

The

Covenant Nations



VOLUME 5, NUMBER 4, 2020

“The LORD God shall give unto him the throne of his father David”



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▲ The Glastonbury Thorn flowering in the grounds of Glastonbury Abbey. Every year a sprig is cut and sent to The Queen for the Christmas table. (*Trees of the Bible* by Patricia Bagwell, Covenant Publishing).

◀ COVER PICTURE:

“He shall be called great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David” (Luke 1:32). King Edward’s crown which has been used at the coronation of British monarchs who sit as regents for the coming King of kings, our Lord Jesus Christ.

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

The Covenant Nations

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EDITORIAL STAFF

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

HEAD OFFICE

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

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

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

121 Low Etherley, Bishop Auckland DL14 0HA
United Kingdom

OVERSEAS OFFICES

Australia

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

BIWF Victoria, P.O. Box 274, Wonthaggi, Victoria, 3995
Telephone: +61 (3) 5672 1255
Email: vic@britishisrael.org.au
Web: www.britishisrael.org.au/vic

New Zealand

BIWF (NZ) Auckland Inc., PO Box 56142, Dominion Road,
Mount Eden, Auckland, 1024

Canada

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

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

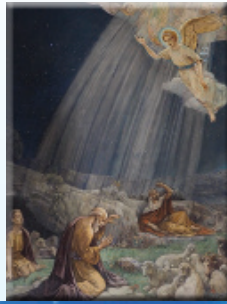
The Netherlands

J K Abbink
Westeinde 261, 7671 ER Vriezenveen,
The Netherlands
E-mail: jkabbink261@gmail.com

South Africa

South African Office - Pastor Brenton Boshoff
P.O. Box 198, Seadoone, 4141 South Africa
Telephone: +27 (0) 82 500 5205

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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.

THE BEHISTUN INSCRIPTION

This is a large rock relief on a cliff at Mount Behistun, Kermanshah, Iran, 1700 feet above the plain. It was established by Darius the Great (r. 522–486 BC) and was written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian.



These inscriptions, originally investigated by Sir Henry Rawlinson, give details relating to a certain race of people, ‘Gimiri’ in Babylonian and ‘Saciae’ in Persian. The name ‘Gimiri’ is phonetically close to ‘Khumri’ the name by which the Ten Tribes were known to the Assyrians. Another point of interest is the derivation of the name ‘Crimea’ or ‘Chimeria.’

These people emerged from that part of the world into which the ten tribes of the House of Israel were taken into captivity by the Assyrians 200 years before this inscription was carved. This evidence provides another link in the chain connecting the Angles and Saxons with their forefathers in the House of Israel. The Welsh today are known as the ‘Cymru.’

For further information – see *Bible Research Handbook*, Volumes 1 and 2, Covenant Publishing.

EDITORIAL

‘AFTER THE PANDEMIC WE SHALL BUILD A NEW JERUSALEM’

Many people are asking at this time as to what is going on in the world in respect of the pandemic. The truth is **that a great spiritual struggle** is raging for control of the destiny of the Kingdom of God “in our midst.”

Amid all the baying of the pack of “wolves” that have been seeking to unseat Boris Johnson and his chief adviser, Dominic Cummings, since Britain left the EU on 31 January and the pandemic began, an alien anti-UK strategy has been in evidence as “The revenge of the Remainers.” The EU, supported by pro-Irish Roman Catholic Democrat U.S. politicians such as presidential candidate Joe Biden and Speaker Nancy Pelosi, is manipulating Ireland as a weapon to wreck Brexit as the 31 December deadline for a deal rushes towards us.

Britain’s top barrister, Martin Howe QC, Chairman of Lawyers for Britain, in his *Daily Telegraph* article of 10 September, 2020, completely demolished the “foaming indignation” of Brussels over the Internal Market Bill, proving it to be “a key block in the constitutional foundations of the United Kingdom” and therefore “perfectly justifiable.” Howe shows that not only the Articles of Union between England and Scotland (1707) but also those between Great Britain and Ireland (1800) abolished all customs duties between the different parts of the United Kingdom.

Prime Minister Boris Johnson in his speech to the virtual Conservative party conference on 6 October, 2020, set out a vision of post-

Covid Britain in better shape than ever before as he drew inspiration from the wartime generation’s determination to build a “**new Jerusalem.**”

The Prime Minister said that restoring the status quo after the pandemic “isn’t good enough” and that instead the crisis should be used as an opportunity to reshape the country. He promised to create the economic conditions for free enterprise to flourish and lead the country’s recovery, as he said relying on “Uncle Sugar the taxpayer” was the wrong approach. **The essential missing dimension in his analysis was the spiritual one; we can forgive him as it is beyond his comfort zone – but is nevertheless true.**

It has to be remembered that our ancestors lived in a different world. In our day and age we can expect to find “Jerusalem” which has the meaning of “city (or) foundation of peace,” in the new land of Israel, in “the appointed place,” probably the capital where the centre of the legal world is called “**The Temple.**”

Mr Johnson said in his conference speech that he had had “more than enough” of the Covid-19 pandemic and the disruption it had caused, but promised to “repel” it, “just as this country has seen off every alien invader for the last thousand years.”

He said: “We can’t now define the mission of this country as merely to restore normality . . . In the depths of the Second World War, in 1942 when just about everything had gone wrong, the Government sketched out a vision of the post-war **new**

Jerusalem that they wanted to build and that is what we’re doing now, in the teeth of this pandemic.” **He could have added in the teeth of a battle for control of our national destiny.**

When our national law conflicts with international law, as happens from time to time, then it is our sovereign domestic law that must prevail – as Lord Keen of Elie, the Advocate General for Scotland, ably stated in a House of Lords discussion on 10 September in the face of an evident inspired “unclean” spiritual onslaught by pro-EU legal Lords.

It is important to bear in mind that the essential nucleus of the Israel of God today in the world represents only about one-tenth of the world’s population – **a tithe** if we like to think of it when it comes to mixing ourselves and our laws and culture with other nations and pagan supranational organisations like the European Union and the United Nations Organisation. If the same process of undermining our national integrity had taken place four and five hundred years ago, as has been conducted in the past seventy years, Western civilization would never have emerged to save the world from oppression, disease and manifold destructions.

The Lord does require Israel of the covenant nations to remain separated for service, while at the same time leading and teaching, this in order to preserve their calling and destiny as a servant people. It is high time that the Kingdom *Message* is proclaimed by the leaderships “**In the Spirit and Power of the Elijah**” and this by both Church and State in the many covenant nations.

SEEING JESUS AS KING

How Israel's destiny is fulfilled when we see Jesus as King

Two thousand years ago, in Bethlehem, something happened that would change the world forever – our Saviour and King was born. This was a long-anticipated event, yet when the angel of the Lord appeared to the shepherds to announce the birth of the Saviour, they were filled with great fear. Recognising this fear, the first words the angel spoke to them were: “*Fear not...*” (Luke 2:10)

Why were the shepherds afraid of

the angel? And how was the birth of Jesus the antidote to this fear? To find the answer to these questions we need to go back to the garden of Eden to the first instance where we see fear recorded in the biblical narrative.

The Origin of Fear

After having eaten of the tree of the knowledge of good and evil, Adam spoke the following words to the Lord: “*...I heard thy voice in the garden, and I was afraid, because I*

was naked...” (Genesis 3:10).

Adam feared the presence of God because he was naked. Having eaten of the forbidden tree he had rejected the sovereignty of God, and thereby “lost” his garment of light, becoming naked, and fear entered into him.

What are We Fearful of?

The Old Testament contains many examples of people who were fearful of the presence of God, these include:

The nation of Israel who feared God at Mount Sinai (*Exodus 20:18-19*).

Gideon feared when he perceived that he was in the presence of the angel of the Lord (*Judges 6:22-23*).

Isaiah feared when he saw the Lord in a vision (*Isaiah 6:5*).

This fear was also present in the New Testament – Zacharias was fearful when the angel of the Lord appeared to him to announce the promise of the birth of his son, John (*Luke 1:11-12*).

As fallen man, having rejected the sovereignty of God, we fear His presence, because to see Him, in our naked state, results in our death. “*... for there shall no man see me, and live*” (*Exodus 33:20*). We can now understand why the shepherds were so afraid.

The Antidote to Our Fear

Yet all of this changed at the birth of our Saviour and King. “*For unto you is born this day in the City of David a Saviour, which is Christ the Lord*” (*Luke 2:11*).

At His birth, the angel proclaimed that we need no longer fear. Our



Saviour had arrived. Through His death on the cross at Calvary, Jesus would pay the price for our sin – which is our rejection of Him.

He rose on the third day as our King, having conquered the power of death. Our relationship with Him could now be restored, our nakedness could again be covered by the garment of His light. It is as we recognise Jesus as our present-day King that our garment of light can be restored, as it was by Adam's rejection of His Sovereignty that it was originally lost.

Seeking the King

On resurrection day, Mary Magdalene sought her King. He appeared to her and called her by name. "...*But Mary stood without the sepulchre weeping... because they have taken away my Lord, and I know not where they have laid him... Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me... Jesus saith unto her, Mary...*" (John 20:11-17).

The significance of calling someone by name is lost in our modern-day context. Calling someone by their name signifies that a deeper level of relationship has been reached. Whilst it is common today to address someone by their name this has not always been the case. Only a short time ago it was common practice to address someone by their title, rather than their name. Names would only be used once a relationship had deepened, and become more intimate. So when Jesus called Mary by name He signalled to her that a deeper level of relationship had been reached, and thereby took her into His possession.

This concept of "calling by name" and "taking into possession" is further illustrated in the relationship between the House of Israel and the

Lord. "...*O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine*" (Isaiah 43:1). Mary Magdalene illustrates Israel, the bride-to-be,* who is redeemed, called by name and is the treasured possession of the Lord.

**"Arise, shine; for thy
light is come"**

Isaiah 60:1

When we, as Israelites, seek our King He will call us by name, and we will become His treasured possession to be clothed in His garment of light.

What is the Garment of Light?

The garment of light is illustrated by the profound words that Jesus spoke to Mary, wherein He stated that: "*His Father is her Father, and His God, her God*" (John 20:17). By these words, Jesus gave witness to what had already taken place in Mary's heart. He recognised her total allegiance to Him as King.

These words, that Jesus spoke to Mary, echo the words spoken by Ruth to Naomi, just before crossing the Jordan *en-route* to Bethlehem. It was at this point that Orpah departed and returned to "her people" and "her gods," whilst Ruth "clave" to Naomi, and said: "*your people, my people and your God, my God*" (Ruth 1:16 literal Hebrew translation).

This was a profound statement of allegiance and loyalty on Ruth's part. It was for this action that Boaz, her redeemer, later "clothed" her with the name "Virtuous Woman." "*The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust...*" (Ruth 2:12).

"*And now my daughter, fear not; I will do to thee all that thou require: for all the city of my people doth know that thou art a virtuous woman*" (Ruth 3:11).

So here we can see that the garment of light is the recognition of the present-day reality that Jesus is our King.

How do We see Jesus?

As Christians, we all see Jesus as our Saviour, but do we also see Him as our present-day King? Are we like Mary Magdalene and Ruth, who gave Him their full allegiance and were clothed with those glorious garments of light? Or are we like Adam, Eve and Orpah who looked to another?

When we see Jesus not only as our Saviour, but also as our King, we can come fully into His presence. We can stand in His presence without fear, as we are covered by His garment of light (Hebrews 10:19). We recognise that He is Sovereign. Darkness no longer has a claim over us. It is by displaying His light that we are finally able to fulfil our destiny as Israelites – to present His glory to all nations.

"*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising*" (Isaiah 60:1-3).

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See the five part video series with accompanying Study Guide: 'Zacchaeus: Tax Collector to Disciple'

*"Mary Magdalene and the Bridegroom"
by Brenton Boshoff,
The Covenant Nations, Vol 3 No 3

CHRIST IS KING OF KINGS AND LORD OF LORDS

Let My People go!
“So Moses and Aaron came in to Pharaoh and said to him, Thus says the Lord God of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me’” (Exodus 10:3). The nation of Israel grew out of secession from Egypt. In the Bible, a nation is an ethnolinguistic people group with a shared faith. The Scriptures make it clear that the Hebrews remained Hebrews, even after 480 years in Egypt. We never became Egyptians. We are not geographic accidents, but demographic descendants. The Scripture emphasises that all the families of the nations of the earth are to sing the praises of the Creator in every language and tongue. *“And they sang a new song, saying: You are worthy to take the scroll and to open its seals; for You were slain and have redeemed us to God by Your Blood out of every tribe and tongue and people and nation” (Revelation 5:9).*

The Ten northern Tribes

In *I Kings 12*, we read of the secession of the ten northern tribes from the United Kingdom of Israel. After the reigns of King Saul, King David and King Solomon, the United Kingdom was divided when Solomon’s son, Rehoboam, foolishly dismissed the wise counsel of the elders who had stood before his father, Solomon. Instead Rehoboam chose to rather listen to the irresponsible advice of the young men who had grown up with him. As a result, he arrogantly dismissed the petition of his subjects and threatened to tax them even heavier and to burden them with more oppressive laws than they had ever experienced before. *“Now when all Israel saw that the king did not listen to them, the people answered the king, saying: **What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David! So Israel departed to their tents” (I Kings 12:16).***

This is of the Lord

“So Israel has been in rebellion against the house of David ... There was none who followed the house of David, but the tribe of Judah only” (I Kings 12:19-20). When King Rehoboam assembled 180,000 warriors to fight against the house of Israel to restore the United Kingdom, God stopped them, declaring that this secession was of Him. And the later gathering together again of Isaac’s Sons, the Saxons, in the British Isles was also clearly of God. *“But the Word of God came to Shemaiah the man of God, saying, **Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin and to the rest of the people, saying, Thus says the Lord: You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me. Therefore they obeyed the Word of the Lord, and turned back, according to the Word of the Lord” (I Kings 12:22-24).***

All Authority is Limited, Delegated and Accountable

To the Roman governor, Pilate, the Lord Jesus Christ declared: “...**You could have no power at all against Me unless it had been given you from above...**” (John 19:11). Civil authority is clearly delegated by God, limited and answerable to God (Romans 13:1-4; Revelation 1:5; 11:15). The sanctity of human life is the foundation for the establishment of government (Genesis 9:6). The priority of any government should be to protect the right to life of the preborn and every other member of society who is law-abiding. “**See, I have set before you today life and prosperity, death and destruction... love the Lord your God, to walk in His ways, and to keep His commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land...**” (Deuteronomy 30:15-16).

Civil Government is to serve its Citizens

In the teachings of our Lord, it is clear that civil authorities are to be public servants (Matthew 20:25-28). “...**The kings of the Gentiles exercise lordship over them and those who exercise authority over them are called benefactors. But not so among you; on the contrary, he who is greatest among you, let him be as the younger and he who governs as he who serves**” (Luke 22:25-26). The concept that civil government is a servant of its citizens is a uniquely Christian idea that originated from these verses. Hence, the term Prime Minister – as the first servant. Cabinet ministers are to be deacons of God for justice.

Before the Reformation the general view of government was summarised in the Latin phrase “*Rex Lex – The king is law.*” The king’s word is law. The king is above the law. The Reformation inverted this Latin phrase to *Lex Rex – The*

Law is King. All kings are under the Law of God. Samuel Rutherford, a Scottish Presbyterian minister, wrote the book: *Lex Rex*, published in 1644. Utilising arguments from Scripture and building on *Vindiciae Contra Tyrannos*, *Lex Rex* attacked the idea of absolutism and statism, emphasizing the importance of covenant and the rule of law. As the prince, or the king, may command loyalty, the king owes his subjects protection. If government fails to provide protection and the rule of law, respect for life and property, then the citizens are absolved of any loyalty to such an abusive ruler who has failed to fulfil his primary duty. “**For I, the Lord, love justice; I hate robbery and iniquity**” (Isaiah 61:8).

“Let justice roll on
like a river”

Amos 5:24

In Defence of Liberty against Tyrants

Junius Brutus, *In Defence of Liberty Against Tyrants*, argued that as we owe our king loyalty, so the King of kings requires loyalty and obedience from all kings who are under Him. If our rulers are in rebellion to the King of kings, we must not join them in their war against God and against His Laws. If a ruler commands that which is against the Law of God, we must obey God, rather than man. If a ruler infringes on the Laws of God and seeks to ruin His Church, it is our right and duty to resist him. “**Resistance to tyrants is obedience to God.**” This was also emphasised by Scottish Reformer, John Knox. “**Hate evil, love good; maintain justice in the courts... let justice roll on like a river, righteousness like a never failing stream!**” (Amos 5:15, 24).

The Doctrine of the Lesser Magistrate

The Reformers taught that if central government is corrupt, wicked and oppressive, then the lesser magistrates have the duty to resist. Provincial barons, mayors and magistrates may and must resist and suppress tyrants in central government. Rulers are not permitted to rule for their own self-interests. If central government fails in their promises and duties, the people are exempt from obedience and taxes, the contract is null and void. “**Righteousness exalts a nation, but sin is a disgrace to any people**” (Proverbs 14:34).

The Duties of Civil Government

Romans 13 makes clear what the duties of civil government are. Civil authorities are to be ministers of justice, under God. All authority is delegated authority and is accountable to Almighty God, the Creator and Eternal Judge. Civil government is to be a terror to evil, a minister of justice, executing wrath on those who practise evil. Civil government is not to be a terror to those who do good, but is to protect the law-abiding (Romans 13:1-7). “**Blessed is the nation whose God is the Lord...**” (Psalm 33:12).

War against God

Throughout history there have been those who have attempted to impose their political and religious will on the world, such as Nebuchadnezzar of Babylon and Caesar Nero of Rome, who commanded everyone in the empire to worship him. People were required to place the ash of the incense they had burned before Nero’s image on their forehead, before they were allowed to trade in the market place. From Babel to Babylon, from Rome to the French Revolution and from the Soviet Union to Red China, those who seek to impose a one-world government and one-world religion,

also seek to control the economy. They pour out blasphemies against God and His people, persecuting those who refuse to bow to their political and religious will. They make war on the saints and attempt to stamp their mark on all that they have power over (*Revelation 13:6-17*). ***“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both body and soul in hell”*** (*Matthew 10:28*).

We must obey God rather than Man

God’s people have always been called to resist stateism and tyranny. Christians were not persecuted in the Roman Empire for worshipping Christ, they were persecuted for refusing to worship Caesar. ***“And they overcame him by the Blood of the Lamb and by the Word of their testimony and they did not love their lives to the death”*** (*Revelation 12:11*). Those who wage war against God will lose.

The Great Commission and All Nations

When the Lord gave the Great Commission in *Matthew 28:18-20* “...to make disciples of all nations” He used the word *ethne* for nations. *Ethne* is the root word for ethnic. In the Bible, a nation is an ethnolinguistic people group with a shared faith. We are not merely to make disciples of the 212 countries that claim to be member states of the United Nations. Missiologists have identified over 12,000 ethnolinguistic people groups. Wycliffe Bible Translators identifies 6,909 distinct languages, of which 2,197 are spoken in Asia. *Operation World* reports that the World Christian Database identifies 13,674 different people groups. The Joshua Project lists 16,350 distinct people groups. Gospel Recordings Network estimates there are over 10,000 spoken languages and dialects. The World Christian

Encyclopaedia identifies 13,511 languages and dialects. ***“Therefore God also has highly exalted Him and given Him the Name which is above every name, that at the Name of Jesus every knee should bow, of those in Heaven and of those on earth and of those under the earth and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father”*** (*Philippians 2:9-11*).

Unfortunately, many today are confused about the concept of nations. This could be because there are a group of state representatives in New York calling themselves the “United Nations.” Of course, most of them have no legitimacy at all. The United Nations is the largest collection of unelected dictators, mass murderers, drug traffickers and human traffickers on the planet. Most of them are actually gangsters with flags. The EU is not much better. ***“For the nation or kingdom that will not serve You will perish, it will be utterly ruined”*** (*Isaiah 60:12*).

The Common Law

King Alfred the Great (849 - 899) of England, who laid the foundations of the Common Law, began his *Dooms* with the Ten Commandments (*Exodus 20*), the Mosaic Case Laws (*Exodus 21-23*), the Golden Rule of Christ (*Matthew 7:12*) and other biblical principles. The principles of limited government and the foundations of individual liberty can be traced through Alfred to the Bible (*A History of the English-speaking Peoples*). The Law of God is the only effective foundation for freedom and justice. ***“To the Law and to the testimony! If they do not speak according to this Word, it is because there is no light in them”*** (*Isaiah 8:20*).

God’s Perfect Law of Liberty

The Ten Commandments cover our responsibility to God, to our

parents and to other people. Each command deals with a specific area (God, worship, speech, time, authority, life, love, property, truth and conscience). Each command includes prohibitions and each command includes an implicit right (Freedom of worship, the Right to know God’s will and to do it, Freedom of speech, the Right to work and to rest, Respect for authority, the Right to life, the Sanctity of marriage, Private ownership of property, the Right to be protected from slander and Freedom of conscience). Adherence to God’s Law would result in respect for God, respect for people and respect for property – a society where we could love our neighbour instead of fearing our neighbour. ***“The Law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes”*** (*Psalms 19:7-8*).

The Word of God is the Sceptre by which Christ rules His People

Great Britain has the magnificent heritage of the people of God. We have the responsibility to bring the Light of God’s Word to all the nations of the earth.

“Stand fast therefore in the liberty by which Christ has made us free and do not be entangled again with a yoke of bondage” (*Galatians 5:1*).

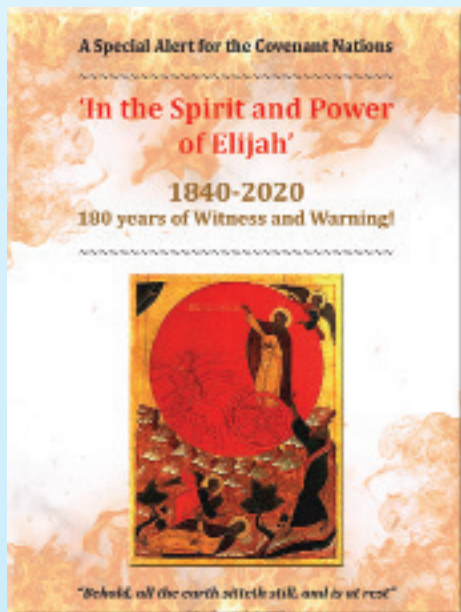
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Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
mission@frontline.org.za
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JESUS KING OF GLORY

At Christmas time many people focus on the Christmas tree and the manger scene. They focus on Jesus as a baby and helpless. Jesus grew to manhood.

I always remember Jesus' truth: *"Jesus replied, If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad. You are not yet fifty years old, the Jews said to him, and you have seen Abraham! I tell you the truth, Jesus answered, before Abraham was born, I am!"* (John 8:54-58).

Jesus is concealed in the Old Covenant and we see Almighty God's revelation of Jesus coming in this Psalm: *"I have installed my King on Zion, my holy hill. I will proclaim the decree of the Lord: He said to me, You are my Son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron sceptre; you will dash them to pieces like pottery"* (Psalm

2:6-9). This wonderful reality is a great encouragement to us. It is an eternal truth about the Lord's Anointed – the eternal Second Person of the Holy Trinity – The Anointed One – Messiah – The Holy One – Jesus the King.

Our loving, merciful and faithful Lord, Father, Son and Holy Spirit taught through Holy Scripture in 700 BC that the Messiah was to come: *"Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honour Galilee of the Gentiles, by the way of the sea, along the Jordan. The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.*

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish

this" (Isaiah 9:1-2, 6-7). Around the same time the Father revealed the place where His Only Begotten Son would come in His Second Nature – His humanity: *"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times"* (Micah 5:2).

And Jesus was born: *"When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. In Bethlehem in Judea, they replied, for this is what the prophet has written: But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel"* (Matthew 2:4-6).

Saint Mark records the truth of Jesus' mission focusing on His miracles with events happening quickly. We are left in no doubt that Jesus is the Son of God: *"The beginning of the gospel about Jesus Christ, the Son of God ... At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on*

him like a dove. And a voice came from heaven: You are my Son, whom I love; with you I am well pleased. ... The time has come, he said. The kingdom of God is near. Repent and believe the good news!" (Mark 1:1, 9-11, 15).

Notice above we clearly see the Holy Trinity defined – the Holy Spirit – like a dove – the Son and the Father’s voice. Jesus’ baptism was not for sin but to identify with our sinful fallen humanity.

One truth in Holy Scripture about Christ the King has always encouraged me through the Holy Spirit’s guidance: “Philip found Nathanael and told him, We have found the one Moses wrote about in the Law, and about whom the prophets also wrote, Jesus of Nazareth, the son of Joseph. Nazareth! Can anything good come from there? Nathanael asked. Come and see, said Philip. When Jesus saw Nathanael approaching, he said of him, Here is a true Israelite, in whom there is nothing false. How do you know me? Nathanael asked. Jesus answered, I saw you while you were still under the fig tree before Philip called you. Then Nathanael declared, Rabbi, you are the Son of God; you are the King of Israel. Jesus said, You believe because I told you I saw you under the fig tree. You shall see greater things than that. He then added, I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man” (John 1:45-51).

Verse 51 confirms Jacob’s dream, c. 1800 BC: “He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the Lord, and he said: I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you

are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you” (Genesis 28:12-15).

“The gospel of Jesus Christ,
the Son of God”

Mark 1:1

From John 1:51 we know that Jesus himself is the bridge between heaven and earth, between our history and His eternity. **Our history is His Story.**

Jesus is the Glorious Lord and King of all the earth. May I encourage you with the life of Saul – the Apostle Paul. He said of himself: “Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. Watch out for those dogs, those men who do evil, those mutilators of the flesh. For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh – though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless. But whatever was to my profit I now consider loss for the sake of Christ.” (Philippians 3:1-7).

Paul continues to Timothy: “Here is a trustworthy saying that deserves

full acceptance: Christ Jesus came into the world to save sinners – of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen” (1 Timothy 1:15-17).

Jesus is conquering His enemies: “they will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings – and with him will be his called, chosen and faithful followers” (Revelation 17:14).

At this Christmas time, we as Our Lord’s faithful Covenant Nations give thanks for our Christian civilization and way of life so faithfully ministered in the Church acknowledging the Coronation service which “has changed little since Archbishop Dunstan at the coronation of King Edgar at Bath in AD 973.”¹ This is a great joy that “the executive power.... is vested in the Queen... and she says it is all subject to the Power and Empire of Christ!”²

When we simply believe, trust and obey Jesus our eternal life has begun for: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

Jesus is King of kings and Lord of lords. Jesus is King of Glory. Jesus is our eternal hope. We cannot outlive him. We cannot live without Him. Christmas Blessings.

DR GRAHAM WHELAN

Minister Emeritus
Australian Christian Churches

1. *Australian Sovereignty and Unfaithful Governance* by Rev. Dr Graham Whelan

OAM, p. 58-62

2. Ibid



TO SING OR NOT TO SING?

In the ongoing Covid-19 situation, the Scottish government announced that on 15 July 2020 people might gather for church services but no singing was to be done. Perhaps we can adapt Shakespeare's famous line from Hamlet and say, "To sing or not to sing? That is the question." To find the answer to this question, we need to look in the Scriptures.

First, let us very briefly look at what the Almighty's Word says about government and those in authority over us. What is their purpose? In *Exodus* 18 the people came to Moses to inquire of God about matters, whether great or small. He judged between them and made them know the statutes and laws of God. *Acts* 7:35 bears witness that Moses was sent by God to be a ruler and a deliverer for Israel. Then able men were chosen to do likewise to help Moses. In *Judges* God raised up judges who were not just for delivering the people from their enemies; they also instructed them in the ways of God, *Judges* 2:16-19. Next, we read of the kings of Israel and Judah. It was God who gave Israel a king (*Hosea* 13:11). Although this king was taken away

in wrath, David and his line were made king instead. These men were to lead the people in God's ways (*I Kings* 2:1-4). Thus, we see that government over us has been put in place by the Almighty to make the ways of God known to us and to lead us according to them.

Secondly, we shall look at what the Scriptures have to say about singing. Particularly in the *Psalms* we read phrases like, "I will sing," "Sing unto the LORD," and "Come, let us sing." Some of the phrases have a sense of determination while others have the sense of a command. The following are a couple of examples: "Serve the LORD with gladness: come before His presence with singing" (*Psalms* 100:2), "O come, let us sing unto the LORD" (*Psalms* 95:1), "I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being" (*Psalms* 104:33). These are just a few from a multitude of examples that indicate that we are to sing.

Perhaps some might say that these examples can only be applied to our personal lives at home and not when we are gathered together for our church services. However there

are Scripture verses which tell us to sing when we are gathered together in the house of God. The following selection of verses makes this plain to see. "Enter into His gates with thanksgiving, and into His courts with praise" (*Psalms* 100:4). From Strong's Concordance we find that the Hebrew meaning of the word 'praise' here means 'specifically a hymn' and the Greek for hymn means 'a religious ode (song).' Any other occasion where the word 'praise' has this meaning I have noted with an *.

"Ye that stand in the house of the LORD, in the courts of the house of our God, praise the LORD; for the LORD is good: sing praises unto His name: for it is pleasant" (*Psalms* 135:2,3). "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the LORD" (*Psalms* 27:6). "Sing praises to the LORD which dwelleth in Zion: declare among the people His doings ... That I may shew forth all thy praise* in the gates of the daughter of Zion: I will rejoice in thy salvation" (*Psalms* 9:11, 14).

“Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms” (Psalm 95:2). (The Hebrew meaning of the word ‘psalms’ here means ‘songs accompanied by instruments.’) “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee ... **My praise* shall be of thee in the great congregation: I will pay my vows before them that fear Him**” (Psalm 22:22, 25). “Praise* waiteth for thee, O God, in Zion: and unto thee shall the vow be performed” (Psalm 65:1). We see in these last two verses how singing in the house of God is a vow that must be performed. We must therefore bear in mind the warning in Deuteronomy 23:21, “When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee: and it would be sin in thee.” We read a similar warning in Ecclesiastes 5:4.

Thirdly, we must look at how we are to be toward those in authority over us. In I Peter 2:13,14 we read, “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.” Later in the same passage we are told to “Honour the king” (I Peter 2:17). When the Saviour was asked about giving tribute to Caesar, He said we are to render to Caesar that which belongs to Caesar. (Matthew 22:16-21). Thus we see that we must submit to and honour them.

Fourthly, how are we to be toward our God. In the same verse as we are told to honour the king, it first says, “Fear God.” Likewise, when our Saviour was answering the tribute question, although He tells us to give to Caesar that which is Caesar’s, He says we are to give

to God the things that are God’s. In Ephesians 5:24 we read, “... the church is subject unto Christ.” There are many other verses that could be quoted, but we know that we should fear Him, give to Him that which is His and be subject to Him.

In summary:

1. God has placed those in authority over us, and their purpose is to make His ways known to us and to lead us according to them.
2. We are to sing when we gather together for our church services.
3. We should submit to and honour government.
4. We must fear God, give to Him that which is His and be subject to Him.

Having seen that we must sing when we gather together for our church services in obedience to God, some may wonder if we have to obey the government when they tell us not to sing. In the 1981 film *Chariots of Fire*, a film based on real events, the Christian runner, Eric Liddell, is faced with a decision: compete in a race on Sunday which is against God’s law, or refuse to run and be viewed as disloyal to king and country. Liddell rightly says, “God made countries. God makes kings, and rules by which they govern. And those rules say the Sabbath is His, and I for one intend to keep it.” Here, he is making an excellent

point: God made those in authority over us, but He also made rules for them to govern us by.

Eric Liddell did not submit to those in authority over him on earth because they were not acting according to the rules which they are supposed to govern by. Rather, he chose to submit to his Heavenly King. We must obey God before man. For surely we should obey He who is highest in authority. After all, He is King of kings, Lord of lords, the Most High and Judge of all the earth. All government and those in authority are under God! When they do not fulfil their purpose of leading us in God’s ways, we must look to the King of kings and obey Him. In Ecclesiastes 8:2-3 we read that we are to keep the king’s commandment, but we are to keep our oath to God, and we are not to stand in an evil thing. Telling us we are not to sing is an evil thing for it is contrary to what God’s Word requires of us. Therefore we should not obey man in this matter. In Deuteronomy 13:1-5 we read that when someone tries to get us to turn away from God and His ways, we are not to listen to them: for God is proving us, to know whether we love Him with all our heart and all our soul. We are being proved by God at this time to see if we love Him with all our heart and all our soul. Do we?





An example of righteous disobedience to those in authority is found in *Acts 5:29-42*. This passage begins with a bold declaration by the apostles saying, “*We ought to obey God rather than men.*” They are then forbidden by those in authority to speak in the name of Jesus and are beaten. They did not obey. Instead, they rejoiced to suffer shame for Jesus’ name, and ceased not to teach and preach Jesus Christ in the temple and in every house. Surely we ought to follow their example! Even if it means being imprisoned or fined, we should sing of our Saviour in our gatherings and rejoice to be counted worthy to suffer shame for our Saviour’s name. God will not condemn us when man judges us (*Psalms 37:32,33*). Another who would not submit to authority but chose rather to keep God’s law was Naboth (I *Kings 21:1-3*). King Ahab told Naboth to give him his vineyard. Naboth would not give Ahab it because it was his inheritance and it is contrary to God’s laws to give your inheritance to another (*Numbers 36:7*). Naboth was then subsequently put to death for his righteous decision. Are we ready to die to keep God’s Word instead of man’s?

Our final example of one who went against authority to do what was right in God’s eyes, is Nabal’s wife Abigail (I *Samuel 25*). David had sent some of his men to Nabal requesting some provisions but he would not give of his abundance. When David hears of Nabal’s refusal to do right, he sets out to destroy him and his household. When Abigail learns of her husband’s wickedness and that evil is determined against Nabal and his household, she quickly gathers together an abundance of provisions, taking them to David and his men. Nabal, as the one in authority over his household, had decided to go against God’s ways. Abigail acted contrary to her husband’s decision, choosing rather to do that which was right. Her quick and righteous actions resulted in Nabal and his household being delivered from David’s vengeance, and the Almighty returned the wickedness of Nabal upon his own head.

Abigail prevented judgment from falling on all Nabal’s household even though she was acting contrary to what her husband wanted. In *Psalms 9:11-12* we read, “*Sing praises to the LORD, which dwelleth in Zion: declare among the people His*

doings. When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble.” If we sing praises at our church services, God will remember those sung praises when He is going to bring judgment for sin. He will take our singing into account and who knows what judgment we might prevent with our obedience to Him and His Word. What better way to honour those in authority over us than to deliver them from God’s judgment by being obedient to God! In the days of Abraham and Lot, the Almighty was willing to hold back judgment on Sodom and Gomorrah if there were but ten righteous to be found. There was not, and God’s judgment fell. If we do not sing in obedience to God, we may find the judgment will come and He will not have mercy.

Finally, to conclude, let us consider *Luke 19:36-40*. As the Saviour approached Jerusalem, the whole multitude of the disciples began to rejoice and praise God saying, “*Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*” The Pharisees told Jesus to rebuke them. Jesus said, “*I tell you that, if these should hold their peace, the stones would immediately cry out.*” The Pharisees wanted the disciples to stop doing that which was right. Surely we have the same today. The government wants us to stop doing right. If we don’t sing, the very stones may cry out. Shame on us if we should allow mere stones to have the privilege of singing to our Saviour.

Therefore, believer, sing in the church services, and “*fret not thyself because of evildoers.*”

TAMAR TEPHI MCKAY

THE KING'S SPEECH

King George VI, 15 August 1945, Victory over Japan (VJ) Day

“Three months have passed since I asked you to join with me in an act of thanksgiving for the defeat of Germany. We then rejoiced that peace had returned to Europe, but we knew that a strong and relentless enemy still remained to be conquered in Asia. None could then tell how long or how heavy would prove the struggle that still awaited us. Japan has surrendered, so let us join in thanking Almighty God that war has ended throughout the world, and that in every country men may now turn their industry, skill, and science to repairing its frightful devastation and to building prosperity and happiness.

Our sense of deliverance is overpowering, and with it all, we have a right to feel that we have done our duty. I ask you again at this solemn hour to remember all who have laid down their lives, and all who have endured the loss of those they love. Remember, too, the sufferings of those who fell into the hands of the enemy, whether as prisoners of war or because their homes had been overrun. ...

The campaigns in the Far East will be famous in history for many reasons. There is one feature of them which is a special source of pride to me, and also to you, the citizens of our British Commonwealth and Empire to whom I speak. In those campaigns there have fought, side by side with our allies, representatives of almost every unit in our great community – men from the Old Country, men from the Dominions, from India, and the Colonies. They fought in brotherhood; through their courage and endurance they conquered. To all of them and to the women who shared with them the hardships and dangers of war I send my proud and grateful thanks.

The war is over. You know, I think, that those four words have for the Queen and myself the same significance, simple yet immense, that they have for you. Our hearts are full to overflowing, as are your own. ... But that relief from past dangers must not blind us to the demands of the future. The British people here at home have added lustre to the true fame of our Islands, and we stand today with our whole Empire in the forefront of the victorious United Nations. Great, therefore, is our responsibility to make sure by the actions of every man and every woman here and throughout the Empire and Commonwealth that the peace gained amid measureless trials and suffering shall not be cast away.

In many anxious times in our long history the unconquerable spirit of our peoples has served us well, bringing us to safety out of great peril. ... It is of this unconquerable spirit that I would speak to you tonight. ... We have our part to play in restoring the shattered fabric of civilization.

It is a proud and difficult part, and if you carry on in the years to come as you have done so splendidly in the war, you and your children can look forward to the future, not with fear, but with high hopes of a surer happiness for all. It is to this great task that I call you now, and I know that I shall not call in vain. In the meantime, **from the bottom of my heart I thank my Peoples for all they have done, not only for themselves but for mankind.**”

The 75th anniversary of VJ-Day was marked by many different ceremonies in the United Kingdom and around the world as veterans and family members came together to remember the final end of the Second World War. This photograph was taken some years ago at the National Memorial Arboretum in Alrewas, Staffordshire, where the Prince of Wales and the Duchess of Cornwall led the service of remembrance in 2020.



The Kwai Railway Memorial, National Memorial Arboretum

A FOUNDING FAMILY

Life of a B.I. in colonial New Zealand



New Zealand's first European visitor was a Dutchman, Abel Tasman, in 1642, followed over a century later by the famed English explorer, James Cook, in 1769. Yet the land was sparsely settled until the late nineteenth century. In the 1870s land was allotted by lottery to new colonists from England in George Vesey Stewart's Katikati settlement on the north island near Tauranga. The opportunity drew George's brother, Hugh Stewart, his wife Adela, and seven-year-old son Mervyn, who arrived in 1878 to establish a home and estate, Athenree. Captain Stewart had retired from a respected career in the British Royal Artillery, having served in India, the Caribbean, and other lands.

The vicissitudes of life in colonial New Zealand were revealed at length by Hugh Stewart's wife, Adela, who published in 1908 her experiences in a 200 page book, *My Simple Life In New Zealand*. By 'simple,' she assuredly did not mean easy or carefree, for life was hard and modern conveniences were scarce or non-existent. Outdoor chores

were often delayed because "rain came down in absolute torrents" (p.164). The family had to simply do without the luxuries we take for granted today, and frequently invented or improvised whatever they needed. To the end of their time living there, they had no electricity, no telephones, no trains, roads were poor and the nearest doctor or dentist at least 35 miles away on a winding bumpy road by horse and buggy past a devouring pit of quicksand! They were forced to do their own doctoring; rheumatic gout, for example, was cured by Sulphur tablets (p.116). The land they purchased by lottery was poor for growing crops, and they were advised to sell it and buy in a better area, which they regretted not having done.

The Stuarts, both husband and wife, were born to well-to-do families, and Adela was schooled in Paris. Colonial New Zealand was undoubtedly a bracing new experience for them both. There was plenty of excitement during their nearly 30 year stay; they survived earthquakes, a volcanic eruption, and a fire that nearly burned down

their house. Adela remarked, "How I lived through these times is a mystery" (p.115). They frequently threw house parties for as many as 100 guests who sampled her baking and danced the night away to Celtic music until 5 am. Adela was quite proud of her cooking skills, and her book contains a number of her own recipes, such as beer, wine, cider, candied fruit, tomato sauce, and even vinegar from honey.

Eventually they realized they were "not growing younger and felt it" (p.130). Beset by health problems and advancing age, they finally sold their Athenree estate and sailed with a few valuables to England in 1906. Their New Zealand house through the ensuing years fell into decay until local preservationists purchased and beautifully restored it a few years ago. They now offer house tours and have reprinted Adela's book: www.athenreehomestead.org.nz

My own interest in Captain Stewart and New Zealand was stirred nearly thirty years ago when I purchased a collection of old British-Israel books from an English bookseller and found this inscription stamped

inside the covers: "Capt. H. Stewart, J.P., Athenree, N.Z." His name repeatedly came up in my reading, as he was a fairly regular writer and correspondent for B.I. journals to the end of his life.

The Stewarts were introduced to British-Israel teaching by a distinguished neighbour. Mervyn wrote, "Not long after arriving in New Zealand my father came under the personal influence of Sir George Grey and learned from him to glorify God for His goodness to the children of men. How dear the Identity was to him (to them both) you know, as proving the faithfulness of the Eternal by His own chosen means." Sir George Edward Grey (1812-1898) was a prominent governor of New Zealand, and a longtime British-Israelite.

Hugh Stewart helped establish a formal New Zealand B.I. organization on 22 April, 1898, and served as its Vice-President. A transcript of the meeting recorded, "Capt. H. Stewart said: I am truly rejoiced to see such a gathering to inaugurate what I hope will be the New Zealand Anglo-Israel Association...As to our position, *Jeremiah 32:41* declares that the restoration of Israel to the possession of the land of their birthright is a matter which will occupy the whole heart and soul of the Almighty. Shall we then be backward in using such means as may be within our reach to spread the knowledge of our inheritance?"

I assume, of course, that all who are here this evening are aware of Our Identity, but should any be in doubt about finally accepting it I can confidently assure them that not a single fact in history, not a single argument drawn from the holy Scriptures will be found to antagonize our views for a moment. Men may be found to say they disbelieve it, it is true, but these are often unacquainted with the Bible,

or find it convenient to disbelieve the Bible also. The utter rottenness of the case of our antagonists will best be understood by studying the report of the Conference between the Prophecy Investigation Society and the Metropolitan British-Israel Association, reported a year or two back in the *The Covenant People*, and since issued in pamphlet form.

May I now suggest a mode of operations in country districts, like my own, where there may be, at first, no one skilful enough to give attractive lectures—the plan we have adopted in the Association of which I am Hon. Secretary, and which has resulted, under God's blessing, in a continual growth for the last ten years, is to merely attempt a reading club for British-Israel literature. We have now six *Banners of Israel* and four *Covenant Peoples* circulating in our small population. Let anyone wishing to spread Identity knowledge hand a *Banner* to a neighbour; if he reads it, he is sure to be interested, then propose to him to pay 1s. or 2s. a year for the privilege of reading it, and you will be surprised to find how soon a considerable proportion of your settlement will want to join in. These remarks were very favourably received." (*Banner of Israel*, xxii:454).

Hugh passed away in April, 1909, and Adela Stewart sailed back to New Zealand in February, 1910, to conduct a book lecture tour. Unfortunately she fell ill on the voyage and died on the night of her arrival. She was sadly buried in the local cemetery not far from her Athenree home.

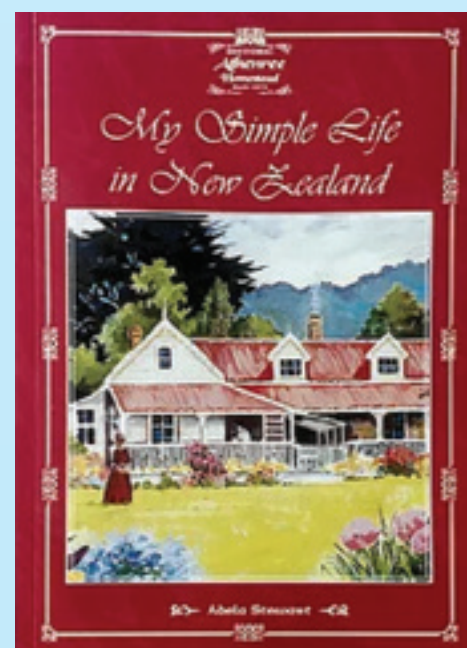
In *The Covenant People* Journal in 1909 a memorial notice for Hugh was recorded by Rev. W.M.H. Milner, "Oxonian," compiler of the valuable book, *The Royal House of Britain*: "A very consistent and helpful British-Israelite passed away just after Easter in the person

of Capt. Hugh Stewart, R.A., late of Athenree, N.Z., and for some time prior to his decease, resident at Falmouth. He and his son, Mr. Mervyn J. Stewart, have both been very zealous members of the small British-Israel Association recently formed for the Helston and Lizard district...Born in 1841 he had served in the Royal Artillery from 1862 to 1878 in a garrison branch. He was highly commended for his professional work, and left the service to go to New Zealand with his parents and family.

When the Editor [Oxonian] was settled in Scotland, ten to fifteen years ago, Capt. Stewart was one of his best colonial correspondents. One great beauty of 'the Identity' is that it makes friends of many whom distance severs, and who only come face to face in later life, or beyond the veil. It is a strong bond of fellowship. His son writes to us: 'I love to think that the study of the Identity got my father to be confirmed at over fifty years of age and he was always thenceforward a regular communicant—even this Easter he wanted to go.' A good life, well lived, safe in the arms of Jesus." (p.215). Amen!

JORY STEVEN BROOKS

Canadian British Israel Association
www.israelite.ca



BANNERS AND ENSIGNS

The relevance of Psalm 74 to a modern political phenomenon

As we near the end of this age the signs of its termination are becoming more noticeable with the disruption to the stability of all human life clearly increasing. This is mostly man-made and manifest in the increasing violence and unrest perpetrated by numerous groups protesting at some perceived injustice or unfavourable political ideology.

From the Christian perspective much of this disruption is atheistic and anti-God in origin, seeking to overturn the foundations of the Christian principles and ideals on which our British culture and way of life have developed since the time of the Reformation. For a time biblical knowledge increased, as did respect for the laws and precepts contained therein, and this inspired in our people an appropriate philosophy of national life. This proved to be a benefit and a blessing for the nation in general terms but, as is described in the parable of the Prodigal Son, we have subsequently wasted this national wealth, materially and spiritually, in riotous (or lawless) living. We have listened to the siren voices of atheism, Marxism and liberalism, which have rejected the biblical principles adopted by our more visionary forefathers, with seriously disruptive results. The consequence is the upsurge in unrest, disharmony and violence on the streets of our towns and cities.

However, the serious Bible student will recognise this situation as indicative of the prophetic age-end scene. Also, if we take as read the statement of the writer of *Ecclesiastes*, we are not really witnessing something entirely new for, as the writer states: "... *there is no new thing under the sun.*" It has all happened before (*Ecclesiastes* 1:9 & 10). Yes, even to the point when God acts decisively again in human affairs.

While we are seeing the fulfilment of prophecy in general terms it is worth considering the remarkable picture of the more particular conditions and actions portrayed in the descriptive words of *Psalm 74*. The Psalmist seems to be bewailing the discomfiting situation in the

kingdom in his own time; yet these words are just so appropriate also for this twenty-first century. So much so that they may, indeed, be prophetic.

The upsurge in evil that I have already referred to, the deepening apostasy and general debasement of our moral standards, is very disturbing to anyone of faith. Our political leaders seem lacking in vision and are unable to solve the many problems which the country is facing. Our spiritual leaders are no better, they seem to just follow the flow rather than lead. A correspondent in my daily newspaper recently said as much when he commented that the leader of the National church: 'just jumps on whichever bandwagon that

happens to be passing.' To many of the faithful God appears to be sitting back and doing nothing. And even the Psalmist had similar misgivings, as we read in the first verse of *Psalm 74*: "O God, why hast thou cast us off forever?" Then he makes the appeal: "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed" (verse 2). He is clearly referring to Israel, for no other people are called 'His inheritance' nor is any other nation said to be 'redeemed.'

An all too familiar sight these days, in the streets of our capital city and



Rev Pascoe Goard's Preaching Banner

in other towns across the land, are the vociferous banner and flag-waving demonstrators, who clog up the streets and cause disruption to the every-day life of many people. These supporters of 'Black Lives Matter,' 'Gay Rights' and similar pressure groups are invariably influenced by atheist and anti-Christian movements which, like puppet-masters, control the strings of these, their sheep-like followers. Pioneering individuals who, in the past, did much to bring the benefits of our Christian culture and way of life to people in foreign lands, were remembered and honoured with statues and buildings erected or dedicated to the memory of their work and vision. They are now targeted by these mindless agitators who are keen to deride and belittle the remarkable achievements of such selfless individuals who were motivated to work for the benefit and betterment of their less well-endowed fellow human beings.

These agitators are very aptly described in verse 4: *"Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs."* No news reporter today could describe the scene better! Then verses 5 & 6 briefly illustrate the work of the pioneers and that of the agitators, the former construct and build up, the latter just pull down and destroy. Again the Psalmist views the situation and poses the question as to its duration, as we read in verse 10: *"O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?"* Might we be justified

in posing the same question today? Possibly, yet, on the other hand, we should perhaps just remember our Lord's words, in that very human moment of weakness, saying: *"Not my will, but thy will be done."*

The Psalmist goes on to acknowledge God's initiative in the creation of the world (verses 13-17), that there is opposition to His great work and that: *"... foolish people have blasphemed thy name"* (verse 18). That these particular people are, again, Israel is indicated in the next verses: *"O deliver not the soul of thy turtledove unto the multitude of the wicked; forget not the congregation of thy poor for ever. Have respect unto the covenant ..."* The identity of the people with Israel is borne out in the terminology used in these verses.

The reference to the turtledove directs us to the prophecy of *Hosea*, chapter 7 verse 11, in which Ephraim/Israel is referred to as: *"... a silly dove without heart; they*

call to Egypt, they go to Assyria." They have lost faith in God and go elsewhere for help in times of trouble. Then calling on God to remember the covenant, again points to Israel as the subject of this remark; for God did not make a covenant with any other people. The foolishness of the people reached its peak when we willingly went into the captive situation of our membership of the European Union, symbolically going to Assyria.

The Psalmist's view is one of long distance, in terms of time, hence his query: *"... how long, O Lord?"* He ends this Psalm by reminding God about the voice of His enemies which *"... increaseth continually."* It is not until the next Psalm, 75, that he sees the triumph of God over His enemies. Then he praises the Lord and sees the horns of the wicked being cut off.

We, too, must have that vision in these troubled times. At the moment we are seeing our Lord's own prediction of the end of the age materialising in the manner He foresaw, conditions being *"as in the days of Noah."* Humanly speaking, a grim prospect but one which He will overcome for us. So, not for us the impatient cry: *"How long, O Lord?"* Instead, what we have been praying for all of our lives *"... thy kingdom come, thy will be done on earth ..."* is soon to be fulfilled. Then we shall rejoice, praising God and, with thankful hearts, utter the words of the hymnwriter – **'Thine be the glory, risen, conquering Son.'**

ALFRED BROWN



A symbolic banner of the British-Israel movement

JOSEPH-ANGLO-SAXONNATIONS

A STUDY OF ELEVEN PROPHETIC CLUES – PART 2

There is not much direct history connecting the tribes of Ephraim and Manasseh to the Anglo-Saxon peoples. We are talking about the two most important tribes of the lost tribes. Even the Caucasian population of the Anglo-Saxon nations comes from various backgrounds. So how can there be a tribe of Joseph? 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 Joseph (Ephraim and Manasseh) once found its way to the British Isles. This core passed its characteristics and genes on to the influx of others. The British spread out to America and the Commonwealth countries over the past 400 years. Below I will deal with prophetic clues between Joseph and the Anglo-Saxon peoples. The more fulfilled prophetic clues we find, the stronger our case. What follows is not historic proof, but proof by revelation.

The final six clues are presented here in Part 2. The first five clues were published in the previous magazine, The Covenant Nations, Volume 5 Number 3, in September 2020.

6th Clue: Joseph & Corn
*“And let them gather all the food of those good years that come, and lay up **corn** ... and let them keep food in the cities. ... And Joseph gathered **corn** as the sand of the sea, very much, until he left numbering; for it was without number” (Genesis 41:35, 49).*

*“And of Joseph [Moses] said, Blessed of the **Lord** be his land, for the precious things of heaven, for the dew ... And for the precious fruits brought forth by the sun ... **and for the precious things of the earth and fulness thereof** ... let the blessing come upon the head of Joseph ... and upon the top of the head of him that was separated from his brethren” (Deuteronomy 33:13-16).*

Manasseh and Ephraim are big producers of wheat: Total 'Joseph': 126.6 million tonnes of wheat of a production of 729 million tonnes worldwide (in 2014).

However, prophecies for the Joseph peoples are not just about wheat, but about food in general. The Joseph-countries also exported 26.8% of the world barley export of 2016. Corn is mentioned 19 times in the

Joseph story of the Bible. 'Ochel' or 'food' is mentioned another 14 times in the same story. The best parts of the earth were promised to Joseph (Genesis 49:22-26; Deuteronomy 33:13-17). The Joseph countries still feed the world.

7th Clue: The brothers went to Joseph

“And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground” (Genesis 44:14).

Joseph was in Egypt and remained in Egypt. Joseph 'stayed in the west.' His sons Ephraim and Manasseh were born there and always stayed there. Their 11 uncles came to them.

The English speaking nations have been countries of immigration. The first immigrants were mainly from the other tribes. This also happened to England. Many Vikings (Benjamin) settled in North-England and the Danelaw; the Dutch (Zebulun) settled around the Wash and the Normans were of Danish (Benjamite) and French (Reuben) stock. America received many immigrants from Scandinavia

(Benjamin & Naphtali), the Benelux (Issachar, Zebulun and Asher), France (Reuben) and Ireland (Dan). Many British (Ephraim, Manasseh, Simeon) came to the States too.

Many people from Scandinavia, the Benelux and France have joined Joseph in the United States. This fits in with the two sticks of wood in Ezekiel 37. Some Israelites are with Judah (Jewry), but 'all' of Israel is with Joseph (US & UK), with Ephraim:

*“The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, **for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and FOR ALL THE HOUSE OF ISRAEL his companions: And join them one to another into one stick; and they shall become one in thine hand** [still to be fulfilled]” (Ezekiel 37:15-17).*

Canada, Australia, New Zealand and RSA are English Ephraim-countries which also absorbed many immigrants from the other Israelite nations. Like the brothers went to

Joseph 'in the west,' into Egypt, in antiquity, thus emigrated many people of the other tribes to the Joseph-nations, to Ephraim (Commonwealth) and Manasseh (USA).

However, that was not all. The Joseph-countries have become a haven for many people from many nations: "*And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands*" (Genesis 41:57).



bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, give your cattle; and I will give you for your cattle, if money fail. ... And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his

8th Clue: Joseph & Corn: God's Word

Isaac to Jacob: "*Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine ... cursed be every one that curseth thee, and blessed be he that blesseth thee*" (Genesis 27:28-29).

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*" (Amos 8:11). "*But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (Matthew 4:4).

There is a spiritual meaning to Joseph selling corn to 'the whole world.' Everyone knows that Abraham's seed was to become a blessing to all nations, and that it was fulfilled by Judah and Jesus. Most Bible books were written by Jews (Israelites of Judah, Benjamin and Levi), by the House of Judah. The ultimate salvation is Yeshua, the Messiah from Judah. However, Judah has not spread God's Word (corn, bread) over the earth. The Anglo-Saxon nations have been

most active in mission, translating and distribution of the Bible. It is a spiritual fulfilment of 'selling corn' to the world.

The birthright and blessing went from Abraham to Isaac, from Isaac to Jacob, from Jacob to Joseph and from Joseph to Ephraim and Manasseh. From them came the Anglo-Saxon nations and they have been prolific in distributing Bibles and spreading the gospel, more than any other nation. Thus Joseph has been a 'blessing to the nations' over the past 250 years.

The United States still send out the most missionaries, 127,000 in 2010. Brazil, number 2 on the list, sent out 34,000 missionaries in 2010. The English speaking nations have especially used radio, tv, internet, satellite tv, etc. to spread the Gospel (corn). In this field Ephraim and Manasseh (USA & Commonwealth) have been a blessing to the nations over the past 250 years.

9th Clue: Joseph & Capitalism

"*And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they*

field, because the famine prevailed over them: so the land became Pharaoh's ..." (Genesis 47:14-21).

Britain and America have been the main promoters of capitalism over the past 250 years. In Genesis 47 Joseph played, as it were, 'Monopoly' with the Egyptians. They gave all their money for food; then they sold all their cattle for food and in the end they sold themselves for food to stay alive. In the end the Monopoly player owns everything. In the (Anglo-Saxon) capitalistic world the rift between the haves and have-nots increases all the time. 1% of the population of the world owns half the wealth of the world.

10th Clue: Joseph & the Cross

"*Then taking Ephraim with his right hand, Joseph put him at Israel's left side, and with his left hand he put Manasseh at Israel's right side, placing them near him. And Israel, stretching out his right hand, put it on the head of Ephraim, the younger; and his left hand on the head of Manasseh, crossing his hands on purpose, for Manasseh was the older. And he gave Joseph a blessing, saying, May the God to whom my fathers, Abraham and*

Isaac, gave worship, the God who has taken care of me all my life till this day, The angel who has been my saviour from all evil, send his blessing on these children: and let my name and the name of my fathers, Abraham and Isaac, be given to them; and let them become a great nation in the earth. Now when Joseph saw that his father had put his right hand on the head of Ephraim, it did not seem right to him; and lifting his father's hand he would have put it on the head of Manasseh. And Joseph said to his father, Not so, my father, for this is the older; put your right hand on his head" (Genesis 48:13-18, BBE).

Jacob's name was changed to Israel. Jacob/Israel is the 22nd generation since Adam (20. Abraham, 21. Isaac, 22. Jacob/Israel). Therefore 22 is the number of Israel, but it is also the number of the cross. The Hebrew Alphabet has 22 letters. The last and 22nd letter is the Tav, which had the form of a cross (1500 – 500 BC) until the return from the Babylonian captivity. The current Hebrew script comes from Aramese, also called Assyrian letters.

The 22nd letter, the Tav, was a cross. That's why it is noteworthy that Jacob/Israel, who is the 22nd generation, passed on the birthright and blessing to Ephraim and Manasseh, with **crossed** arms. Their descendants would have nations with flags with crosses and Ephraim and Manasseh would spread the message of the cross over the globe. The cross also means suffering and Jacob and Joseph had not seen each other for 22 years!

11th Clue: Joseph & Judah

*"And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? **Come, and let us sell him [Joseph] to the Ishmeelites ..."** (Genesis 37:26-27).*

"And there was war between Rehoboam [king of Judah] and Jeroboam [king of Joseph] all their days" (I Kings 14:30).

*"And He shall ... **assemble the outcasts of Israel [Joseph], and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim"** (Isaiah 11:12-13).*

There was and is brotherly jealousy between Judah and Joseph, at the time of the brothers, at the time of their descendants between the House of Judah (south) and the House of Joseph (north) and between their descendants now in modern times. On the one hand there is hate and envy and on the other hand blood is thicker than water: reaching each other the helping hand. It was Judah's idea to sell Joseph. Joseph tested Judah forcing him to fetch Benjamin and trying him to leave Benjamin, after the silver cup was found. Judah was a converted man and did not leave Benjamin.

Some reject the truth about the lost tribes in north-western Europe by saying: 'If it were true, the Jews would know, wouldn't they?' To me that is a sign that it is true. Judah did not recognise Joseph in Egypt. Likewise most Jews do not

recognise Joseph in this end-time. The name of Israel went from Jacob to the sons of Joseph (*Genesis 48:14-16*). That's why the 10 northern tribes under the leadership of Ephraim and Manasseh are called (the house of) Israel, and the south is called (the house of) Judah. Judah under King David fought a civil war against Abner and his king, against Israel. At the time of Abner and David's civil war Benjamin was part of the north.

Joseph had been sold by Judah for money. The Ten Tribes of the north (Israel/Joseph/Ephraim) rebelled and seceded over money, over taxes. Manasseh (USA) seceded from Ephraim (GB) over money, over taxes.

For two centuries the two kingdoms, the House of Judah (Jews) and the House of Israel (Israelites) existed side by side. Most of the time they were at war with one another. When the term 'Jews' (Yehudim) is used for the first time in the Bible ... they are at war with Israel! (*II Kings 16:5-6*). Yet, they are related. King Jehoshaphat (from Judah) once said to King Jehoram (from Joseph): *"And [Jehoshaphat] said, I will go up: I am as thou [Jehoram] art, my people as thy people, and my horses as thy horses"* (*II Kings 3:7b*).

The man Joseph disappeared, out of sight. The Ten Tribes, the House of Joseph, disappeared too. They went into the Assyrian captivity.

To the ends of the earth ...

The British spread out to the ends of the earth and eventually formed the USA and the (British) Commonwealth, as it was predicted by Moses (*Deuteronomy 33:17*). In the nineteenth century the British Empire (Ephraim) nearly covered a quarter of all the landsurface of the world and it contained a quarter of the



world's population.

Judah followed Joseph to the ends of the earth. Especially the pogroms in eastern Europe drove many Jews to the Anglo-Saxon nations. Most Jews (Judah) still live with Joseph! About 6.4 million Jews live in Medinat Yisrael; in the USA (Manasseh) there are also about



6.4 million Jews and yet another 850,000 in the other Ephraim countries. So there are still more Jews (Yehudim) with Joseph, than there are Jews in the Jewish State of Israel. This makes *Isaiah* 11:12-13 comprehensible. After the Return the remnant of Joseph and the remnant of Judah shall come from the four corners of the earth (US, UK, Can, RSA, Aus, NZ)!

Joseph & the Jewish State

Looking at the history of the Jewish State of Israel we see that it exists thanks to the Joseph peoples. The Balfour declaration of Ephraim in 1917; during the mandate of Ephraim the Jewish population went from 76,000 to 608,000. However, Ephraim did not want to estrange Ishmael (the Arabs) and they limited Jewish immigration. Some Jews (Judah) began a campaign of terror against Ephraim. In November 1947 the other Joseph nations – except England – voted in favour of a Jewish State (England abstained). The past 70 years the Jewish State has received special protection from the USA (Manasseh). The State of Israel has received \$135 billion in support from the USA since WW II. In the Security Council of the UN the USA (Joseph) often vetoes, to protect the State of Israel (Judah).

B'nei Menashe & B'nei Ephraim

Wikipedia: B'nei Menashe: “The Bnei Menashe (Hebrew: בני מנשה, “Sons

of Menasseh”) are a ethnolinguistic group in India’s North-Eastern border states of Manipur and Mizoram; since the late 20th century, they claim descent from one of the Lost Tribes of Israel and have adopted the practice of Judaism. The Bnei Menashe are made up of Hmar people (Mizo, Kuki, Zomi) and Chin peoples (Lai, Mara), who all speak Tibeto-Burman languages, and whose ancestors migrated into northeast India from Burma mostly in the 17th and 18th centuries ... They are called Chin in Burma. In the late 20th century, Israeli Rabbi Eliyahu Avichail of the group Amishav named them Bnei Menashe, based on their account of descent from Menasseh [Manmasi in their tradition]. Most of the peoples in these two northeast states, who number more than 3.7 million, do not identify with these claims. Prior to conversion in the 19th century to Christianity by Welsh Baptist and Evangelical missionaries, the Chin, Kuki, and Mizo peoples were animists; among their practices was ritual headhunting. Since the late 20th century, some of these peoples have begun following Messianic Judaism. The Bnei Menashe are a small group who started studying and practicing Judaism since the 1970s in a desire to return to what they believe is the religion of their ancestors. The total population of Manipur and Mizoram is more than 3.7 million. The Bnei Menashe number around 10,000; close to 3,000 have emigrated to Israel.”

Internet: B'nei Ephraim:

<https://shavei.org/bnei-ephraim/>
“The Bnei Ephraim is a small

community in rural India that claims to be the descendants of the biblical tribe of Ephraim, exiled from the land of Israel nearly 3,000 years ago. While their history is far from clear-cut, at least one member of this group has found his way to Israel, where he has lived for the last 17 years. See our profile of Yehoshua Yacobi here. Yacobi’s father Shmuel “founded” the

Bnei Ephraim community. A former Christian preacher, Shmuel visited Israel in the early 1980s and became convinced that his – and his people’s – past was Jewish, not Christian. The Bnei Ephraim, Shmuel asserts, migrated from northern India, or perhaps via Afghanistan or the Mizoram and Manipur regions (where the Bnei Menashe settled after their own wanderings), settling ultimately in an area called Nandial. Upon his return from Israel to India, Shmuel was joined in his journey to Judaism by his siblings and their children – some 30 families in total ... The Bnei Ephraim have had a remarkable if brief history and demonstrate a true passion for Judaism. While their roots remain unclear, Shavei Israel is assisting the community with fulfilling its heartfelt desire to deepen their knowledge of Jewish belief and practice.”

Let it be clear that the above Judaizing communities of B'nei Menashe and B'nei Ephraim do not fulfil the prophecies for Ephraim and Manasseh at all. They are not great nations. They did not spread out to the four corners of the earth. They are poor and not prosperous. They did not feed the world. They did not spread the Bible, spiritual corn, to the four corners of the world. They have not been protection for Judah, or the other tribes, etc.

Messianic Ephraim Teaching

There are also those who teach about the Two Houses, but differ from Anglo-Israelism. “The House



Union Flag

of Ephraim (The Ten Tribes) got mixed with the nations and are now 'goyim,' but if they start keeping sabbaths and God's festivals they become one with the Messianic Jews. Then the two woods are together again within the Messianic Movement. The 'goyim' from Ephraim stock are grafted in on the Vine (Judah or Messianic Jews)." I am doing my best to summarise this teaching, although there are variations.

The theory poses a lot of unsolvable questions to my liking:

Are all 2.4 billion Christians of the world population the Lost Tribes? Or just the Protestants? Or just the Sabbatarians among the Protestants? Jews are Jews, whether they are

atheist or not. There is a physical descendance. Are atheist Dutch people Ephraim too, or do they become Ephraim the moment they become Christian, or Protestant, or Messianic?

In my view the theory does not hold. There are 13 tribes, if we include Levi. In the Seventh Millennium the remnant of these tribes will come to live between the Euphrates and the Nile. The great coming exodus will be greater than the Exodus from Egypt (*Jeremiah 16:14-15*), maybe 1 to 3 million per tribe. These are physical descendants of the 13 tribes. 7 tribes will live north of Jerusalem and Levi and 5 tribes will live south of Jerusalem and Levi (*Ezekiel 47-48*). **Thus** and **Then** the two woods will be joined together! The rest of the world will consist of believers as well. All will keep Sabbath, New Moon and Tabernacles (*Isaiah 66:23 & Zechariah 14*). They will all know Yeshua, *but they are not all Judah and Ephraim.*

In this 'Goyim-Ephraim-Two House teaching' there is no place for the specific prophecies concerning



Confederate States of America

Ephraim and Manasseh, let alone for Reuben and Zebulun. Above I have described 11 clues identifying the Anglo-Saxon nations as Joseph. There are many more clues. If you study the prophecies concerning Ephraim and Manasseh in detail, you'll end up with the English speaking nations sooner or later.

BERT OTTEN

This study has been edited to fit the space available. Please contact the Editorial Team by email for the full article. Other studies in this series are:
Zebulun – Holland
Issachar – Frisians
Asher-Walloons (Belgians)
Reuben – (Celtic) France
Naphtali – Sweden
Gad – Switzerland

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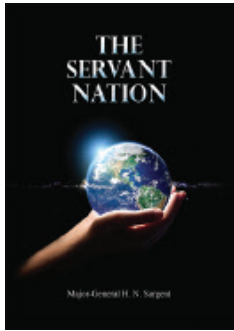
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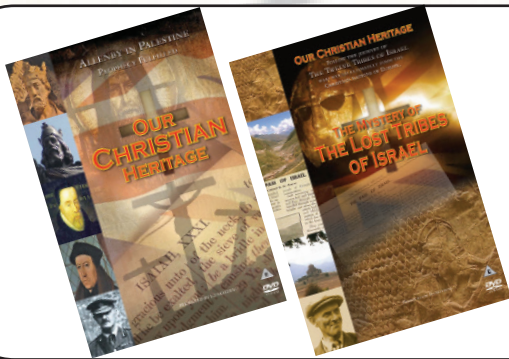
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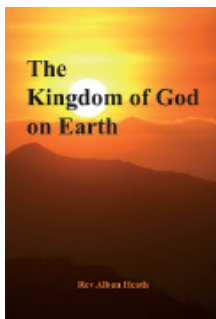
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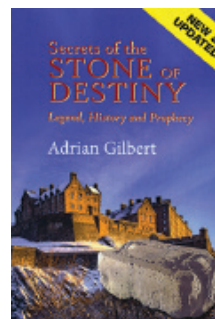
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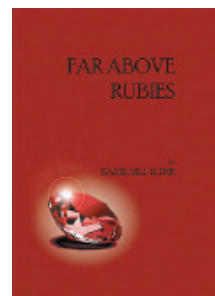
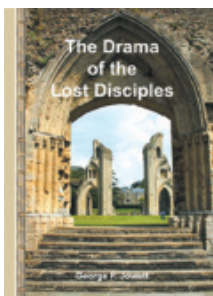
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Habakkuk 2:14



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