1; Jeremiah 31:10). There is a promise which may be a comfort to us in the days ahead: “**No weapon that is formed against thee shall prosper**” (Isaiah 54:17).

It is when we consider the overall pattern of events in Britain's history of defending freedom from the oppressor that we most clearly realize Almighty God was with us, directing our strategy, protecting our land, using us as His instruments in the overthrow of tyranny; **yet, permitting us to be afflicted, for our correction**. This must surely be the explanation for the distress that we are experiencing at the present time. It is even “*the sword without, and terror within, that shall destroy both the young man and the virgin*” (Deuteronomy 32:25). The atrocity at Manchester killing young girls witnessed that: we are approaching the moment when it is said: “*I will yet for this be inquired of by the house of Israel to do it for them*” (Ezekiel 36:37).

THE BALFOUR DECLARATION

The *Balfour Declaration* and its aftermath was a letter dated 2 November 1917 from the United Kingdom's Foreign Secretary Arthur James Balfour to Walter Rothschild, 2nd Baron Rothschild, a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland. It read:

“His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

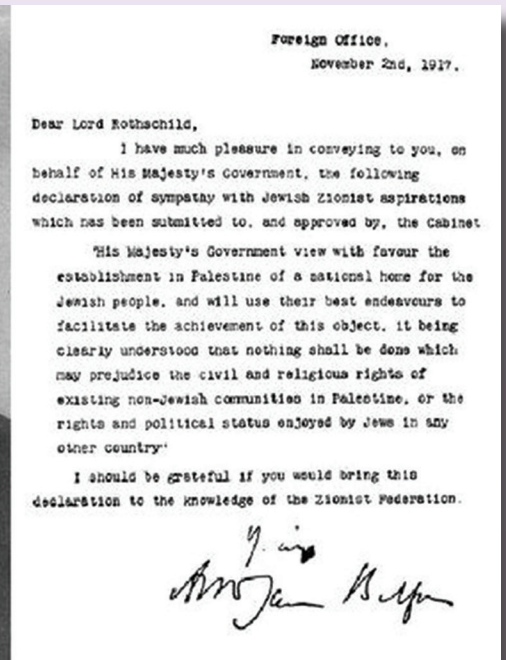
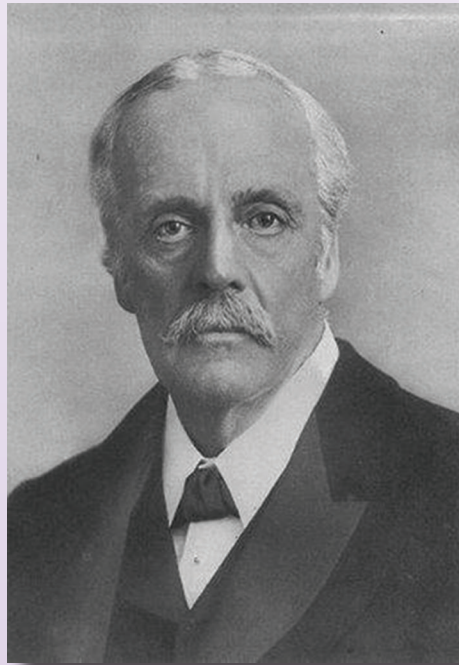
The text of the letter was published in the press one week later, on 9 November 1917. The *Balfour Declaration* was later incorporated into both the Sevres Peace Treaty with the Ottoman Empire, and the *Mandate* for Palestine. The original document is kept at the British Library.

This historic document, occasioned by the geopolitical shakeup after World War 1, was later to be the Preamble of the Constitution for Palestine, ratified by *The League of Nations*, the principal mandatory power being Britain.

Mandate for Palestine

According to Article 22 (Para 8) of the treaty of the *League of Nations*, Palestine was placed under a *British Mandate*. The terms of the *Mandate*, together with the Palestine Order in Council of 1922 and 1923, form the constitution of the country, which was ratified in the preamble to the *Mandate* by the Council of the League of Nations on 24 July 1922. The *preamble* to the *Mandate* is

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based upon the *Balfour Declaration of 2 November 1917*, so called after the British Foreign Secretary of that time, who later became Lord Balfour. The *Mandate* was also incorporated in the Treaty of Sevres of August 1920, according to which Turkey renounced its claim to Palestine. According to Article 22 (Para 8) of the League of Nation’s Treaty, Palestine has to be administered by a mandatory power. In the Treaty of San Remo, of 24 April 1920, the *mandate* over Palestine was given to *Great Britain*, and the *Balfour Declaration* was confirmed by the representatives of 52 states.

Controversy soon followed. In a speech given in London on the 12 December 1933 by the former Military Governor of Jerusalem, and Chief of Staff of the Chief Secretary of Palestine, Colonel W. Taylor, it was stated:

“The army that conquered Palestine prior to the signing of the *Balfour Declaration* was essentially an Imperial Army with an Arab ally. It was British, Australian, New Zealand, Indian and Arab blood that was spilled and lives given to the conquest of Palestine. Nor do I remember our efforts

being cheered by any slogan that we were fighting to establish a national home for the Jew, much less to make Palestine as Jewish as England is English. But I do remember the proclamations scattered by our aeroplanes assuring the Arab inhabitants that we were fighting their cause as well as our own.”

General Allenby illuminated this connection when he praised the Australian Light Horse after it had taken Beersheba opening the way with British forces and for General Allenby to enter Jerusalem on the 11 December 1917.

The Aftermath Controversy

In October 1919, Lord Curzon succeeded Balfour as Foreign Secretary. Curzon had opposed the Declaration prior to its publication and therefore determined to pursue a policy in line with its “narrower and more prudent rather than the wider interpretation.” Following Bonar Law’s appointment as Prime Minister in late 1922, Curzon wrote to Bonar Law to the effect that he regarded the *Balfour Declaration* as “the worst” of Britain’s Middle East commitments and “a striking contradiction of our publicly declared principles.”

In August 1920, the report of the Palin Commission, the first in a long line of Commissions of Inquiry into the question of Palestine during the *Mandate* period, noted that “The *Balfour Declaration* ... is undoubtedly the starting point of the whole trouble.” The conclusion of the report mentioned the *Balfour Declaration* three times, stating that “the causes of the alienation and exasperation of the feelings of the population of Palestine” included:

1. Inability to reconcile the Allies’ declared policy of self-determination with the *Balfour Declaration*, giving rise to a sense of betrayal and intense anxiety for their future;
2. Misapprehension of the true meaning of the *Balfour Declaration* and forgetfulness of the guarantees determined therein, due to the loose rhetoric of politicians and the exaggerated statements and writings of interested persons, chiefly Zionists; and
3. Zionist indiscretion and aggression, since the *Balfour Declaration* aggravating such fears.

British public and government opinion became increasingly less favourable to the commitment that had been made to Zionist policy. In February 1922, Winston Churchill telegraphed Herbert Samuel asking for cuts in expenditure and noting:

“In both Houses of Parliament there is a growing movement of hostility, against Zionist policy in Palestine, which will be stimulated by recent Northcliffe articles. I do not attach undue importance to this movement, but it is increasingly difficult to meet the argument that it is unfair to ask the British taxpayer, already overwhelmed with taxation, to bear the cost of imposing on Palestine an unpopular policy.”

Following the issuance of the Churchill White Paper in June 1922, the House of Lords rejected a *Palestine Mandate* which incorporated the *Balfour Declaration* by 60 votes to 25, following a motion issued by Lord Islington. The vote proved to be solely symbolic as it was subsequently overruled by a vote in the House of Commons following a variety of promises made by Churchill.



Australian Light Horse marching into Jerusalem

Flags the symbol of a Nation

Flags are of ancient origin and as history is a tapestry of symbols, according to the Bible each of the twelve tribes of the Israelites had its own special banner. Today the State of Israel’s flag is made up of a white background with a blue horizontal stripe on each side and the purported shield of David in the centre in blue. This emblem does not belong to any of the tribes of Israel.

The beginning of terrorism

From 1936 to 1948 discontent between Arab and Jew had reached an unprecedented scale whereby Zionist terrorists threw themselves against the British forces in acts of terrorism that became the role model which groups have used against democratic states throughout the world.

The **King David Hotel bombing** was a terrorist attack carried out on Monday 22 July 1946 by the militant Zionist underground organisation Irgun on the British administrative headquarters for Palestine, which was housed in the southern wing of the King David Hotel in Jerusalem. 91 people of various nationalities were killed and 46 injured. The hotel was the site of the central offices of the *British Mandatory authorities of*

Palestine, principally the Secretariat of the Government of Palestine and the Headquarters of the British Armed Forces in Palestine.

On the 15 May 1947 the United Nations special committee on Palestine recommended:

1. The termination of the British mandate
2. The independence of Palestine and its partition into a Jewish and Arab state under the trusteeship of the United Nations.

The Zionists totally rejected the partitioning of Palestine and deliberately misinterpreted the *Balfour Declaration* and **on the 14 May 1948 proclaimed the State of Israel** with Chaim Weizmann as its First President.

Winston Churchill and George Santayana’s warnings

“Those who fail to learn from history are doomed to repeat it” wrote Spanish Philosopher, George Santayana. Winston Churchill worried not so much that those who forget the past are condemned to relive it, but that the loss of the past would mean “the most thoughtless of ages, everyday headlines and short views” (House of Commons, 16 November 1948).

Historical question

Who then are these people of

the *Mandate* and what are their origins before and after the *Balfour Declaration*?

The concept of *Historical Revisionism*

There are two definitions used to describe the concept of *Historical Revisionism* because it may refer to one of two things:

1. The re-interpretation of traditional understanding of an historical event in the light of new discoveries or new primary sources.

2. The attempt to distort the historical record of events in order to make them appear in a more favourable light or a less favourable light or even a bad light.

The concept of *negative revisionism* can also be used for a combination of political and religious purposes. A good example of that is presently at work among the followers of *Judaism*. As even the current Jewish authorities admit, there are two distinct strands to this religion, namely the *Sephardic* Jews and the *Ashkenazic* Jews.

The Sephardic Jews are thought to be descended partly from Judahite and Benjaminite peoples that refused to return to The Holy Land following the Babylonian captivity. Many of them travelled west and settled in the Iberian Peninsula in Spain and Portugal. There they flourished even during the Muslim invasions and occupation of that area in the 8th century AD. They may well have been joined by other survivors of the Roman destruction of Jerusalem in the diaspora of 70 AD.

However, in the early Middle Ages, the peoples of Spain and Portugal became strongly Roman Catholic and antagonistic towards the Sephardis. In March 1492 an *Edict of Expulsion* was issued forcing a great many practising Jews to migrate to other parts of Europe and later to the United States of America.

The other branch of *Judaism*, known as *Ashkenazic Judaism*, had its roots

in eastern Europe in a kingdom call Khazaria located between the Black Sea and the Caspian Sea. Towards the beginning of the tenth century AD, possibly in the year 900 AD, its reigning monarch, King Bulan, became increasingly concerned for the safety of his kingdom because it was surrounded by powerful potential enemies. He decided to invite representatives of the three most powerful religions in the region, namely *Christianity*, *Islam* and *Judaism*, to appear before him in order to argue their case for the conversion of his people. Following their presentations, King Bulan chose *Judaism* as the state religion of Khazaria.

In about the year 960 AD, one of the Jewish leaders in Iberia, the Caliph of Cordoba in southern Spain, heard from itinerant Khorasani merchants that there was a Kingdom of Jews that existed in Eastern Europe. He therefore sent a messenger bearing a letter to the then reigning king of Khazaria named King Joseph. That letter contained the following request: **‘Of what people, of what family and of what (Israelite) tribe are you?’**

King Joseph was very pleased to receive that letter, and replied to it with compliments and the following illuminating piece of information: **‘Know that we are descended from Japheth, through his son Togarmah.’**

Copies of those letters exist to this day called *The Khazar Correspondence*. Actually, King Joseph’s reply was not quite correct. One of Japheth’s sons was Gomer whose sons were Togarmah and Ashkenaz so Togarmah was actually Japheth’s grandson (*Genesis* 10:1-3).

Some modern estimates suggest that between 85 and 95% of Jews in the modern Israeli State are of Ashkenazic origin. It necessarily

follows that if that estimate is accurate, the vast majority of Jews currently in the Israeli State are of Eastern European origin and not descended from Shem from whom Abraham, Isaac, Jacob and the twelve (actually thirteen) Patriarchs are descended. They would, therefore, have no claim to be Semitic, since they are not descended from Shem; they can have no claim to possession of The Holy Land which was given exclusively to Abraham’s descendants forever (*Genesis* 17:8) and they cannot claim that those who disagree with them or oppose them, are being anti-semitic.

However, modern Jewish authorities and Jewish encyclopaedias leave themselves open to accusations of *negative revisionism* by ignoring the above primary historical sources and insisting that the modern Ashkenazic Jews are descended from displaced European Jews who migrated east into the region of Ancient Khazaria at a later date.

Arthur Koestler

Koestler wrote of the *Balfour Declaration* **“one nation solemnly promised to a second nation the country of a third.”** It had no moral or legal right to do so. In his book *The Thirteenth Tribe* he properly identifies the peoples of modern Israel as Khazar-Ashkenazi but states:

“... I am aware of the danger that it may be maliciously misinterpreted as a denial of the State of Israel’s right to exist. But that right ...; it is based on international law – i.e. on the United Nations’ decision in 1947 to partition Palestine, **once a Turkish province, then a British Mandated Territory, into an Arab and a Jewish state.** Whatever the Israeli citizens’ racial origins, and whatever illusions they entertain about them, their State exists *de jure* and *de facto*, and cannot be undone, except by genocide.”

PAUL L OWENS JP

1. *Balfour Declaration* – Wikipedia
2. *The Thirteenth Tribe*, Appendix IV, p. 223 by Arthur Koestler
3. *History of the Khazars* by W G Finlay
4. *Steinmatzky’s Palestine Guide* by Zev Vilnay
5. Robert Burton – Historian

A DATE WITH DESTINY

31 October 1517

Martin Luther stands out as the most courageous, controversial and influential Reformer of all time.

Luther has been alternatively described as the brilliant scholar who rediscovered the central message of the Bible, a prophet like Elijah and John the Baptist to reform God's people, the liberator who arose to free his people from the oppression of Rome, the last medieval man, and the first modern man. Zwingli described him as: "*the Hercules who defeated the tyranny of Rome.*" Pope Leo X called Luther: "*A wild boar, ravaging his vineyard.*" Emperor Charles V described him as: "*A demon in the habit of a monk!*"

Martin Luther was born on 10 November 1483 in Eisleben, Saxony. His father, Hans Luder, had worked hard to climb the "*social ladder*" from his humble peasant origins to become a successful copper mining entrepreneur. From age 7, he began studying Latin at school. Hans intended his son to become a lawyer, so he was sent on to the University of Erfurt before his 14th birthday. Martin proved to be extraordinarily intelligent and he earned his BA and MA degrees in the shortest time allowed by the statutes of the University.

As Martin excelled in his studies, he began to be concerned about the state of his soul and the suitability of the career his father had set before him. While travelling on foot, near the town of Stotternheim, a violent thunderstorm brought Martin to his knees. With lightning striking all around him, Luther cried out for protection to the patron saint of miners: "*St. Anne, help me, I will become a monk!*" The storm around him matched the conflict raging within his soul.

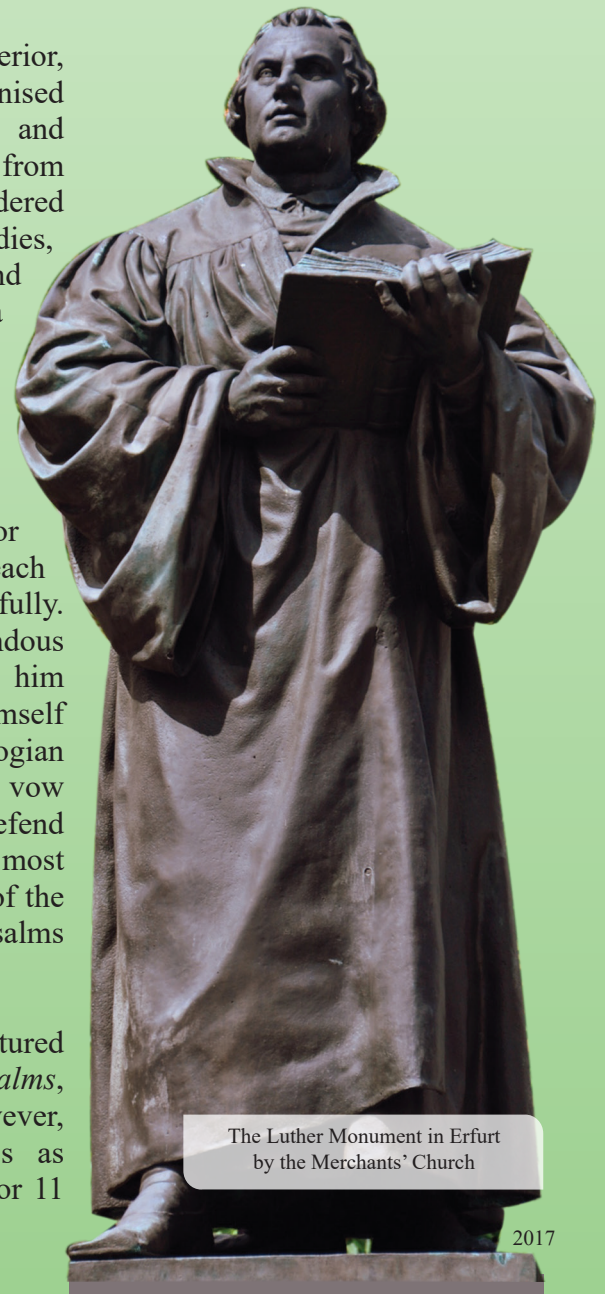
Martin was 21 years old when, in July 1505, he gave away all his possessions – including his lute, his many books and clothing – and entered the Black Cloister of the Augustinians. Luther quickly adapted to monastic life, throwing himself wholeheartedly into the manual labour, spiritual disciplines and studies required. He went way beyond the fasts, prayers and ascetic practices required and forced himself to sleep on the cold stone floor without a blanket, whipped himself, and seriously damaged his health.

Luther's wise and godly superior, Johannes von Staupitz, recognised his great intellectual talents, and to channel his energies away from excessive introspection ordered him to undertake further studies, including Hebrew, Greek and the Scriptures, to become a university lecturer for the order. He was ordained a priest in 1507 and in 1512, Martin Luther received his doctoral degree and took the traditional vow on becoming a professor at Wittenberg University to teach and defend the Scriptures faithfully. This vow would be a tremendous source of encouragement to him later. Luther never viewed himself as a rebel, but rather as a theologian seeking to be faithful to the vow required of him to teach and defend Holy Scripture. He committed most of the New Testament, much of the Old Testament and all of the Psalms to memory.

From 1513 to 1517, Luther lectured at the University on the *Psalms*, *Romans* and *Galatians*. However, he had other responsibilities as well. He was the supervisor for 11

Augustinian monasteries, including the one at Wittenberg. Luther was also responsible for preaching regularly at the monastery chapel, the town church and the castle church. It was a combination of Luther's theological and pastoral concerns that led him to take the actions that sparked the Reformation.

He had long been troubled spiritually with the righteousness of God. God demanded absolute righteousness: "*Be perfect, even as your Father in Heaven is perfect.*" "*Be holy,*



The Luther Monument in Erfurt
by the Merchants' Church

as *I am Holy*.” We are obligated to love God whole-heartedly, and our neighbours as ourselves.

It was because of his great concern for his eternal salvation that Luther had sought to flee the world. Yet, despite devoting himself to earning salvation by good works, cheerfully performing the humblest tasks, praying, fasting, chastising himself even beyond the strictest monastic rules, he was still oppressed with a terrible sense of his utter sinfulness and lost condition.

Then Luther found some comfort in the devotional writings of Bernard of Clairvaux who stressed the free grace of Christ for salvation. The writings of Augustine provided further light. Then, as he began to study the Scriptures, in the original Hebrew and Greek, joy unspeakable flooded his heart. It was in 1512, as he began to study Paul’s Epistle to the *Romans*, that the verse **“For in the Gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: the righteous will live by faith”** (*Romans* 1:17).

Luther later testified that as he began to understand that this righteousness of God is a free gift by God’s grace through which we may live by faith, *“I felt entirely born again and was led through open gates into Paradise itself. Suddenly the whole of Scripture had a different appearance for me. I recounted the passages which I had memorised and realised that other passages, too, showed that the work of God is what God works in us... thus St. Paul’s words that the just shall live by faith, did indeed become to me the gateway to Paradise.”* The burden of his sin rolled away. Up until then, Luther had tried to earn salvation by his good works, although he never felt that he had been able to do enough. Now, God had spoken to him through the Scripture. Man is not saved by works, but by faith alone.

Now, having experienced God’s grace in Christ, studying God’s Word, Luther began to see the emptiness, self-absorption, pious pretence and superstitious unbelief of his previous religious devotion. Nor could Luther fail to recognise the same pious fraud and pharisaical futility all around him. In 1510, before being made a professor at Wittenberg, Luther had been sent to Rome for his monastic order. What he had seen there had shocked and disillusioned him. Rome was the pre-eminent symbol of ancient civilisation and *“the residence of Christ’s Vicar on earth”* the pope. Luther was horrified by the blatant immorality and degeneracy prevalent in Rome at that time.

The centre of medieval Roman Catholic church life was the Mass, the Sacrament of the altar. The Roman Catholic institution placed much emphasis on the punishment of sin in Purgatory, as a place of cleansing by fire before the faithful were deemed fit to enter Heaven. They taught that there were four sacraments that dealt with the forgiveness, and the removal of sin, and the cancellation of its punishment: Baptism, The Mass, Penance and Extreme Unction. The heart of Penance was the priestly act of Absolution whereby the priest pardoned the sins and released the penitent from eternal punishment. Upon the words of Absolution, pronounced by the priest, the penitent sinner received the forgiveness of sins, release from eternal punishment and restoration to a state of grace. This would require the sinner making some satisfaction, by saying a prescribed number of prayers, by fasting, by giving alms, by going on a pilgrimage, or by taking part in a crusade.

In time, the medieval church had come to allow the penitent to substitute the payment of a sum of money for other forms of penalty or satisfaction. The priest could then issue an official statement,

an “indulgence,” declaring the release from other penalties through the payment of money. Then the Catholic church came to allow indulgences to be bought, not only for oneself, but also for relatives and friends who had died and passed into Purgatory. They claimed that these indulgences would shorten the time that would otherwise have to be spent suffering in Purgatory. This practice of granting indulgences was based upon the Catholic doctrine of *Works of Supererogation*. This unbiblical doctrine claimed that works done beyond the demands of God’s Law earned a reward.

This system of indulgences was very popular with the masses of people who preferred to pay a sum of money to saying many prayers and partaking in many masses. The industry of indulgences had also become a tremendous source of income for the Papacy. In order to fund the building of the magnificent St. Peter’s Cathedral in Rome, Pope Leo X had authorised a plenary, or total indulgence. And so it was on this papal fundraising campaign to complete the construction of St. Peter’s *Basilica*, that the Dominican monk and indulgence salesman extraordinary, John Tetzel, arrived in Saxony. The shameless and scandalous manner in which Tetzel hawked the indulgences outraged Martin Luther. Sales jingles such as: *“As soon as the coin clicks in the chest, a soul flies up to Heavenly rest”* were deceiving gullible people about their eternal souls.

Luther’s study of the Scripture had convinced him that salvation came by the grace of God alone, based upon the atonement of Christ on the cross alone, received by faith alone. Indulgences could not remove any guilt, and could only induce a false sense of security. People were being deceived for eternity.

Concerns that had been growing since his visit to Rome in 1510 led Luther now to make a formal objection to

the abuses of indulgences. On All Saints' Day (1 November), people would be coming from far and wide in order to view the more than 5,000 relics exhibited in the *Schlosskirche*. So, on 31 October 1517, Martin Luther nailed his 95 Theses against indulgences on to the door of the castle church. He also posted a copy to the Archbishop of Mainz.

These Theses created such a sensation that within 2 weeks, they had been printed and read throughout Germany. Within the month, translations were being printed and sold all over Europe. The 95 Theses begin with the words: "Since our Lord and Master, Jesus Christ says: 'Repent, for the Kingdom of Heaven is near' (Matthew 4:17), He wants the whole life of a believer to be a life of Repentance."

Luther maintained that no sacrament can take away our responsibility to respond to Christ's command by an inner repentance evidenced by an outward change, a transformation and renewal of our entire life. Luther emphasised that it is God alone who can forgive sins, and that indulgences are a fraud. Luther's 95 Theses radically undermined Tetzel's business, almost bringing the sale of indulgences to a standstill. Tetzel, Mazzolini, and John Eck published attacks on Luther, defending their sale. When none of Luther's friends rose to his defence, Luther felt deserted. With the pope's power challenged and papal profits eroded, church officials mobilised their forces to bring this rebellious professor into line. First the Augustinians at their regular meeting in Heidelberg sought to silence Luther. Then he underwent three excruciating interviews with Cardinal Cajetan in Augsburg.

Then on 4 July 1519, Eck and Luther faced one another in Leipzig. The issue being debated was the supremacy of

the Pope. Luther pointed out that the Eastern Greek Church was part of the Church of Christ, even though it had never acknowledged the supremacy of the Bishop in Rome. The great Church Councils of Nicea, Chalcedon and Ephesus knew nothing of papal supremacy. But Eck manoeuvred Luther into a corner and provoked him to defend some of the teachings of (condemned heretic) John Hus. By making Luther openly take a stand on the side of a man officially condemned by the church as a heretic, Eck was convinced that he had won the debate. However, Luther greatly strengthened his cause amongst his followers, winning many new supporters, including Martin Bucer, (who became a crucial leader of the Reformation, even helping to disciple John Calvin).

Luther published an account of the Leipzig debate and followed this up with an abundance of teaching pamphlets. *On Good Works* had a far-reaching effect teaching that man is saved by faith alone. "The noblest of all good works is to believe in Jesus Christ." Luther maintained that shoemakers, housekeepers,

farmers and businessmen, if they do their work to the glory of God, are more pleasing to God than monks and nuns.

On 15 June 1520, Pope Leo X signed the Bull excommunicating Luther. Describing Luther's teaching as: "heretical," "scandalous," "false," "offensive" and "seducing," the Bull called upon all Christians to burn Luther's books and forbid Luther to preach. All towns or districts that sheltered him would be placed under an interdict. In response, Luther wrote: *Against the Execrable Bull of AntiChrist*. On 10 December 1520, surrounded by a large crowd of students and lecturers, he burned the Papal bull, along with books of canon law, outside the walls of Wittenberg. Having exhausted all ecclesiastical means to bring Luther to heel, Pope Leo now appealed to the Emperor to deal with Luther.

Charles V of Spain had been elected Emperor of the Holy Roman Empire. Prince Frederick himself had been a serious contender for this position, and still held tremendous influence. So he prevailed upon Charles V to guarantee safe conduct for Luther as he was summoned to Worms for a Council of German rulers. In the year before his summons to the Diet of Worms, Luther published some of his most powerful and influential treatises. In the *Address to the German Nobility* (August 1520) he called on the Princes to correct the abuses within the church, and to free the German church from the exploitation of Rome.

In *The Babylonian Captivity of the Church* (October 1520), Luther argued that Rome's sacramental system held Christians captive. He attacked the papacy for depriving individual Christians of their freedom to approach God directly by faith – without the mediation of unbiblical priests and sacraments. Luther



The door of the Schlosskirche in Wittenberg

retained only Baptism and The Lord's Supper and placed these within the community of believers, rather than in the hands of a church hierarchy. Indeed, Luther dismissed the traditional view of the church as the sacred hierarchy headed by the Pope and presented the biblical view of the Church as a community of the regenerate in which all believers are priests, having direct access to God through Christ.

In *The Liberty of a Christian Man* (November 1520), Luther presented the essentials of Christian belief and behaviour. Luther removed the necessity of monasticism by stressing that the essence of Christian living lies in serving God in our calling, whether secular or ecclesiastical. In promoting this Protestant Work Ethic, Luther laid the foundation for free enterprise and the tremendous productivity it has inspired. He taught that good works do not make a man good, but a good man does good works. We are not saved by doing good works, but by grace alone. However, once saved, we should expect good works to flow as the fruit of true faith.

Summoned to Worms, Luther believed that he was going to his death. He insisted that his co-worker, Philip Melancthon, remain in Wittenberg. Luther at Worms was 37 years old. He had been excommunicated by the Pope. Luther would have remembered that the martyr, John Hus, a century before had travelled to Constance with an imperial safe conduct which was not honoured. Luther declared: *"Though Hus was burned, the truth was not burned, and Christ still lives... I shall go to Worms, though there be as many devils there as tiles on the roofs."* Luther's journey to Worms was like a victory parade. Crowds lined the roads cheering the man who had dared to stand up for Germany against the Pope.

At 4 o'clock on Wednesday 17

April, Luther stood before the rulers of the Holy Roman Empire. Charles V, Emperor of the Holy Roman Empire, ruled all the Austrian domains, Spain, Netherlands, a large part of Italy and the Americas. Amidst the pomp and splendour of this imperial gathering stood the throne of the Emperor on a raised platform. It was flanked by Spanish knights in gleaming armour, 6 Princes, 24 Dukes, 30 Archbishops and Bishops, and 7 Ambassadors.

Luther was asked to identify whether the books on the table were his writings. Upon Luther's confirmation that they were, an official asked Luther: *"Do you wish to retract them, or do you adhere to them and continue to assert them?"* Luther had come expecting an opportunity to debate the issues, but it was made clear to him that no debate was to be tolerated. The Imperial Diet was ordering him to recant all his writings. Luther requested more time, so that he might answer the question without injury to the Word of God and without peril to his soul. The Emperor granted him 24 hours.

**"The righteous will
live by faith"**

Romans 1:17

The next day, Thursday 18 April, as the sun was setting and torches were being lit, Luther was ushered into the august assembly. He was asked again whether he would recant what he had written. Luther responded that some of his books taught established Christian doctrine on faith and good works. He could not deny accepted Christian doctrines. Other of his books attacked the papacy and to retract these would be to encourage tyranny and cover up evil. In the third category of books, he had responded to individuals who were defending popery and in these Luther admitted he had

written too harshly. The examiner was not satisfied: *"You must give a simple, clear and proper answer... will you recant or not?"*

"Here I Stand"

Luther's response, first given in Latin and then repeated in German, shook the world: *"Unless I am convinced by Scripture or by clear reasoning that I am in error – for popes and councils have often erred and contradicted themselves – I cannot recant, for I am subject to the Scriptures I have quoted; my conscience is captive to the Word of God. It is unsafe and dangerous to do anything against one's conscience. Here I stand. I cannot do otherwise. So help me God. Amen."*

After the shocked silence, cheers rang out for this courageous man who had stood up to the Emperor and the Pope. Luther turned and left the tribunal. Numerous German nobles formed a circle around Luther and escorted him safely back to his lodgings. The Emperor was furious. However, Prince Frederick insisted that Charles V honour the guarantee of safe conduct for Luther. Charles V raged against *"this devil in the habit of a monk"* and issued the edict of Worms, which declared Luther an outlaw, ordering his arrest and death as a *"heretic."*

As Luther travelled back to Wittenberg, preaching at towns along the route, armed horsemen plunged out of the forest, snatched him from his wagon and dragged him off to Wartburg Castle. This kidnapping had been arranged by Prince Frederick amidst great secrecy in order to preserve Luther's life. For the 10 months that he was hidden at Wartburg Castle, as Knight George (*Junker Jorg*), he translated The New Testament into German and wrote such booklets as: *On Confession Whether the Pope Has the Authority to Require It; On the Abolition of Private Masses and*

Monastic Vows. By 1522, The New Testament in German was on sale for but a week's wages.

A Time of Change

The Reformation not only brought about sweeping changes in the church, but dramatic changes in all of society. First of all the Reformation focused on bringing doctrines, forms of church government, and of worship and daily life into conformity with the Word of God. This, of course, had tremendous implications for political, economic, social and cultural life as well.

God's Word Above All Things

Luther revised the Latin liturgy and translated it into German. Now the laity received the Communion in both bread and wine, as the Hussites had taught a century earlier. The whole emphasis in church services changed from the sacramental celebration of the Mass as a sacrifice to the preaching and teaching of God's Word. Luther maintained that every person has the right and duty to read and study the Bible in his own language. The Church is a community of believers, not a hierarchy of officials. It is an organism rather than an organisation, a living body of which each believer is a member. Luther stressed the priesthood of all believers.

Luther dealt with many primary issues, including:

1. **Authority** – the Bible alone is our authority and not the councils or leaders of the Church. *The Bible is above tradition.*
 2. **Salvation** – is by the grace of God alone, accomplished by the atonement of Christ alone, received by faith alone. *Grace comes before sacraments.*
 3. **The Church** – the true Church is composed of the elect, those regenerated by God's Holy Spirit. *Regenerate Church membership.*
 4. **The Priesthood** – consists of all true believers. *The priesthood of all believers.*
- The Protestant Reformation

mobilised by Luther rallied around these great battle cries:

Sola Christus – Christ alone is the Head of the Church.

Sola Scriptura – Scripture alone is our ultimate authority.

Sola Gratia – Salvation is by the grace of God alone.

Sola Fide – Justification is received by faith alone.

Soli Deo Gloria – Everything is to be done for the glory of God alone.

Despite Luther being declared an outlaw by the Emperor, he survived to minister and write for 25 more years, and died of natural causes, 18 February 1546.

“Be perfect, even as your Father in Heaven is perfect”

Matthew 5:48

In spite of many illnesses, Luther remained very active and productive as an adviser to princes, theologians and pastors, publishing major commentaries, and producing great quantities of books and pamphlets. He completed the translation of the Old Testament into German by 1534. Luther continued preaching and teaching to the end of his life. He frequently entertained students and guests in his home, and he produced beautiful poems and hymns, including one hymn that will live forever: *Ein Feste Burg Ist Unser Gott* (A Mighty Fortress Is Our God).

Luther also did a great deal to promote education. He laboured tirelessly for the establishment of schools everywhere. He wrote his *Shorter Catechism* in order to train up children in the essential doctrines of the faith.

An Exceptional Professor

It has been common to portray Luther as a simple and obscure monk, who challenged the pope and emperor. Actually Luther was anything but

simple or obscure. He was learned, experienced and accomplished far beyond most men of his age. He had lived in Magdeburg and Eisenach and was one of the most distinguished graduates of the University of Erfurt. Luther travelled to Cologne, to Leipzig, and he had crossed the Alps, and travelled to Rome. Luther was a great student, with a tremendous breadth of reading, who had excelled in his studies, and achieved a Master of Arts and Doctorate in Theology in record time. He was an accomplished bestselling author, one of the greatest preachers of all time, a highly respected Theological professor, and one of the first professors to lecture in the German language, instead of in Latin. He was a monk, a priest, a preacher, a professor, a writer, and a Reformer. He was one of most courageous and influential people in all of history.

The Lutheran Faith was adopted not only in Northern Germany, but also throughout Denmark, Norway, Sweden, Finland and Iceland.

Luther Changed the World

Luther was a controversial figure in his day and has continued to be considered controversial to this very day. There is no doubt that Luther's search for peace with God changed the whole course of human history. He challenged the power of Rome over the Christian Church, smashed the chains of superstition and tyranny and restored the Christian liberty to worship God in spirit and in truth. ***“For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes ... For in it the righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith”*** (Romans 1:16-23).

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'THE BIBLICAL FOOD LAWS'

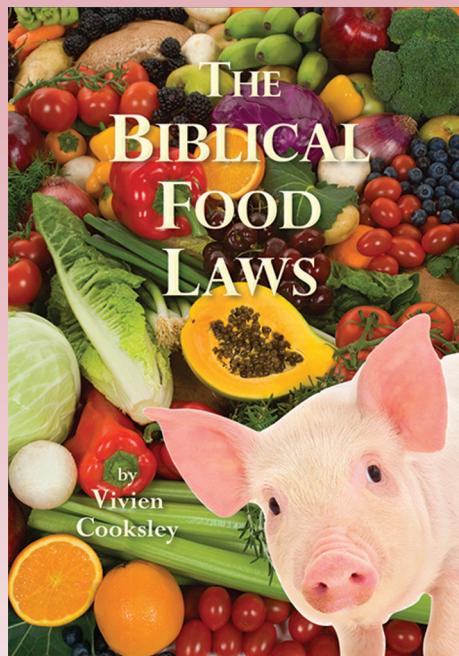
A new presentation of God's instructions for healthy living

Published for the first time in the United Kingdom, Covenant Publishing is pleased to present *The Biblical Food Laws* by Vivien Cooksley of Australia. There is great interest in healthy, 'clean' living these days but no apparent interest among Christians to investigate the laws and guidance given to us by Almighty God from the very beginning. This booklet covers scriptures from *Genesis 1* to *Revelation 22* giving detailed information and especially including 'Confusing Biblical Verses Explained' on page 20. This section looks in particular at Peter's vision in *Acts 10:1-28*.

All Scriptural quotations given in this booklet are taken from the *New King James Bible*. In modern versions there is a lack of definition as to the ending of the ceremonial law by Jesus Christ. An obvious example of this is demonstrated by the *New International Version* in *Ephesians 2:15* where the words "contained in ordinances" are omitted. The consequence of this

editing makes it appear as if the entire Law of God was abolished by the work of Christ, instead of only the law of sacrifice.

As *Matthew 5:19* confirms, this is a most serious development. It has compounded the incorrect teaching that all the Laws of God, including the Food Laws, no longer need to be



obeyed, whereas the very opposite is the case. In fact, to take that line of reasoning to a logical (and extreme) conclusion the Ten Commandments would be set aside and murder would no longer be a crime.

Here is a thought-provoking quotation from *A Commentary on Leviticus* by Andrew Bonar who, in commenting on some of the more minute Old Testament dietary laws, said: "It is not the importance of the thing, but the majesty of the Lawgiver, that is the standard of obedience . . . Some, indeed, might reckon such minute and arbitrary rules as these are trifling. But the principle involved in obedience or disobedience was none other than the same principle which was tried in Eden at the foot of the forbidden tree. It is really this: Is the Lord to be obeyed in all things whatsoever He commands? Is He a holy Lawgiver? Are His creatures bound to give implicit assent to His Will?"

Our answer must surely be in the affirmative.

ADVANCE NOTICE

Centenary of The British-Israel-World Federation at Summer Convention 22nd - 27th July 2019

There will be a special programme of celebration to mark 100 years since the formation of the Federation

Come for your first visit or your forty-first!

All welcome!

****Save the dates in your diary now****

WHO DO YOU TRUST?

People often tell me they are afraid to do anything other than what their doctor has ordered. Many times I am told “**But I am under the doctor’s care.**” This in their brainwashed mind means they are not allowed to think, act or get well on their own. You see, they believe in another god. Somewhere some time ago, when they or a friend was ill a doctor saved their life. They might have watched the ambulance rush a traffic accident victim to the hospital for the doctors to save their life or saw the paramedics rush to the town where a shopper had collapsed.

They have seen the doctors and paramedics work with things that are really life threatening. It is also true that many doctors have been put on a pedestal by TV shows and Hollywood. It is wonderful what is known today about how our body works and what surgery can do for an accident victim, but let’s not forget who really does the healing. God has made us in a way that our body will heal itself. It reminds me of the bear that says in the advertising of forest fires, “**Only you can prevent forest fires.**” Well only you can heal yourself by the grace of our Heavenly Father. Drugs don’t heal, doctors don’t heal and even a band-aid only holds the cut together until your body heals naturally. Even a farm animal when it gets a minor cut will heal itself, but if the open wound is too large it might require the vet to sew up the open wound to allow the animal to heal itself. I understand this and most of you know this, but let’s keep things straight. **Doctors, vets, pastors and nutritional consultants are needed, but they don’t heal – they are only instruments used of God.**

Many times the pastor is called in to pray. When that doesn’t work fast enough then people rush to the drugs, doctors and/or surgery. Sometimes it is necessary, but all too often not. My point is that so many have turned to **another god**

(the system of modern medicine). Profits have become number one in importance to the medical establishment. The drug companies now control much of the education of the doctors, and they don’t teach the natural methods that can help the tissues grow healthier without their drugs.

“Thou shalt have no other gods before Me”

Exodus 20:3

Why should they? They are in business for profit and they must answer to the stockholders. In God’s Word, it states that the love of money is the root of all evil. A Christian doctor recently told me how for £7 he had suggested a lemon juice and olive oil cleanse to a patient to see if her body could heal itself instead of the £7,000 gall bladder operation. There was no immediate danger so she agreed! Within 3 days all was well. The Christian doctor’s advice worked. The only problem was that the £7 bottle of olive oil and lemons came out of her own pocket. If she had the £7,000 operation it would have been covered by insurance. The Christian doctor has since worked with others, and each one became a success without surgery.

The first of the Ten Commandments says “*Thou shalt have no other gods before me*” (*Exodus 20:3*). In *Psalms 16:1* it says “*Preserve me O God: for in thee do I put my trust.*” People today fear God’s natural simple methods over toxic drugs due to miseducation put out by the medical establishment. They fear to the point that when the doctor says something they have to jump. It is like they will be arrested and beaten if they think on their own. Often they fear the responsibility is off them personally. They pass the buck so to speak! A good example is when a child has a slight fever. The

question then becomes “should we”

1. Take the child to the doctor just in case.
2. Wait and see if he gets worse and then take the child to the doctor.
3. Give Vit A, Vit C, Zinc, Acidophilus and some herbs.
4. Pray only.

First of all, each case is different. I believe you should always pray and ask for God’s guidance. By giving the vitamins, you build up the immune system to help fight the infection. God’s natural method of eliminating toxins is a fever. Many people would do the first mentioned of taking the child straight to the doctor. The big problem is fear. YES, FEAR! First they fear for the safety of their child and second if they try to help their own child themselves, they could be charged for child abuse. Who are we to fear? In God’s Word it states “*The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.*”

We often forget that God made us and provided for us and our children the fuel (food) for our health and life. When we decide to eat processed food, food with artificial sweeteners, colours and preservatives in them, along with crops with poisonous sprays, animals shot with hormones and antibiotics, we are not using God’s fuel. When this is continued on a regular basis, a deficiency occurs, which in turn causes a health problem that will be covered up with drugs and never corrected by drugs.

Have confidence in God’s natural food. It should be used to stay healthy and to get well. Let’s put our trust back in our Heavenly Father.

We are not advocating that a child or adult never go to the doctor. We are simply stating that if we follow God’s health principles and keep our immune systems built up, our body will heal itself as God intended it to.

KATE McINTOSH

THE BOLSHEVIK REVOLUTION

This year marks 100 years since the catastrophic Bolshevik Revolution of 1917

The twentieth century proved to be the bloodiest century in all of history. Humanism proved to be the most destructive religion of all time. Far more people have been killed in the name of Atheism than by all other religions combined.

Historian Paul Johnson observed that *“the 20th century state has*

proved itself the greatest killer of all time.” The twentieth century has seen the worst atrocities ever committed. The word *“genocide,”* a new term coined during it, describes what has occurred repeatedly in secular humanist states – which had first disarmed their populations. More Christians were martyred for the Faith in that century than in all other centuries combined.

Social Darwinism

Darwinian evolutionism with its *“survival of the fittest”* ideology has devalued human life. If man is not created in the image of God, and if there is no God in Heaven, Who will judge the living and the dead, if there are no objective standards of right and wrong, then life becomes cheap. When you devalue God, you devalue life.

What are people according to atheists who believe in evolution? *“A hairless ape”* – Schoenberg; *“A mere insect, an ant...”* – Church; *“An accidental twig”* – Gould; *“A rope stretched over an abyss”* – Nietzsche; *“A fungus on the surface of one of the minor planets”* – Du Maurier; *“A jest, a dream, a show, bubble, air...”* – Thornbury; and *“I see no reason for attributing to man a significant difference in kind from that which belongs to a grain of sand”* – Oliver Wendell Holmes.

Moral Relativism

When atheism takes hold of a society, moral relativism is inevitable. Nothing is sacred. There is no objective standard of right and wrong, no God, no eternal Day of Judgment. No hope of eternal justice. God’s Creation becomes cheap. As the existentialist writer Jean-Paul Sartre explained: *“Without God all activities are equivalent... thus it amounts to the same thing whether one gets drunk alone, or is a leader of nations.”*

Historian Paul Johnson commented on the advance of atheism in modern history: *“Nietzsche wrote in 1886: ‘The greatest event of recent times, that God is dead, that the belief in the Christian God is no longer tenable, is beginning to cast its first*



Church of the Saviour on Spilled Blood

shadows over Europe.' Ultimately the collapse of the religious impulse would leave a huge vacuum. The history of modern times is in great part the history of how that vacuum had been filled."

As Dr. James Kennedy in *What If Jesus Had Never Been Born?* observes: "That vacuum has been filled with the totalitarian state, the loss of freedom for millions, the concentration camp and the **gulag**, the rise of abortion, infanticide, euthanasia and suicide, crime out of all proportions, and the most savage wars in the history of the world."

The triumph of secular humanism with its atheism, evolutionism and situation ethics has led to the rise of gangster statesmen such as Vladimir Lenin, Joseph Stalin, Mao Tse Tung, Fidel Castro, Pol Pot, Robert Mugabe and many more like them.

The Greatest Killer

At least 180 million people were killed by secular governments in the twentieth century. That is a very conservative estimate. We are not here talking about people who have died in wars caused by secular humanist states, because that would massively increase the body count. No, over 180 million people have been killed by their own secular humanist governments in the twentieth century. The greatest threat to life then was not firearm accidents, or crime, or even wars! More people were killed by their own governments, in peace time, than were killed by foreign invaders in wartime.

A Harvest of Horror

Dr. David Barrett, editor of the massive *World Christian Encyclopaedia*, and author of *Cosmos, Chaos and Gospel*, and *Our Globe and How To Reach It*, documented that Soviet dictator Joseph Stalin was responsible for killing over 40 million people. He closed down over 49,000 churches,

and attempted the liquidation of the entire Christian Church. Similarly, the communist dictator of China Mao Tse Tung launched the Great Proletariat Cultural Revolution, "History's most systematic attempt ever, by a single nation, to eradicate and destroy Christianity...." Mao was responsible for killing about 72 million people. The communist takeover of Cambodia in 1975 resulted in the death of up to 3 million people. A full third of the total population. When we add to these the death toll of communist regimes in Korea, Vietnam, Laos, Afghanistan, Ethiopia, Angola, Mozambique, Poland, Czechoslovakia, Hungary, Cuba, and Zimbabwe, the body count is staggering.

The terrifying thing about secular humanist states is that there is no authority above the state to which one can make an appeal. The concept of "inalienable rights" endowed by the Creator is of course impossible in a secular state. If the state itself is the highest authority, then there are no limits to the abuses and oppression that unrestrained human nature is capable of. The humanist state inevitably leads to tyranny and despotism. As Dostovesky so eloquently put it: "If God is dead, then all things are possible!"

Documentation of Death

The publication of *The Black Book of Communism* created a sensation. First published in French and later translated into English, the Black Book is a scholarly, detailed account of the crimes of communism starting with the Russian Revolution and continuing through Eastern Europe, Red China, North Korea, Vietnam, Cambodia, Ethiopia, Mozambique, Angola and Afghanistan. At almost 900 pages long, the Black Book's exhaustive indictment of communism is all the more compelling because all six of its authors were once communists. They are researchers, professors

and journalists associated with the Paris-based Centre for the Study of History and Sociology of Communism. The editor of *The Black Book of Communism*, Stephane Courtois is also the editor of the Communisme magazine.

As the Foreword declares: "Ten years ago, the authors of the Black Book would have refused to believe what they now write...." However their "exploration of the Soviet archives..." forced them, out of a "duty of remembrance" to the millions of victims murdered under Marxist regimes, to "spare a little compassion for the victims of the inhumanity so long meted out by so many of its own partisans." Their intention was that *The Black Book* should serve as both history and as a memorial to those victims whose very memory had been wiped out.

Communist Atrocities

In his Introduction, Stephane Courtois declares: "The fact remains that our century has outdone its predecessors in its blood-thirstiness...indeed (communism) occupies one of the most violent and most significant places of all...."

The Black Book indicts the Soviet Union's communist leaders with the following crimes (amongst many others):

1. The execution (without trial) of tens of thousands of hostages and prisoners and the murder of hundreds of thousands of workers and peasants in Russia from 1918-1922 under Vladimir Lenin.
2. Deliberately destroying all food and crops so as to starve to death 5 million people in Russia in 1922.
3. The extermination of the Cossacks in 1920.
4. The liquidation of 690,000 people in the great purge of 1937-1938.
5. The destruction of 4 million Ukrainians and 2 million other people in the man-made and systematically perpetrated dekulakisation famine of 1932-1933.

Atheism's Archives

The Black Book presents a very conservative estimate of the number of civilians murdered by Marxist regimes based on the Marxist regime's own records: 20 million in the USSR; 65 million in Red China; 1 million in Vietnam; 2 million in North Korea; 2 million in Cambodia; 1.5 million in Afghanistan, and so on. *The Black Book of Communism* documents that, according to the communist regimes' own archives, the total death toll is at least 100 million people killed by communist governments between 1917 and 1991.

"These crimes tend to fit a recognizable pattern... the pattern includes execution by... firing squads, hanging, drowning, battering, and, in certain cases, gassing, poisoning, or 'car accidents'; destruction of the population by starvation, through man-made famine, the withholding of food, or both; deportation, through which death can occur in transit (either through physical exhaustion or through confinement in an enclosed space) ...or through forced labour (exhaustion, illness, hunger, cold)... Thus in the name of an ideological belief system were tens of millions of innocent victims systematically butchered."

Communist Carnage

The Foreword of *The Black Book* declares: *"Communism has been the great story of the 20th century. Bursting into history from the most unlikely corner of Europe amid the trauma of World War I, in the wake of the cataclysm of 1939-1945 it made a giant leap westward... and an even greater one eastward to the China Seas. With this feat... it had come to rule a third of mankind and seemed poised to advance indefinitely. For seven decades it haunted world politics, polarising opinion between those who saw it as the socialist end of history and those who considered it as history's*

most total tyranny."

With socialist fables of their *"worker's paradise"* now consigned to what Trotsky called *"the ash heap of history,"* it now has to be admitted that the secular humanist state has been *"a tragedy of planetary dimensions... the communist record offers the most colossal case of political carnage in history."* As *The Black Book* documents, communist states did not merely commit criminal acts, *"they were criminal enterprises in their very essence, on principle, so to speak, they ruled lawlessly, by violence and without regard for human life."* What is also remarkable is that these atrocities were committed by regimes who claimed that they were building *"a worker's paradise,"* heaven on earth. However, rather than delivering paradise, all communism succeeded in was creating hell on earth. ***"They promise them freedom, while they themselves are slaves of depravity..."*** (II Peter 2:19).

***"The fool says in his heart,
there is no God"***

Psalm 14:1

More Than Statistics

There is a danger that as we list the statistics and read the mind numbing numbers of the victims of secular states, we can be hardened. As Joseph Stalin observed: *"The death of one person is a tragedy, but the death of millions is just a statistic."* But we need to remind ourselves that these were real people, and whole families that were maimed, mutilated and murdered.

Those Who Hate God Love Death

If we were to add to the number of those victims murdered by their own government in the twentieth century

the pre-born babies who have been killed by abortion, and those old and sick people killed by euthanasia, in secular states, the death toll would approach one billion people. That is 1,000 million victims killed by secular states in that century alone. ***"There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; ...their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways..."*** (Romans 3:10-17).

As Dr. James Kennedy observed, the twentieth century is *"one of mass murder, genocide and institutionalised terrorism, the fruits of that phantom faith in the secular state that persists in promising liberation even as it attacks the most fundamental human attachments."*

"The fool says in his heart, there is no God. They are corrupt, their deeds are vile; there is no one who does good" (Psalm 14:1).

The bitter harvest of atheism proves that humanism is the most destructive religion in all of history. The secular state is the greatest killer ever and secular states have made the twentieth century the bloodiest century of all time. The Bolshevik Revolution was one of the most catastrophic events of all time. ***"...Should you help the wicked and love those who hate the Lord? Therefore the wrath of the Lord is upon you"*** (II Chronicles 19:2).

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THE MUSTARD TREE

“Another parable spake [Jesus] unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matthew 13:31-32).

So spake Jesus in one of His parables of the Kingdom. It seems a strange analogy at first, since the plant we know as mustard does not become a tree, let alone a “great tree,” as the Gospel of *Luke* describes it. But *The New Westminster Dictionary of the Bible* says that “the common mustard of Palestine...[the] black mustard...grows wild, attaining the height of a horse and rider, as travellers have noticed.” However, it is not the largeness of the tree per se that is illustrated here, but its size in contrast to the smallness of the seed, being a figure of the increase of the Kingdom of Heaven from a very small beginning. It is reminiscent of another metaphor from a dream of Nebuchadnezzar which was interpreted by Daniel, in which he saw a stone representing the Kingdom of God that “became a great mountain, and filled the whole earth” (*Daniel 2:35*). Or, as the prophet Isaiah put it: “*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*” (*Isaiah 11:9*).

Jesus also spoke of the mustard seed as a token of faith, when He said to His disciples, “*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you*” (*Matthew 17:20*). This scripture has provided hope and comfort for two thousand years to the followers of Jesus, that even with their own poor measure of faith they can still depend, not upon that, but upon tapping into the power and all-

sufficiency of their heavenly Father, with whom all things are possible.

The real secret of the symbolism of the mustard seed, though, is hidden in its numerics. As we have already noted, in ancient Greece, since they had no Arabic numerals such as we use today, the letters of their alphabet also doubled as numbers, having numeric values from 1 (*alpha*) to 800 (*omega*). Consequently, each word or phrase in New Testament Greek has a corresponding numerical value, which is known as its gematria. The Greek phrase, *kokkos sinapeos* – “grain of mustard seed” – has the gematria 1746. This number is highly significant, as it is the sum of two other important numbers, 666 and 1080. John Michell, in his book *The Dimensions of Paradise* shows that 666 is the solar or male number, and 1080, the lunar or female. Concerning the latter, the radius of the moon is 1080 miles, and the atomic weight of silver, the colour of which is associated with the moon and the female principle, is 108.

The number 666, on the other hand, is associated with the male colour gold, as the weight of gold that came to Solomon in one year was 666

talents (*I Kings 10:14*). In Christian circles, 666 is often thought of in a negative light as the so-called “mark of the beast,” derived from the book of *Revelation* (13:8), but the number is not sinister in and of itself, but only when separated from its female equivalent, 1080. The number 666 represents “the principle of reason, will and authority” and of generation, while 1080 stands for the unconscious, intuition, inspiration and receptivity. Consequently, the sum of these two – 1746, the “grain of mustard seed” – represents the fusion of the masculine and feminine, or positive and negative principles, thus forming the seed or germ from which the Kingdom of Heaven, or the universal tree must grow.

This fusion demonstrates that God’s Kingdom can only be brought to pass when men and women walk together in unity of purpose, of spirit and of love, that the gender imbalance resulting from the Fall may be rectified. This can be shown by the fact that, while the two numbers, 1080 and 666, are quite widely separated in their numeric values, spiritually, they are perfectly balanced. Removing the zeros, which are only place-holders, from 1080 leaves the number 18; while 6 + 6 + 6 also equals 18! So, spiritually speaking, neither the male nor the female is greater than the other, and, in the fullness of time, the two can and will be brought together in perfect harmony, to cleanse and rejuvenate the earth. This is the lesson of the mustard seed.



PATRICIA BAGWELL BA

“LET THEM GROW”

Genesis 48:16

The future of Joseph and his family was revealed as regards their status and destiny in the “last days,” for we read: “*And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days*” (Genesis 49:1). The New Testament applies the words, “last days” to the Christian dispensation, as may be seen in *Hebrews* 1:2 and *I John* 2:18.

Jacob thus unveils the destiny of the House of Joseph in these Christian ages. He proclaims its destiny to be that of conspicuous national existence. The great Abrahamic birth-right is, by him, handed over to Joseph, and through him to Ephraim and his descendants in these latter times. The epistle to the *Hebrews* describes this act as constituting his supreme faith (*Hebrews* 11:21). The nationality of his grandsons is thus revealed in his dying words: “*The angel which redeemed me from all evil, bless the lads and let my name be named on them, and the name of*

my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth” (Genesis 48:16).

“Let them grow into a multitude in the midst of the earth”

Genesis 48:16

Now these things cannot be fulfilled in the next dispensation, for it will then be too late to plant new nations to engirdle the earth. The nations are already planted; the waste places of the earth are already occupied by the Anglo-Saxon race. If Israel of the House of Joseph has yet to come, there will be no room for him to expand into empire into a multitude of nations; while also this pushing people, by the national horns of Ephraim, will be a task of stress and strife utterly out of harmony with the millennial age and the Messiah’s peaceful reign, and the

era of concord of all peoples. All this must, therefore, be accomplished in the present dispensation. This view is confirmed by Paul, who states that the judicial blindness which has happened to Israel in part continues until these nations of Ephraim appear; for he says it is to last “*until the fullness of the Gentiles be come in,*” that is, the nations of Gentilized Israel must first have come into their assigned places in the earth.

This work must already be in full swing, for the present dispensation is evidently drawing to its close. Any theory, then, which shuts off from the stage today the two nations of the descendants of Ephraim and Manasseh, and those nations to spring out of the former and engirdle the earth, cannot be based on Scripture.

REV P S MCKILLOP

Britain and America - The Lost Israelites,
1901

Submitted by *Truth in History*, Owasso,
Oklahoma, USA
www.truthinhistory.org

IF WE DO NOT PRAY

If we do not pray, if we do not fight, then all that is good, all that is ancient, all that we have come to love as a Christian People will be no more; no shires, no nation, no Christian land, no truth, no rights, no freedoms, no independence, no democracy, no parliament, no sovereignty, no flag, no Queen, no realm, no sceptre isle, no England.

As darkness enfolds us and the light of freedom dies there will only be a satanic, secular tyranny.

But we will pray and we will fight and all will be right.

ELIZABETH ANN BIDDULPH

Christian Soldiers – UKIP Newsletter, Issue 1 2017

THE EMBRYO KINGDOM

Orthodox expositors of the Christian faith in general acknowledge that the foundations of the Christian religion commenced to be built at the time that Abraham (at first named Abram) was called by Almighty God to leave his Chaldean home, to journey to a strange land and, after many vicissitudes, to become the father of a nation out of which was to come Israel's Messiah: the Saviour of mankind and Redeemer of His people Israel.

It is at least a point of remarkable interest that the date of the Call to God's purposes came about 1917 BC and that this date preceded the birth of our Lord by almost precisely the same period of time as another vital event succeeded it, i.e. the release of the Holy City from Gentile domination in 1917 AD which, on the authority of Jesus, we are bound to accept as the time of commencement of the present world chaos which is leading up to the return of Christ and the inauguration of the Kingdom of God on earth *in power*.

With this in mind, the Bible narrative of the experiences which befell Abraham should be of supreme interest. He was born at Ur of the Chaldees about 1996 BC and received from God the instruction to move from that highly cultured metropolis to a strange land there to become the progenitor of a great nation selected for service to God. With his wife Sarai, his father Terah, and his nephew Lot, he moved first to Haran, in Syria, where he remained until his father's death, five years later. It must be appreciated that

there had been a strong movement of Hebrew peoples in a north-westerly direction from the Tigris-Euphrates region. The controlling faction of the so-called Hittite empire contained large elements of these virile Hebrews which Abraham's family had there joined. At that time Haran was in the country of *Mitanni*. The name Haran is worthy of note here, for this was the same as Abraham's brother. Clearly, he must have been a person of some consequence for his name to be acceptable. Mitanni was still Hebrew centuries later at the time of Pharaoh Aknaten, just after the death of Joseph.

Abraham, at the age of 75, moved out once more in response to the Divine call, taking with him, so the record states, "the souls he had gotten in Haran." This was no mean clan, for a few years later he successfully led a punitive force of his own trained servants (318 of them) against the rearguard of the army of the king of Elam. Thus he must by that time have had an *entourage* of 500 men – with their families, at least 1,500 souls. On his way south, Abraham and his clan passed through Canaan. Finding famine conditions there, he continued southwards into Egypt, where he was accepted as *persona grata* by the ruling Pharaoh, from whom he received presents, possibly as an incentive to vassalage.

His sojourn in Egypt over, Abraham left the country and hospitality of Pharaoh for Canaan, the Promised Land where God intended him to commence his Kingdom-building service. It is important to note the Scriptural emphasis that Abraham was no mere sheikh or peasant. The

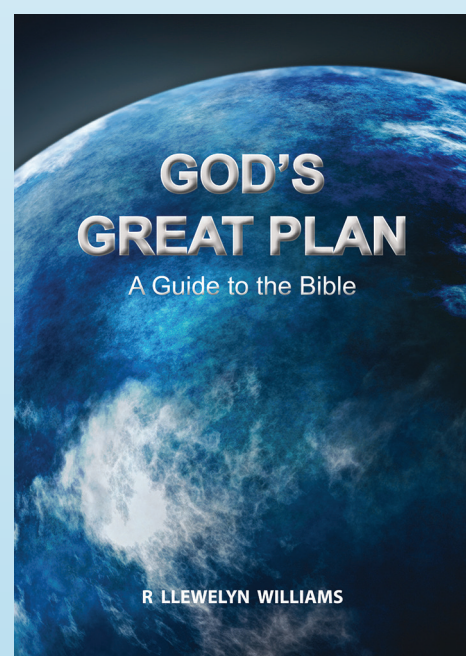
elders in Hebron addressed him as "mighty prince among us."

There followed Abraham's highly significant willingness to sacrifice his beloved son Isaac whom he knew to be the only possible heir through which the promises of God could be fulfilled. Symbolizing as it did the supreme sacrifice of Jesus Christ yet to come, it set the Divine seal on the Covenants by which the Ruler of the Universe pledged Himself to set up His Kingdom on earth, with the great Company of Nations – the *Commonwealth of Israel* – as its core and nucleus.

This is the paramount theme of the Oracles of God as set forth in the Holy Scriptures. Most of us in these oppressive days will echo the cry: "How long, O Lord?"

L BUXTON GRESTY

The Link, January 1982



Available from Covenant Publishing.

THE ROOSTER SYMBOL



Simply put the 'Rooster symbol' is a picture of God's grace to sinners. It is an image of Peter's failure and Jesus Christ's triumph. The Church is not just a community of people, but a story of sinners communing with their Saviour despite their failure and because of His death on the cross.

The symbolism is not completely obvious, it makes us think and ponder. It helps us to see that just as Peter denied Jesus three times, so we are prone to wander from Christ and in Jesus Christ alone do we find grace. Real grace for our real sin.

This is not a symbol from God's perspective, but a symbol from our perspective. Our grasping onto the cross does not negate the reality that God has an unbreakable grasp on His children. Rather, it shows us our failure to live rightly and at the same time it shows us the only hope for our sinful hearts: the cross of Jesus Christ. The cross where the people of God were redeemed as Jesus' body was broken and blood was poured out.

If our faith is in Christ then we share in the story of Peter's denial of Jesus. But we also share in Jesus' restoration of Peter to Himself. In the Gospel of Matthew, Jesus tells the disciples that they will all fall away from Him because of the events about to happen, namely, His death. Immediately afterwards in *Matthew 26:33-35*, "Peter answered him [Jesus], "Though they all fall away because of you, I will never fall away." Jesus said to him, "Truly, I tell you, this very night, before the rooster crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you!" And all the disciples said the same."

Then in *Matthew 26:69-75* we watch Simon Peter three times deny

any relationship to Jesus. It reads, "Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly."

Peter's denial of Christ and the rooster crowing is recorded in all four gospels. This event made Peter a broken man, a man who repents and experiences grace. In the Gospel of John, Jesus is risen and shows up on the shoreline while Peter and the others are fishing.

When Peter sees Jesus, he throws on his outer clothing and dives in to swim to Jesus excitedly. Think how much guilt Peter must have felt after the rooster crowed. We so often want to run away from God in these moments, to be more like Adam and Eve in the garden when naked and feeling shame they hide from God. But we see Peter do what the Gospel calls sinners to do: run to Jesus, not from Him.

In *John 21:15-19* there is another interchange between Jesus and Peter.

Peter denied Jesus three times, here also three times Jesus asks Peter, "Do you love me?" The same three times Peter responds, "Yes, I love you" and we are told that Peter is grieved the third time Jesus asks. Surely, being asked three times reminded him again of his previous failure. But Jesus does not condemn him, He does not disqualify him. Instead He calls Peter to feed the sheep of God, to be a part of God's great plan of redemption.

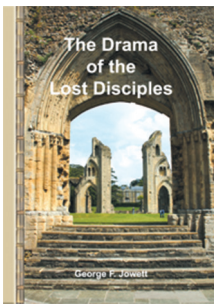
Finally at the end of their interchange Jesus gives Peter a picture of his future and then leaves him with these words, "Follow Me."

As we read into *Acts* and beyond we see a transformed Peter does just that. He follows Jesus, moment by moment dependent upon the Gospel. Peter does so by grasping onto the cross of Jesus Christ every step of the way. That is a picture of the redeemed, the people of God; sinners clinging to the cross of our Saviour.

Historically many Protestant churches in Europe placed a rooster atop their steeples to distinguish them from Catholic Churches. The rooster has been a Christian symbol since God used it to show the weakness of man with Peter and the triumph of Christ in the resurrection. Through the cross even the man who three times denied the Saviour was forgiven, loved, restored and sent out to zealously live for the glory of God. There is hope in the Gospel for sinners everywhere.

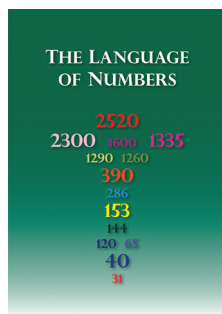
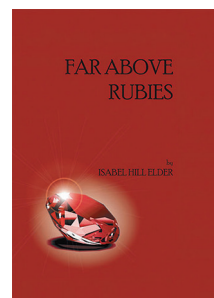
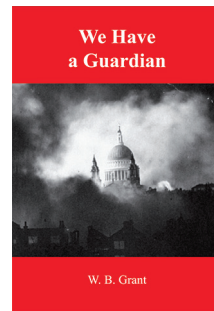


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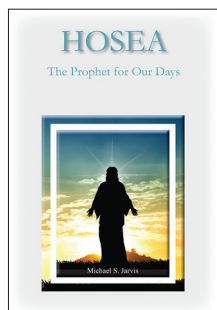
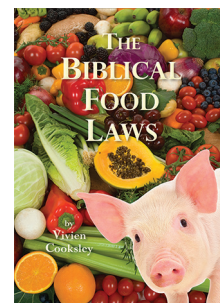
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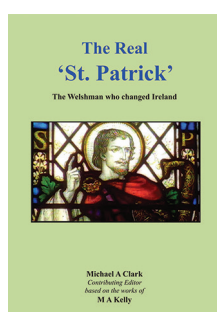
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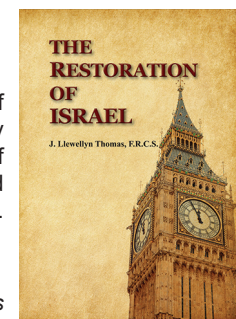
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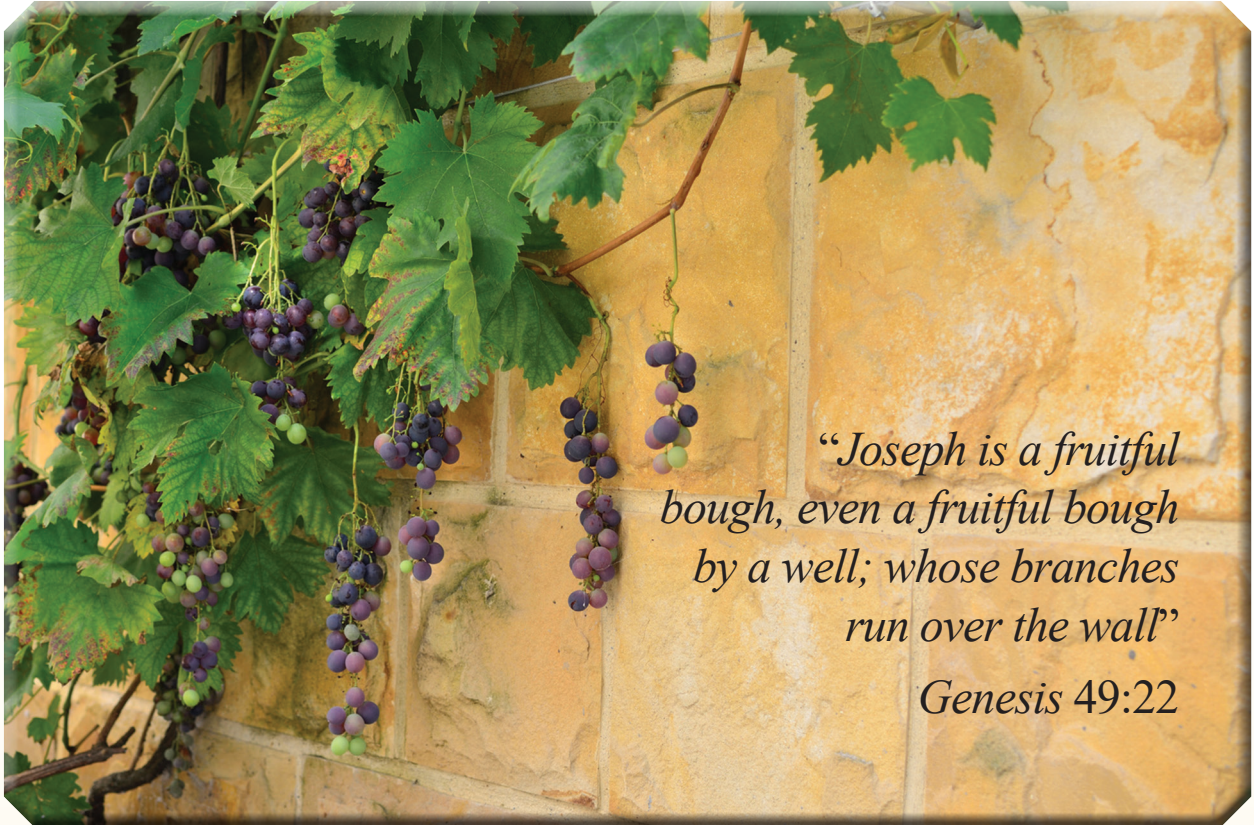
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*“Joseph is a fruitful
bough, even a fruitful bough
by a well; whose branches
run over the wall”*

Genesis 49:22



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