

The



Covenant Nations

VOLUME 4, NUMBER 5, 2018



INSIDE...

A SIGN OF THE TIMES

Page 6

THE BOOK OF COMMON PRAYER

Page 9

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Volume 4, Number 5 2018

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▲ The Royal Air Force Centenary is being marked from 1 April, 2018.

On 29 May, 1919, the War Cabinet approved a proposal to ‘gift’ 100 surplus aircraft to each dominion of the Empire and to India. The ‘Imperial Gift’ paved the way for Australia, Canada and South Africa to establish air forces. The picture shows a Sopwith Pup in action.

◀ COVER PICTURE:

Milford Sound is a fiord in the southwest of New Zealand’s South Island. It is known for towering Mitre Peak, plus rainforests and waterfalls like Stirling and Bowen falls which plummet down its sheer sides. The fiord is home to fur seal colonies, penguins and dolphins.

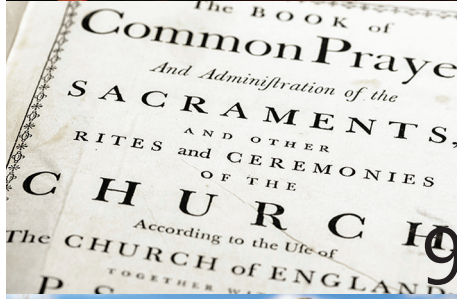
*Join us in the Great Cause
to Wake Up God’s
Covenant Nations!*

Inside...



5 The Nation and the Church as one

– The inheritor of the Divine Covenants



6 A Sign of the Times

An encouragement to study all Bible Prophecy



9 The Book of Common Prayer

How it became our national liturgy



14 The 'Big Bang' Theory
Is it the complete antithesis of Creation?

16 The Tree of Life
The final study in this series

12 The Harvest of Israel

Bless the Nations



17 St George's Day in Montreal, Canada
140 years of witness in that city



19 Naphtali - Sweden
A study of ten prophetic clues



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.

THE COVENANTS

The Edenic Covenant

made with Adam in Eden
Genesis 1:28

The Adamic Covenant

made with Adam after the Fall
Genesis 3:15 (Isaiah 53:5)

The Noahic Covenant

made with Noah after the Flood
Genesis 9:8-17

The Abrahamic Covenant

made with Abraham, Isaac and Jacob
Genesis 15:18

The Mosaic Covenant

made with Moses and Israel at Sinai
Exodus 24:8

The Palestinian Covenant

made with Israel
when they were about to enter the Promised Land
Leviticus 26; Deuteronomy 28, 29 and 30

The Davidic Covenant

made with David and his seed forever
II Samuel 7:16; Psalm 89:34-37

The New Covenant in Christ Jesus

made with the Houses of Israel and Judah
through the Blood of Jesus Christ
Jeremiah 31:31; Hebrews 8:8

EDITORIAL

THE NATION AND THE CHURCH AS ONE –

The inheritor of the Divine Covenants

The path towards Britain's coming freedom from the European Union is in desperate need of spiritual vision for our future role in the world. At long last, after the frustrations of the past four decades, the nation of God's servant people is awakening to its true role and destiny. Like Jonah we are being regurgitated from the 'great fish' and returned to the shore of our nation-state calling and responsibility to defend the oppressed peoples and assist them in restoring their destroyed lands.

Since the end of the era of European covenant nations in Christian empire, a physical destruction and spiritual darkness has engulfed the continent of Africa and Southern Africa in particular. The vacuum created in the post-war years has enabled the pagan and atheistic hordes to plunder the mineral wealth and develop a growing strategic threat to the People of God and their civilization.

Subconsciously, despite the deception and lies proffered by the many false shepherds, the sheep of the fold in the British Isles have always been conscious that something was basically uncomfortable about our EU membership. In the words of Britain's prime minister Theresa May's Florence speech of 22 September, 2017: "**Perhaps because of our history, the European Union never felt like an integral part of our national story in the way it does to so many elsewhere in Europe.**"

When it comes to leadership and the lack of vision, the term 'Global Britain' has been used in economic terms. What has not been understood is the **spiritual dynamic** of this truth. Theologians are so used to thinking of the 'Church' as comprising what they call the Christian people of the world, or as the 'saved' out of all nations, that it is difficult to imagine that it can be anything else.

Most Church leaders speak to their flock as being Israel – true spiritual Israelites – not in any national sense at all – but just because of their belief in God. In one sense this interpretation is rather difficult to understand because the history of Israel in the Bible is one of shameful record when the nation was far from following the Divine Will.

The error of spiritualizing the Israel nation into the Church is a legacy of Roman Catholic dogma which began with *City of God Against the Pagans*, a book of Christian philosophy written in Latin by Augustine of Hippo and published in AD 426 following the sack of Rome in AD 410. Now, in 2018, the set time is fulfilled (1260 solar years from the beginning of the *temporal* power of the papacy under Pope Paul I in AD 758) to expose this false teaching.

The identity of the Church has been obscured for a long time, just as the identity of the Nation has been obscured. This is the **blindness** from which the Nation and the 'company of nations' suffers. The history of this company of people is the main

subject of the Bible but they are not always spoken of as 'Israel.' These are some of them:

1: **Congregation.** 2: **Wife.** 3: **House.** 4: **Elect.** 5: **Saints.** 6: **Bride.** 7: **Flock.** 8: **Church.** 9: **Body.** 10: **Brethren.** 11: **Son.** 12: **Seed.**

A careful reading of the Scriptures reveals plainly that all these names refer to *the Nation*. The Nation has been unaware that these names refer to her. The 'Church' has claimed them to herself. Church leaders have very thoroughly indoctrinated their congregations with the belief that the Old and New Testaments deal with two different and distinct sets of people – the Old Testament with the Israel nation, whom God finally cast off and the New Testament with the individual persons who accept Christ's offer of personal salvation who, they say, constitute the new Church. Yet there is no scriptural authority for such an assumption.

In the foreknowledge of God we were blind to our identity and the wording of scripture is such that it hid the truth for the period of time needed – yet at the same time this is clearly stated.

It is said that if someone departs from standard church doctrine they are heretic. Yet God gave to the world the Israel nation for a Church, to set an example for others to emulate. The new day of the Brexit world will show that the Nation and the Church are in all reality one and the same, the inheritor of the unbreakable Divine Covenants.



A SIGN OF THE TIMES

One of the signs of the end of this age was the Apostle Paul's prediction of a falling away of the Christian faith (II *Thessalonians* 2:3). When he talked of a "falling away" he was talking of apostasy which is an abandonment of the faith. This sign has surely been highlighted in recent weeks by the observation that the number of people in our country professing to have a religious faith or belief is now at a very low figure, particularly among the younger generation.

However, this prophetic sign being seen to be fulfilled in our day is itself supportive of the accuracy of all Bible prophecy. This might then lead the enquiring mind to study and evaluate other prophetic statements in the Word of God and recognize their relevance to the contemporary world. Prophecy is pre-written history and, with the blessing of hindsight, its fulfilment can be seen in recorded history and thus be an encouragement to have faith and to believe in the living God, the Creator of the world.

The foundations of our British-Israel belief are the unconditional covenants made with Abraham that he would be the father of a great

nation (*Genesis* 12:2); confirmed with his son Isaac, that he too would be blessed with a multitude of descendants (*Genesis* 26:4); and with his grandson Jacob, that "a nation and a company of nations shall be of thee," together with a throne and royal dynasty (*Genesis* 35:11); and to King David, that his dynasty and throne would last for ever (II *Samuel* 7:16).

We can be confident that these covenants have been honoured by God when recorded history traces the ancestry of the Anglo-Saxon and Celtic peoples back to the exiled Israelites of the Assyrian and Babylonian captivities in the eighth and seventh centuries BC. The continuity of the kingdom of Israel, following their expulsion from the Promised Land (present day State of Israel) was prophesied in II *Samuel* 7:10, when God declared in unequivocal terms, "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." This might have seemed a strange announcement to Samuel for no time-scale is mentioned nor any geographical location indicated, while Israel were apparently comfortably settled in their own land at that time and, no doubt in

their own eyes, for the foreseeable future.

After the reign of King Solomon the kingdom became divided, the northern and larger portion of the people unilaterally declaring independence under the rule of a new king called Jeroboam who, of course, was not of the line of David. Solomon's son Rehoboam continued to rule what remained of the old kingdom, which now became known as the kingdom or House of Judah. The northern break-away kingdom retained the title of the kingdom or House of Israel and subsequent histories and prophetic utterances maintained these important distinctions. Failure to recognize this only leads to confusion.

Rehoboam tried to prevent the rift and keep the kingdom united but, as we read in I *Kings* 12:24, through the prophet Shemaiah God intervened to stop him, saying to Rehoboam, ".....this thing is from me." The reason for this breakup of the kingdom being at God's hand is alluded to later in the book of *Jeremiah*, in chapter 18, verses 4-6. The analogy is given there of a potter forming a vessel from some clay and as the object formed did not please the potter he returned the clay

to an unformed state and reformed it again into a vessel which was then pleasing to him. So when Shemaiah informed Rehoboam that the breakup of the kingdom was God's doing, this was symbolised in the potter's vessel being marred in the potter's hands. God goes on to say that He will remould the kingdom until it is satisfactory to him (verse 6). The remoulding process is time-consuming but has a satisfactory end result.

The prophet Ezekiel gives a different analogy descriptive of the kingdom in captivity, yet it is complementary to that of the potter's vessel. The prophet is given the vision of a valley full of dried up and lifeless human bones (chapter 37). The Lord poses the question to him, "*Can these bones live?*" Ezekiel is rather noncommittal in his reply, "*You know, Lord.*" So he sees the bones reclothed with sinews, flesh and skin and that "*they stood up, an exceeding great army*" (verse 10).

In this great chapter of *Ezekiel*, with the vision of the valley of dry bones, and the explanation of its symbolism given in verses 11-14, a further analogy follows. This is of two sticks which the prophet is told to take in his hands, writing on one the name 'Israel' and on the other 'Judah.' He is then told to join the two sticks together, making one single stick in his hands. God then informs him that this symbolized the reuniting of the two kingdoms so that they become one kingdom and one nation as before (verse 22) and that a monarch of the house of David would sit on the throne to rule over them (verse 24).

The significant point of these three analogies is that they give clear and unambiguous indications of the continuity of the kingdom of Israel. Where they are to be found is in that 'appointed place' promised in the statement made to Samuel.

Why does God bother to guarantee the continuity of His kingdom? They had a long history of unfaithfulness and rebellion and, in the previous chapter of *Ezekiel*, from verse 16 to verse 20 God declares in no uncertain terms the disgust He feels for Israel and declares that there is only one reason for His magnanimity towards His people. He does it for His own name's sake. He made unconditional covenants with Abraham, Isaac, Jacob and King David and He must, and will, honour them.

**“Ye shall be my people, and
I will be your God”**

Ezekiel 36:28

The proclamation of the Christian faith is a manifestation of the Spirit of God in the faithful. The Christian church is an assembly of all those faithful ones, without the restriction of national boundaries or racial limitations. The proclamation of the Christian faith by British missionaries and Bible societies to every part of the world was the fulfilment of the declaration that Israel would be a blessing to all nations (eg. *Genesis 22:18*). For the Gospel of Jesus Christ, with His mission of salvation and redemption for a fallen creation and human race achieved at Calvary, is the greatest blessing that mankind can receive. The nation, therefore, was the necessary base and vehicle in which the church could thrive and achieve its momentum to fulfil the spiritual needs of the people, both in the nation and in the wider world beyond. This was Israel's *raison d'être*, to be a 'demonstration model' to a fallen world, demonstrating the benefits and blessings of kingdom life under a Divine law and constitution and having a throne occupied by a monarch of the house and line of David, fulfilling the position of regent until the King of kings, the

Lord Jesus Christ, returns to take His rightful place thereon.

By no stretching of the imagination can the prophetic utterances already quoted be seen to be fulfilled solely in the church. The Greek word for 'church' is 'ekklesia' and for 'nation' is 'ethnos' and this distinction is clearly given in the relevant passages of Scripture. Nor can they be seen to be fulfilled in the Jewish State of Israel for it is a comparatively recent addition to the nations of the world; it is only one nation, not 'a company' of independent nations; it does not occupy another 'appointed place' distant from Palestine; it is a republic, not a monarchy. There is on record an acknowledgement from a former Chief Rabbi that the Jews do not represent all twelve tribes of Israel but just two tribes, as formed the House of Judah. The statement acknowledges that the other ten tribes migrated and are to be found elsewhere in the world.

In Paul's letter to the *Romans*, in chapter 11, he dismisses the erroneous idea that God had cast away Israel for their sins and unfaithfulness. "*God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin*" he said (verse 1). He goes on to refer to the time of Elijah the prophet



who bewailed the great falling away of faith in his time, and to the comforting assurance he was given that, in the knowledge of God, there were still 7,000 in the kingdom who remained faithful to Him. Paul compared them to those in his own day who remained loyal to God, calling them a remnant of faithful ones. For their sakes God would still honour His promises made to the Patriarchs and declared that, in the end, “*all Israel shall be saved*” (verse 23).

In our own day and age the falling away in faith is a great sadness even although it was, in the foreknowledge of God, an expected situation as was declared at the beginning of this article. However, when we turn back to *Ezekiel* chapter 36 and read on from verse 21, the picture changes from the description of a renegade people to one of a people being cleansed from their “*filthiness and all your idols*,” having a spiritual conversion at the hand of God Who shall say, “*...ye shall be my people and I will be your God.*”

In its blindness as to its identity and purpose the United Kingdom

“Come out of her, my people”

Revelation 18:4

made a covenant with the nations of Europe and became a member of the European Community, as it was then known, 45 years ago. This was in complete contravention of the principle established when Israel entered the Promised Land and were then instructed to refrain from making any covenant with other nations (*Exodus 23:32*). This principle was confirmed again in *Deuteronomy 7:2*, with the reason stated in verse 4. In the New Testament Paul again confirms that principle, saying in *II Corinthians 6:13*, “*... be ye not unequally yoked together with unbelievers.*” We have been unequally yoked to Europe, for their laws and customs are centred on Roman law while our laws and customs are centred on English Common Law which is based on the Ten Commandments of Scripture. The two systems are thus not compatible and it is with the blessing of hindsight that this

covenant, or treaty, has been seen as fulfilling the prophecy of *Isaiah 28:15* in which God branded it as “*a covenant with death.*” For it truly marked the end, or death, of our long-cherished and oft defended national sovereignty and independence. But in His mercy God said, “*And your covenant with death shall be disannulled.....*” and it was surely under His direction that a majority of the people voted to “*come out of her*,” as He had advised in that age-end vision of the *Revelation* in chapter 18:4. This theme of the kingdom remaining separate in order to fulfil God’s purpose is consistent throughout Scripture.

So, as the nineteenth century hymn writer Arthur C. Ainger very eloquently declared, ‘God is working His purpose out, as year succeeds to year.’ This becomes abundantly clear as we study His prophetic words and see them being fulfilled, in historic times and in the present day. Therefore there can hardly be any greater encouragement to faith in the living God than this.

ALFRED BROWN

THE BRITISH-ISRAEL-WORLD FEDERATION

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THE BOOK of COMMON PRAYER

Our National Liturgy

Alfred Faith wrote: “The Book of Common Prayer held a great fascination for me long before I was blessed with the British-Israel vision. The beauty of its prayers and petitions, their wonderful phrasing and choice of wording, comparable with the literature of the Authorised Version of the Holy Bible, has always appealed to me; but when I came to the knowledge, through British-Israel teaching, that we the British people, are the people of this book, I was simply enthralled. I could see that here we, the British people, had a heritage second only in importance to that other great heritage the Holy Bible. As my eyes gradually became opened to the wonder and beauty of the Prayer Book I felt convinced that none other than holy men of God, moved by the Spirit of God, could have been used in its compilation; and that, like the Holy Bible, it is divinely inspired.

“The Book of Common Prayer is an affirmation of our *national* faith. It is designed with the purpose of bringing us to the knowledge and love of the God of Israel and our redemption. At the same time it is designed, also, to bring the whole of mankind to the knowledge of the saving grace of our Lord Jesus Christ.” (*The Book of Common Prayer, our National Liturgy* by Alfred W. Faith, Covenant Publishing).

The Book of Common Prayer was published in March AD 1549. The preface states that, with the exception of minor and unavoidable alterations, the book today is the

same as the original service books, and Archbishop Cranmer at that time, as we shall see later, offered to prove that its contents were the same as had been in use in the Church for 1,500 years past. In its origin, therefore, and for a vast period in the previous life of the nation, even during the time the Roman Catholics were the one and only body of dissenters from the Church of England, *The Book of Common Prayer* held the same position as it does today, viz. second only to the Holy Bible. In relation to man and his Maker, it is claimed to be the most useful, pure, simple, and important of all books of devotion, and is enjoined by the current laws of the land.

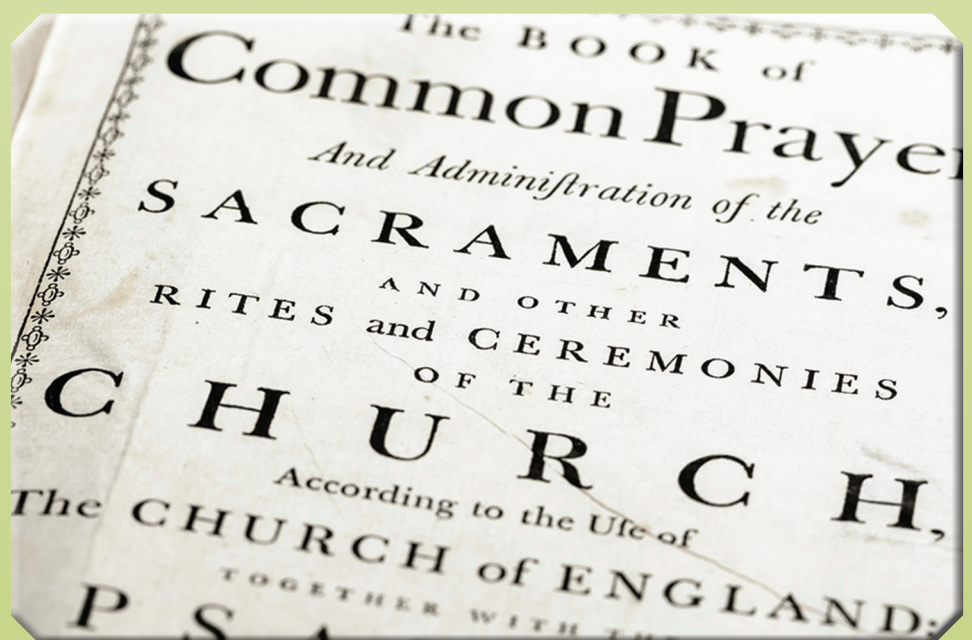
King Henry VIII

In the reign of Henry VIII there came from Rome an urgent proposal for reconciliation between Henry and the Church. Prior to this the Pope had made Henry ‘Defender of the Faith.’ It is not necessary to enquire

into the origin of the causes of the King’s quarrel with the Pope. But God overrules even the wickedness of man to further His own purposes.

Henry received the Pope’s message with contempt, repudiating the authority of Rome, and declaring that he would be master in his own country in every matter, sacred as well as secular; and that he, not the Bishop of Rome, had jurisdiction over England, and over all its estates. This happened in AD 1527. Henry followed up this declaration by forcing the convocation of Canterbury to acknowledge that he, King Henry VIII, was the supreme head of the Church and clergy in England.

That there should be no question about the matter, a Bill was brought before Parliament to utterly do away with the usurped authority of the Romish Bishops. This passed both Houses in AD 1531, and the King’s supremacy was acknowledged by an



Act of Uniformity. The preamble of this Act contains, as we read in Cobbett's *Parliamentary History*, the following strictures on the Pope, showing that whatever Henry's shortcomings, he was conscious that the voice of the Church of Rome was not the voice of God. The Bill says: "The Bishop of Rome, whom some call Pope, has long darkened God's Word, that it may serve his pomp, glory, avarice, ambition, and tyranny, both upon the souls, bodies and goods of all Christians; excluding Christ out of the rule of men's souls and princes of their dominions, he has exacted in England great sums by dreams, vanities, and other superstitious ways. Upon these reasons his usurpation has been by law put down in this nation."

The King's next act was to purge the Service Book of the Church, though at the time the purge seems to have been limited to the suppression of all references to the Pope's jurisdiction or existence. Several years later and towards the end of his reign he instructed Archbishop Cranmer, whom he had appointed Archbishop of Canterbury, to make a thorough and further cleansing. This, however, was not completed until two years after the death of the King. During the short reign of

Edward VI the work was completed and sent to Parliament for approval. This was given in AD 1549.

Archbishop Cranmer before Parliament

"At this time (AD 1549) Archbishop Cranmer asserted before Parliament that in the Prayer Book which he asked might be authorised by that body for general use in the Church of England were the same prayers which had been in use in Britain for over fifteen hundred years. . . . I will, by God's Grace, defend not only the common prayers of the Church, but also the doctrine and religion set out by our said Sovereign Lord, King Edward VI, to be more pure and according to God's Word than any other that has been in use in England these thousand years. . . . The same doctrine and usage is to be followed which was in the Church fifteen hundred years past, and we shall prove that the order of the Church set out at this present in this realm by Act of Parliament is the same that was used in the Church fifteen hundred years past" (Vol. VIII, *The British Reformers*, page 271).

The Act of Uniformity 1548 (2 & 3 Edw 6 c 1), also referred to as the **Act of Uniformity 1549**, was an Act of the Parliament of England, passed on 21 January

1549. This Act had been prepared by a Committee chaired by the Archbishop of Canterbury, Thomas Cranmer. It established *The Book of Common Prayer* as the sole legal form of worship in England. *The Book of Common Prayer* sought to unify the country behind a single common practice of faith after King Henry VIII established the English Monarch as official head of the Church of England supplanting the power of the Catholic Pope in Rome under the 1534 and 1559 Acts of Supremacy.

Great Creeds of *The Book of Common Prayer*

The foundation of a nation's social order rests on a Creed and can be found in *The Book of Common Prayer*. For example:

The Creed of Saint Athanasius in Morning Prayer – Quicumque Vult

The Apostles' Creed of Saint Athanasius in Morning Prayer – Jubilate Deo

The Nicene Creed – The Lord's Supper or Holy Communion

In Christian society, church and state are both religious orders, the Church as a Ministry of Grace and the state as a Ministry of Justice. Both church and state are prayed for in *The Book of Common Prayer*.

Its doctrine and liturgy

The Sabbath: "Remember the sabbath day, to keep it holy" (Exodus 20:8). "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Exodus 31:16-17). A distinctive and indelible mark, the ordinance of the Sabbath, has been put upon Israel by the God who declares: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6), to be a



sign in perpetuity that He is their God, and that they are His peculiar people; no nation outside the fold of Israel can possess that Divine token or the Sabbath ordinance, because the ordinance is the sign, the token of Israel's identity. How enlightening this is on the question of Israel's present-day identity. Let the reader ask himself not how many individuals abuse the Sabbath, but how many nations had its keeping inscribed upon their Statute Book? There is no doubt that the Anglo-Saxon peoples have been the custodians of the Sabbath just as they have been of the Bible.

The Liturgy: It is the Liturgy of one people, and one people only, namely Israel. The book becomes meaningless unless used by members of the Israel family. The whole structure of the book is Israelitish, and it abounds with affirmations that we are God's servant people, Israel.

In the *Venite* we declare: "For he is the Lord our God; and we are the people of his pasture and the sheep of his hand." In the *Cantate* we thank God for "remembering his mercy and truth toward the *House of Israel*." In the *Nunc Dimittis* we declare: "Mine eyes have seen thy salvation, which thou hast prepared . . . to be a light to lighten the Gentiles, and to be the glory of *Thy People Israel*." Surely the British are the people here directly addressed – addressed as Israel – and, what is more, as the House of Israel; it is evident that the Jews of the House of Judah cannot be the House intended, nor can they possibly be included, for Christ is to be the glory of Israel, whereas He is the shame of the Jews. In the *Te Deum* we pray: "O Lord, save *thy people* and bless *thine heritage*." Again in the *Jubilate* we declare: "We are His people, and the sheep of his pasture."

Our national faith is founded upon

the Abrahamic Covenant. In the *Benedictus* we call upon God to: "Perform the mercy promised to *our* forefathers; and to remember his holy covenant; to perform the oath which he swore to *our* forefather Abraham . . ." Then in the *Magnificat*: "He remembering his mercy hath holpen his servant Israel, as he promised to *our* forefathers, Abraham and his seed, for ever."

"We are his people, and the sheep of his pasture"

Psalm 100:3

What are we to say, then? That the Members of Parliament who authorised its use, and the holy men who revised it, were so devoid of common sense as to sing the songs and laud the national heroes of a foreign people?

The Psalms of David:

At both Morning and Evening services great use is made of these Israel Psalms as we sing them week by week in our National Church. Psalms written by the founder of the House of David, not the House of Aaron; they come from the throne, not from the priesthood.

The 39 Articles of Religion

The Book of Common Prayer is not solely of ecclesiastical authority. It follows, then, that the King is the head of the Church. This is recognised in the Royal Declaration to the 39 Articles of Religion, where it is stated: "Being

by God's Ordinance, according to Our just Title, Defender of the Faith, the Supreme Governor of the Church, within these our Dominions. We hold it most agreeable to this Our Kingly Office and Our Own Religious Zeal, to conserve and maintain the Church committed to Our Charge in the Unity of True Religion, and in the Bond of Peace." Notice the opening words of this declaration: "Being by God's Ordinance ..." Does this not show that the early revisers of our Book of Common Prayer were aware of our Israelitish origin? It fits in so well with the Scripture, for only to the earthly head of the House of David, to which our monarchs belong, had been committed the sole privilege and responsibility of keeping pure the Christian Faith.

PAUL LOWENS JP

Acknowledgement to Alfred W. Smith writing to 'The House of Israel' in 1946



Statue of King David at King David's Tomb, Mount Zion

THE HARVEST OF ISRAEL

Bless the Nations

“The Lord had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you, I will make you into a great nation and I will bless you, I will make your name great, and you will be a blessing... and all peoples on earth will be blessed through you’” (Genesis 12:1-3)

This principle of Divine election for universal service is stated and re-stated time and again in Genesis. *“Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him” (Genesis 18:18).*

“And through your offspring all nations on earth will be blessed, because you have obeyed Me” (Genesis 22:18).

God re-stated this Divine call and commission to Abraham’s son, Isaac: *“Through your offspring all nations on earth will be blessed” (Genesis 26:4).*

God also re-confirmed this missionary call to Isaac’s son, Jacob: *“All peoples on earth will be blessed through you and your offspring” (Genesis 28:14).*

The Missionary Call of Israel

“Then Moses went up to God, and the Lord called to him from the mountain and said, ‘This is what you are to say to the house of Jacob and what you are to tell the people of Israel: You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to Myself. Now, if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although

the whole earth is mine, you will be for Me a Kingdom of priests and a Holy nation. These are the words you are to speak to the Israelites’” (Exodus 19:3-6).

Israel was constituted as a nation of unique position among the nations. All the earth belongs to God. What makes Israel unique is its **missionary call**, its priestly position, its mediatorial mission as God’s bridge to the **nations**.

Let the Earth Hear His Voice

Israel is not meant to be a storehouse of God’s blessings but a **channel**. God did not choose Israel so that we can be selfish. Israel was **saved to**

serve. Isaac's sons have received God's Word in order to **proclaim it**. The descendants of Abraham have been blessed so that we can be a **blessing** to "all the families of the earth" (*Genesis 12:1-3*).

Israel was never meant to live for herself alone. Israel's call is to be God's chosen instrument to bring God's Word to the nations.

"I will also make you a light for the gentiles, that you may bring My salvation to the ends of the earth" (Isaiah 49:6).

Called to be God's witnesses to the nations, Israel's commission is both **prophetic** and **missionary**. We are to receive God's Word and to proclaim that Word as God's priests to the nations.

The recorded messages of the prophets of Israel and the recorded history of the people of Israel continue to speak as God's Word to us today. In this way the descendants of Abraham have already been a "blessing to all nations on earth" – through the Bible and through Missions.

A Chosen People

But God has used Israel in an even greater way, for not only did God's Word come through Israel. God Himself not only sent His prophets through Israel, but He also sent His Son. Israel is the channel for **God's Word, God's Son and God's Salvation** for the world!

"May your ways be known on earth, your salvation among all nations"

Psalm 67:2

Now, God's Word comes to us:

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light" (1 Peter 2:9).

A Missionary Call

Israel historically did produce some excellent missionaries including: **Abraham, Joseph, Moses, Daniel, Esther, Jonah** and many others.

More than this, through Israel, God spoke. He spoke through the prophets, He spoke through Israel's history and ultimately, He spoke in and through His Son – Jesus the Messiah.

Through Israel, God's royal priesthood, the world has received the Bible, which is God's Word, and Jesus Christ, who is God's Son, the Reformation, the Great Awakening and the modern missionary movement: William Carey, David Livingstone, Hudson Taylor, Mary Slessor, C.T. Studd and many more.

"May Your ways be known on earth, Your salvation among all nations... May all the peoples praise You... all the ends of the earth will fear Him" (Psalm 67).

DR PETER HAMMOND

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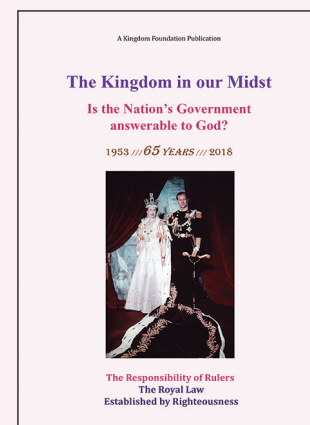
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THE 'BIG BANG' THEORY

Is it the complete antithesis of Creation?

This timely article fits well with the statement by Lord Rees, the Astronomer Royal: "What happened before the beginning? ... The 'genesis event' is in some ways as mysterious to us as it was to St Augustine [in the fifth century]" The Daily Telegraph, 2 January 2018.

The origin of the stars, the planets, the sun, the moon and the earth is, to the average person in this world which we inhabit, a great mystery. To the majority of the scientifically minded it is believed to be the result of an evolutionary process, a development of all forms of life on this earth from a single cell. This is based on the observance of existing organisms and matter, with assumptions and conclusions based on such research. It is further believed that everything began from some unitary matter which expanded by means of radiation in some explosive manner. This latter theory, the 'Big Bang' theory, is apparently based on mathematical calculations and models and some alleged 'echo' of an expansion in cosmic microwave.

To the Christian the Bible offers an explanation of these origins in simple but forthright terms, yet still with an element of mystery contained therein. It reveals God to us as the Creator of all things, a being who is all-powerful and all-knowing, whose presence is all-pervading and from which nothing is excluded. The Psalmist acknowledged this great phenomenon when he declared: *"If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there"* (Psalm 139:8).

Moses was privileged to be in close communion with

God but, getting so near, perhaps understandably he wanted to know even more, to get even closer to Him. However, it was a case of 'so far but no further.' *"Thou canst not see My face, for no man can see Me and live"* (Exodus 33:20).

In John's Gospel, (4:24) the writer states that *"God is spirit,"* (not 'a' spirit) therefore He is not flesh and blood nor of any material form. (God in that verse is the Greek word 'Theos' and corresponds with the Hebrew word 'Elohim,' denoting the Creator.) Human beings are flesh and blood but within that body there is also the spirit, an energy or motivating power which cannot be wrapped up and put in a box but, as we read in *Ecclesiastes* (12:7), when the

body ceases to function at death, the spirit *"returns to God Who gave it."*

In the Tabernacle in the wilderness and, later, in the Temple built by Solomon in Jerusalem, the presence of God is manifested in an awesome manner in the set apart Holy Place in each of these dedicated buildings. This Divine presence was a unique spectacle, with clear instructions given as to the time and manner in which the High Priest, with sole authority, could gain entry to that Holy of Holies as it is called. How to imagine and describe that presence is beyond our finite minds and human understanding, for it is outside the bounds of human knowledge. We have to just accept that it was there in the way described in the Word of God. For the One Who had the power to create the whole universe in its vast scope and infinite detail such a presence would be a small, though significant, matter in due proportion to His plans for mankind and the kingdom of God here on earth. It is described in *Ezekiel* as *"the glory of the God of Israel"* (9:3 & 10:4). It was like a protective presence in the kingdom, but at that time the prophet records the extreme wickedness of the House of Judah, provoking the Lord's great wrath, resulting in the withdrawal of His glory from that central position within the kingdom.

In considering this complex subject one must conduct one's search for the truth by acknowledging the



limitations of our own reasoning powers and abilities. This limitation is referred to in *Isaiah 55:8-9* in which God declares: “*For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth so are My ways higher than your ways and My thoughts than your thoughts.*”

Those who ignore this truth are faced with the challenge set out in *Isaiah 41*, a further chapter contrasting the greatness of God with the weakness of man. From verse 21 we read these provocative words:

“*Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what will happen; let them declare to us the things to come. Show the things that are to come hereafter; that we may know that ye are gods; yea do good or do evil, that we may be dismayed and behold it together. Behold, ye are of nothing and your work is nought; an abomination is he that chooseth you.*”

The ‘us’ referred to in these verses is the same ‘us’ recorded in *Genesis 1:26*: “*Let us make man in our image...*” and again in chapter 11 verse 7: “*the confusion of tongues.*”

However, while acknowledging the limitations of human understanding and experience, the ‘Big Bang’ theory has opened up a train of thought in the mind of this writer. Man is, in one sense, a destructive being. For example, he can skilfully produce some fine object in wood for some worthwhile purpose, but that first entails the destruction of a living tree. He can mould, build, construct or manufacture and produce anything, using the multiplicity of materials available to him, to make his life comfortable and sustainable – but the point to be made is that these materials were

already on this earth, either above ground or subterranean. Whatever we do in any manufacturing process, mixing, shaping, altering or applying some kind of physical force to bring about change, we can only use what is already there and available, we cannot create; we cannot produce something from just nothing.



A ‘bang’ implies an explosion, as occurs when a bomb is detonated. This detonation can bring about the collapse or destruction of objects within the range of its destructive power. The materials of which the bomb is constructed do not, of themselves, cause the damage to the nearby object; it is the power and energy released by the initiated chemical reaction within the bomb and causing the detonation which produces that invisible, non-material destructive force. In espionage and counter-terrorism situations it is possible to have what are called ‘controlled explosions,’ in which the effective range of the explosive force can be controlled or limited. But essentially the effects of an exploding bomb are beyond control, as in the extreme case of the atomic bomb dropped on Hiroshima in 1945.

God is spirit, as already stated, a supernatural power, a force of supreme energy which has no limits, yet which is under complete control. For it is that part of the Godhead, within which Divine planning, design and purpose originate, which brings about the

actual implementation of that plan. Is it, therefore, unreasonable to conclude that this non-material and awesome energy can, by His will and in accordance with His purposes, be transformed, by some reverse process, an inversion, so as to result in the production of that which is material, something having form and substance? How else did the stars and planets come into existence? How else did the earth arrive in space? And man, well, he was not just formed from the dust of that earth, but a living being made in the image of God.

This may be, perhaps, the most unorthodox, yet realistic, explanation of the creation of all things. It is undoubtedly beyond the known laws and bounds of present-day scientific knowledge and understanding but it is, I suggest, validated by the assertion of the angel to Mary when he informed her of the coming miraculous birth of her son and told her: “*For with God nothing shall be impossible*” (*Luke 1:37*). That there is a limit to what mankind can achieve in scientific knowledge is clearly indicated in the words of Job. In answer to the platitudes of Bildad, Job refers to some of the created work of God, of whom he says: “*Which doeth great things past finding out*” (9:10). This limit is further emphasized in Paul’s letter to the *Romans*, in which the apostle extols the wonder of God in these great words of praise, saying: “*O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out*” (*Romans 11:33*). Searching for knowledge and information is not being derided, it is just that our limitations in doing so have to be acknowledged and accepted. We should ever thus praise God for His creation, for it is, after all, the very antithesis of destruction.

ALFRED BROWN

THE TREE OF LIFE

There are many other biblical trees whose history space does not permit us to delve into; nevertheless, they deserve a mention. As rendered in the King James Version: the algum (or almug, used in building the Temple), ash, bay, box, chestnut, cypress, hazel, juniper, mulberry, myrtle, pine, sycamore (a type of fig), teil and willow (figurative of mourning). Many of these trees are given different names in the revised versions, and it is not known for certain what some of them were; even so, they are all important as they are used in biblical symbolism. For example, seven different trees are mentioned together in *Isaiah* 41:19, God saying that He will plant them that they may flourish in the wilderness, a witness of His grace and favour. Ezekiel, likewise, speaks of a yet future river issuing from the sanctuary that will support “a very great multitude of fish” and will also cause to flourish “all trees for meat [food], whose leaf shall not fade, neither shall the fruit thereof be consumed . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine” (*Ezekiel* 47:12).

This prophecy is taken up again by Saint John in the book of *Revelation*, chapter 22, the last chapter of the

Bible. In it he identifies one of the trees mentioned by Ezekiel as the Tree of Life. Though the phrase, “a tree of life,” is used metaphorically in *Proverbs*, the Tree itself is mentioned by name only in *Genesis*, chapters 2 & 3, and in *Revelation* – at the beginning and end of the Bible. In *Genesis*, we are told that after Adam and Eve were expelled from the Garden, the Lord placed cherubims and a flaming sword to guard the way to the Tree of Life. This was a provision of His mercy, preventing the couple, and their descendants, from eating of the Tree and living forever in their fallen, carnal state. But Jesus promises in *Revelation* 2:7 that those who overcome through faith in Him will be able “to eat of the tree of life, which is in the midst of the paradise of God” and eternal life will ensue.

The Tree is described in *Revelation* 22 as being in the centre, not of a garden this time, but of the Holy City, New Jerusalem. As in *Ezekiel*, a pure river of water of life proceeds out of the throne of God, and “in the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the nations.” This seems to be a very strange “fruit tree,” in that it produces twelve different kinds of fruit, bringing forth a new type every month. There is no known fruit tree that can do this, but the clue to the puzzle is in the wording, “yielded her fruit every month”; for the fruit tree symbolizes a woman. Only a woman puts forth a new ovum (a potential fruit) each month, and the twelve different kinds of fruit relate to the Signs of the Zodiac, since different characteristics are found in people born in the twelve different months. Hence, we see that the Tree of Life is the female womb, and the fruit of the Tree, her offspring.

That being said, it must be qualified, in that the true meaning of the Word here is the *spiritual* womb, not the natural one. Here is a great mystery. In the natural, ever since the Fall, every child born of a woman is mortal and will eventually die, leading to the inevitable conclusion that the fleshly womb is not a tree of life, but of death. It is the *spiritual* womb, the womb of the mind, of which the natural is only a type, in which the Word of God, the spiritual seed, will engender life, as the Apostle John tells us at the beginning of his Gospel: “But as many as received him, to them gave he power

continued on page 18



ST. GEORGE'S DAY

In Montreal, Canada

ALL honour to Dean Bond, the Very Rev. Dean of Montreal! On Tuesday, 28 April, 1878, being St. George's Day, the annual celebration of that auspicious anniversary took place in Montreal. Services were held in honour of the occasion at 8 pm in St. George's Church, the preacher being the Very Rev. the Dean. "The church was full," says our informant, "of enthusiastic Englishmen, who listened to the Dean with marked attention." The special *Psalms* read were 20, 87, and 97, and the Lessons, *Ezekiel* 37:15-28, and *Romans* 11. When our readers have noticed what these *Psalms* and these Lessons distinctly indicate, they will be prepared for the Dean's most excellent and eloquent sermon, which follows below. It publicly proclaimed his firm adherence to all our views regarding the Identity of the British race with the Lost Ten Tribes of Israel.

We are glad to know that to fill the Vacancy in the see of Montreal, likely soon to occur, there is much probability of Dean Bond being selected as the new Bishop. "Such a man," says our Canadian friend, "as Dean Bond, who is not afraid to come out boldly with his opinions, in spite of the fact that they are at variance with pre-conceived ideas, howbeit not interfering with any question of doctrine, is worthy of being made Bishop; and we can only hope that the agitation in his favour will be successful."

Our readers will be pleased to peruse the published notes of the Dean's sermon on this remarkable occasion. We take them from the Montreal papers, *The Star* and *The Gazette* of 24 April, 1878, the one paper supplying what the other has

omitted, and *vice versa*. The account is as follows. We leave it to our readers for their consideration, without note or comment, being quite sure they will not fail to notice the salient points bearing on our all-important question:



St George's Anglican Church, Montreal

"The sermon was preached by the Rev. Dean Bond. He took for his text *Isaiah* 43:21: "*This people have I formed for Myself—They shall show forth My praise.*"

'Englishmen, do you claim this promise as your heritage? It is a glorious creation, "formed by God Himself," and equally glorious object of that creation, "they shall show forth My praise," There is no greater object in human life than this—to show forth the praise of God.

'But these words were written primarily of Israel. How, then, can you claim them as your Possession? Do you identify our nation with Israel? There was a time when that question would have met with good-natured laugh, but that time is past and the controversy has now reached a point where the Identity of the British people with Israel has to be met with serious and sound argument.

'When thoughtful men discover that a people speaking one tongue by being scattered amongst a nation

of another speech, may adopt the language of that other people, it shows that a change of language is no insuperable difficulty in receiving the theory. And in like manner, change of climate and manner of life produce an entire change in the features of an entire people. These thoughtful men (guided by Scripture) sought for the Lost Tribes where the Assyrians had carried them captive, and found land-marks to prove their emigration northward; it removed obstacles from the path of Identification. They found also that the people of the British Isles could be traced to the region of where trace of the Ten Tribes was lost. Then these

thoughtful men tested these things by the Word of God, and found that one was wonderfully illustrated by the other. Hosea speaks of Ephraim as cast out of the covenant, but at last comes mercy, and they are to be brought home converted and saved. But where are they to be found? He says that at the roaring of the Lord they shall "tremble from the West." *Isaiah* says, "they shall cry aloud from the islands of the sea." This points with singular significance to the British Isles. Where is the prophecy fulfilled? "I will sow them among the people—they shall remember Me in far countries." I can see it in the spread of our people over the face of the globe, and their faithfulness to their religious principles.

'Then we hear that the Israelites are to return from the land where they were led captive; this land is from the West. But where is the "multitude of nations" that his seed should become? Where is the seed of Israel numbered as the sands of

continued on page 18

to become the sons of God, even to them that believe on his name: Which were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). And it is important to point out here that *both* men and women possess this spiritual "womb of the mind" – what Bible expositor Eugene Brooks calls the "God-conscious Mind" – with which we may believe unto salvation. In the all-encompassing plan of God, the Tree of Life is freely available to all – "whosoever will," the invitation says – none are excluded.

It is also noteworthy that in this last description of Paradise there is no mention of a Tree of Knowledge. As we saw at the beginning of this study, the Tree of Knowledge of Good and Evil is typed by the fig tree, which, as Matthew tells us, Jesus cursed for bearing no fruit. In the parallel passage in Mark's Gospel, the narrative varies slightly, Jesus saying, "No man eat fruit of thee hereafter for ever;" and the next morning His

disciples "saw the fig tree dried up from the roots" (Mark 11:14, 20). This phrase, "dried up from the roots," can only mean that in the Kingdom of Heaven there will no longer be a Tree of Knowledge from which people might be tempted to eat, for the Tree that occasioned the Fall will have been completely eradicated. This is confirmed in *Revelation 22*, for the Tree of Knowledge is nowhere to be found, but only a Tree that brings forth healing and immortal life. The former Tree has served its divine purpose in God's Great Plan, and a new chapter of Life is about to unfold.

The source of this Life is revealed by the fact that the Greek word used for the Tree of Life is not the usual word for tree, *dendron*, but rather *xulon*, which has the meanings "wood, timber or tree." This is the identical word used in the New Testament for the tree on which Jesus was hung, as it was His suffering and death upon that Tree that made immortal life possible. This is the true Life,

the redemption of the body, that all creation longs for, as Paul tells us in *Romans*, chapter 8, when all the ills attendant upon the flesh will be forever put away. As a great voice in heaven said to John: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new . . ." (*Revelation 21:4-5*). This is what it will truly mean to partake of the Tree of Life. As the psalmist expressed it:

"Then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth" (*Psalms 96:12-13*).

PATRICIA BAGWELL BA

This article concludes the series on 'Trees of the Bible' which has been a regular feature in the magazine. Readers can look forward to the future publication of the book which will bring them all together in one place.

the sea? Where is there any sign of their pushing the people together to the ends of the earth with horns like the horns of unicorns? And where is the "chief of nations," whence there is to be a shout of song and gladness for Jacob? He, the preacher, could see that all this may be fulfilled in England; but where else to look for these Ten Tribes, he did not know. He spoke of the position England held before the world, and how her upright policy in the Eastern Question had riveted on her all eyes. Great Britain is a company of nations extending right round the world, all welded together firmly. All her colonies have the greatest sympathy and regard for the mother land.

'The speaker then referred to the fact that all the nations of the earth were waiting to learn what England would do in the "Eastern Question," and referred in glowing terms to her proud position among the nations of

the earth, and the Englishman's love of his own country in whatever part of the earth his lot might be cast, and proceeded to consider the work of the British Church, the spread of the British tongue. Consider the toil of the British missionary, sending the Word of God, translated into their own tongue, to almost all the nations under heaven. And then, Englishmen, there are two or three things personal to yourselves which I must say. Your being an Englishman, or even an Israelite after the flesh, will not save your soul. You must be born again of the Spirit. You may believe (as I believe) that the sons of Old England will be true to the call of duty, but the only faith that will save you in dealing with Divine justice is faith in the Lord Jesus Christ.

'And, again, love of country and of kinsmen was a passion with the Israelites. Englishmen, let it be the

same with you. Your heart turns to Old England with admiration for her noble bearing in all the crises of the world, and you are confident that she will fulfil her splendid destiny. Her home has ever been the refuge of the down-trodden and the persecuted. From that home her sons have gone forth to form colonies, until they have become a "company of nations," and she has taken the Gospel into every new home which they have formed. Surely God is in the midst of such a nation as this. Beloved, never forget your kinsmen according to the flesh; make your countrymen and countrywomen feel that there is an English hand and heart to welcome them.'

"He concluded by urging the claims of those coming put as emigrants to the country, on Englishmen who are in better circumstances."

**From *The Banner of Israel*,
12 June 1878**

NAPHTALI – SWEDEN

A STUDY OF TEN PROPHETIC CLUES

Another article in this series of fascinating studies

There is no direct history connecting the tribe of Naphtali to the Swedish people. We are talking about one of the lost tribes. Even the Caucasian population of Sweden comes from various backgrounds. One can compare this to Jewry. The Jewish people have known many proselytes, yet, there has been a core of the tribe of Judah (and some of Levi & Benjamin) over the past 2500 years. The core passes on characteristics and genes to the periphery. Looking at the 'prophetic clues' one has to conclude that a core of the tribe of Naphtali once found its way to Sweden. This core passed its characteristics and genes on to the influx of others. The more fulfilled prophetic clues we find, the stronger our case. What follows is not historic proof, but proof by revelation.

1st Clue: Naphtali: my wrestling

*“And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. And Rachel said, With great **wrestlings** [naphtulei] have **I wrestled** [niphtalti] with my sister, and I have prevailed: and she called his name Naphtali” (Genesis 30:7-8, AV throughout, unless noted otherwise).*

Rachel had Jacob’s love. Leah did not, but she had offspring, very important in antiquity. There was an ongoing struggle between the two sisters for Jacob’s love. Rachel was the favourite, but Leah got four sons. Rachel was barren. In their ‘wrestling-contest’ she gave her maid Bilhah to Jacob, just like Sarai gave Hagar to Abram in the past.

Bilhah got a son and Rachel named him Dan (judge). But it was not enough. She gave Bilhah to Jacob again. Rachel named Bilhah’s second son Naphtali, ‘my wrestling,’ referring to the wrestling with her sister.

Like Rachel wrestled with her sister, so the Swedes (Naphtali) wrestled with their brother-tribe Denmark-Norway (Benjamin). After the time of the Vikings the Swedes got into political

connections with Denmark and Norway. In 1523 the Swedes were able to gain independence.

2nd Clue: Naphtali, a hind let loose

“Naphtali is a hind let loose ...” (Genesis 49:21a).

*“Nephtali est une biche **en liberté** ...” (Genesis 49:21a, LSG).*

*“The **LORD** also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you **cities of refuge**, ... And they appointed **Kedesh** in Galilee in mount Naphtali ...” (Joshua 20:1-2, 7).*

Genesis 49 is about prophecies concerning the tribes in the end time (acharit hayamim, verse 1). Jacob compared the tribe of Naphtali with a female deer, a hind set free.

Something of that freedom can also be seen in the fact that Kedesh in Naphtali was a city of refuge. Sweden has been a ‘city of refuge’ for many over the past decades. Swedes are very fond of their freedom, of their liberty, both nationally and individually. For example: **Du gamla, du fria** is Sweden’s national anthem, mentioned after its first lines: *Thou ancient, Thou free, Thou mountainous north ...* There has been freedom of the press since 1766.

3rd Clue: Naphtali, goodly words

*“Naphtali is a hind let loose: **he giveth goodly words**” (Genesis 49:21).*

It is good to emphasize again that according to Genesis 49:1, these prophecies are for the endtime, acharit hayamim. ‘Goodly words’ should be applied in the first place to the Swedish language. Swedish is very musical. It sometimes sounds as if they are singing their language.

Nobel Prizes – speaking of goodly words, we also think of the Swedish Nobel prizes which were established by Alfred Bernhard Nobel (21 October 1833 – 10 December 1896) who was a



Swedish chemist, engineer, inventor, businessman, and philanthropist.

Swedish literature

Swedish literature has produced seven winners of the Nobel Prize in Literature. One of them is Selma Lagerlöf (1909).

4th Clue: Naphtali, favour & blessing

“And of Naphtali [Moses] said, O Naphtali, **satisfied** with **favour**, and **full** with the **blessing** of the LORD ...” (Deuteronomy 33:23).

“And of Naphtali [Moses] said: — O Naphtali, **satisfied** with **pleasure**, And **full** of the **blessing** of Jehovah” (Deuteronomy 33:23, YLT).

Even in antiquity Naphtali was satisfied, full of the favour and of the blessing of the LORD. The tribal area of Naphtali was the most fertile of Canaan (eastern Galilee). Josephus called the tribal area of Naphtali ‘a paradise on earth.’

The term ‘the Swedish Paradise’ is used quite often, both in positive and negative ways. Sweden is full with favour and blessing of the LORD. Their last war was in 1814.

5th Clue: Naphtali, ... take the sea / lake

“You Naftali, satisfied with favor and full of blessing from Adonai, take **possession** of the **sea** and the south” (D’varim 33:23, Complete Jewish Bible).

“And of Naphtali he said, O Naphtali, ... the **sea** [Hebr. – yam] and its fishes will be his” (Deuteronomy 33:23b, BBE).

“En van Naftali zei hij [Mozes]: Naftali ... **neem het meer** [possess the lake!] **in bezit en het zuiden**” (Deuteronomy 33:23b, Dutch).

Lake of Galilee /Sea of

Tiberias

The second part of Moses’ blessing was that Naphtali would take possession of the lake/sea and the south. In Hebrew it says ‘yam,’ which can mean *lake* (of Galilee), *inland sea* (Dead Sea) or *sea* (Mediterranean Sea). The Dutch *Groot Nieuws Bijbel* translates this as ‘take the lake of Kinneret, the lake and its surroundings.’

There are many thousands of lakes in Sweden. The original Swedes (Svear) lived in the middle of Sweden. They conquered the south and the lakes of the south in the Middle Ages.

The biggest lakes are: Vänern (5519 km²), Vättern (1886 km²), Mälaren, Hjälmaren, Storsjön, Torneträsk, Siljan, Hornavan, Akkajaure, en Uddjaure.

For five centuries (ca. AD 1300 – 1800) Finland was part of Sweden. (There are still 5% Swedish speaking Finns in Finland). Finland has of course even more lakes. When the Swedes took possession of Finland, they also took possession of its lakes.

It is less known that the Swedish Vikings went south, far into what

is modern day Russia. The Swedish Vikings also took possession of the sea and the south.

Naphtali taking possession of the sea (Hebr. yam) and the south is also applicable to Sweden’s Golden Age. The Baltic Sea became more or less a Swedish lake in the seventeenth and eighteenth centuries.

6th Clue: Naphtali ... in the north ...

“The standard of the camp of Dan shall be on the **north** side ... Then the tribe of Naphtali ...” (Numbers 2:25, 29).

“Now these are the names of the tribes. From the **north** end to the coast of the way of Hethlon ... And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for **Naphtali**” (Ezekiel 48:1-3).

The tribe of Naphtali is strongly connected with the north. The twelve tribes were placed around the tabernacle in groups of three. Naphtali belonged to the three tribes north of the tabernacle.

The land of Naphtali is not just the tribal area of Naphtali, but can mean all of Galilee, the north of Israel (II Kings 15:29; Isaiah 9:1).

When Joshua gave the tribes their territories, Naphtali became the most northern tribe. The Danites did not arrive up north until the time of the judges.

Ezekiel 40-46 describes the Temple of the Seventh Millennium. *Ezekiel* 47-48 gives the new tribal areas for the returning remnants of the tribes. There are many changes in this new tribal order. Zebulun and Issachar no longer live up north,



Swedish lakes and canals

and Judah lives north of Jerusalem instead of south. However, Naphtali stays up north and belongs to the three most northern tribes.

The 9 million Swedes are the most northern population of that size. Sweden is situated between the 55th and 70th parallel. Most Canadians and Russians live further south on the globe. Finland (5.5 million), Norway (5 million) and Alaska (735,000) have fewer inhabitants. Sweden is the biggest country of northern Europe.

‘The north’ has a prominent place in the Swedish national anthem – see above in 2nd clue.

The north is a common feature in Naphtali and Sweden. That is clear.

7th Clue: Naphtali, man-woman equality

“And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

And she sent and called Barak the son of Abinoam out of Kedesh Naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

And I will draw unto thee to the river Kishon Sisera, the captain of Jabin’s army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, **if thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.**

And she said, I will surely go with

thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera **into the hand of a woman.** And Deborah arose, and went with Barak to Kedesh” (Judges 4:4-9).



The story of Barak and Deborah is the one with the greatest male/female equality in the Bible. You have to go and fight Sisera, said Deborah. Only if you come along, said Barak. Barak was a Naphtalite from Kedesh.

Women in Sweden have long had a relatively free status and this continues in the modern feminist movement which influences public policy.

8th Clue: Naphtali, ... copper ...

“And king Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the **tribe of Naphtali**, and his father was a man of Tyre, a worker in **brass**: and he was filled with wisdom, and understanding, and cunning to work all works in **brass**. And he came to king Solomon, and wrought all his work. For he cast two pillars of **brass** ... And he made two chapiters of molten **brass**, to set upon the tops of the pillars ... And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz ... And he made a molten sea, ten

cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about ... It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward ... And he made ten bases of **brass** ... And every base had four brasen wheels, and plates of **brass** ... Then made he ten lavers of **brass** ... And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he

made king Solomon for the house of the LORD ... and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright **brass**” (I Kings 7:13-45).

Copper has been mined in Sweden for over a thousand years. It has been abundant there and provided a source for many other nations. A particular kind of paint – Falu red – was derived from the copper mines.

9th Clue: Naphtali, ... darkness ... light ...

“Nevertheless **the dimness** shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and **the land of Naphtali**, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked **in darkness** have seen **a great light**: they that dwell in the land of **the shadow of death**, upon them hath **the light shined**” (Isaiah 9:1-2).

“And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast in the regions of Zebulun and **Naphtali**, that it might be fulfilled which was spoken by Isaiah the prophet, saying, ‘The

land of Zebulun and **the land of Naphtali**, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: the people who sat **in darkness** saw **a great light**; and to them that sat in the region and **shadow of death, light has sprung up**” (Matthew 4:13-16, KJ21).

The Jews lived in the land of Naphtali (Capernaum) in darkness, at the time of the New Testament. They saw a great light, Jesus Christ. That is what the prophecy is about in the first place. However, prophecies often have more than one fulfilment. So this prophecy can also be seen as a clue connecting Naphtali with Sweden.

The north of Sweden is north of the arctic circle. In northern Sweden the sun does not rise around the 21st December. There is darkness, but from time to time the northern lights can be observed. Walpurgisnight is celebrated throughout the nation to welcome the coming of Spring. There are other Light Festivals such as Midsummer and Saint Lucia Day in December each year.

Darkness and light are very prominent in Swedish life and culture. Naphtali sitting in darkness, but seeing many lights. Sweden has also been a great defender (Gustav II Adolph) of the Reformation: a great light. The Bible (light!) was translated into Swedish in 1541.

10th Clue: Naphtali, Naphtali & Joseph

“And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid” (Genesis 29:29).

“And she gave him Bilhah her handmaid to wife: and Jacob went in unto her ... And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali” (Genesis 30:4, 7-8).

“And he began then to say: Hear, my children, ye sons of Naphtali, hear the words of your father. I was born from Bilhah, and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she conceived and bare me upon Rachel’s knees, therefore she called my name Naphtali. For Rachel loved me very much because I was born upon her lap; and when I was still young she was wont to kiss me, and say: May I have a brother of thine from mine own womb, like unto thee. Whence also Joseph was like unto me in all things, according to the prayers of Rachel” (Testament of Naphtali, Ch.1:5-8).

“Naphtali is a hind let loose”

Genesis 49:21

Rachel Tribes

There are five ‘Rachel Tribes’: Ephraim, Manasseh, Benjamin, Dan (by Bilhah) and Naphtali (by Bilhah). The Anglo-Saxon peoples are descended from Ephraim and Manasseh. Jacob prophesied:

“And his father refused, and said, I know it, my son, I know it: he [Manasseh] also shall become a people, and he also shall be great [USA]: but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a Multitude of Nations [British Commonwealth]” (Genesis 48:19).

In the Testament of Naphtali, the Patriarch Naphtali claimed a special bond with Joseph, through his mother Bilhah, who gave birth to him on Rachel’s knees. After Rachel’s death Bilhah looked after Joseph and Benjamin.

There is also a special bond among the Rachel Tribes in the end time. The Leah Tribes are mainly located on the continent of Europe: Issachar

(Northern Benelux); Zebulun (Central Benelux); Asher (Southern Benelux); Reuben (France, except for the south) and Gad (parts of Switzerland and eastern France).

The Rachel Tribes are situated in Scandinavia and the British Isles: Dan (Ireland); Joseph (England), Benjamin (Denmark, Norway and Iceland) and Naphtali (Sweden). The Bilhah Tribes Dan (Ireland) and Naphtali (Sweden) are at the flanks of Joseph and Benjamin.

There is a special bond between the peoples of the British Isles and Scandinavia.

Sweden - USA

Naphtali (Sweden) has a special tie with Manasseh (USA). Many Swedes have emigrated to America.

There is more, but the above ten clues are the strongest indications for me that the Swedes are from the Tribe of Naphtali.

Also, notice : Guni, Gunites

“Of the sons of Naphtali after their families ... of Guni, the family of the Gunites” (Numbers 26:48).

Naphtali had a son named Guni. It is from a different etymological origin, but it is remarkable that many Swedish names start with Gun- : Gunborg, Gunnar, Gunbjörn, Gund, Gundel, Gundhard, Gunfrid,

BERT OTTEN

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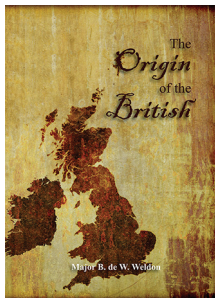
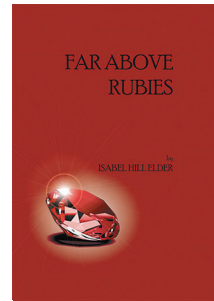
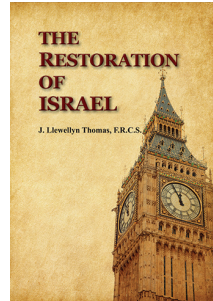
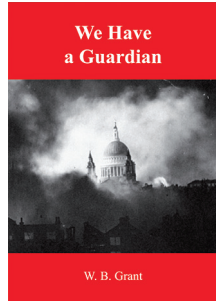
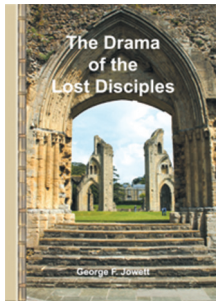
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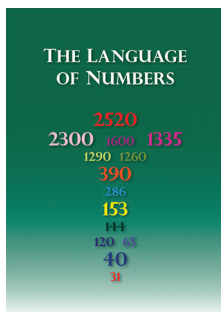
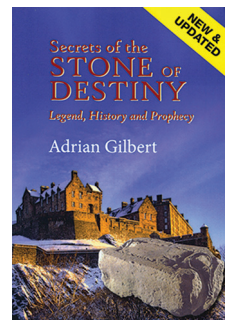
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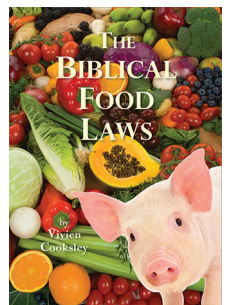
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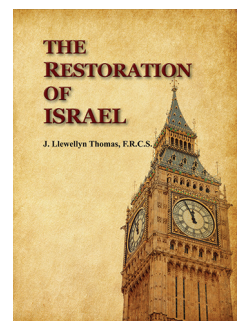
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“And at midnight there was a cry made, ‘Behold, the bridegroom cometh; go ye out to meet him.’

... and they that were ready went in with him to the marriage: and the door was shut. ...

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

Matthew 25: 6, 10, 13



Published by
BIWF, 121 Low Etherley, Bishop Auckland, DL14 0HA, United Kingdom
Tel: 01388 834395

e-mail: admin@britishisrael.co.uk web: www.britishisrael.co.uk
Printed in England by printing.com