

The

# Covenant Nations

VOLUME 5, NUMBER 8, 2021

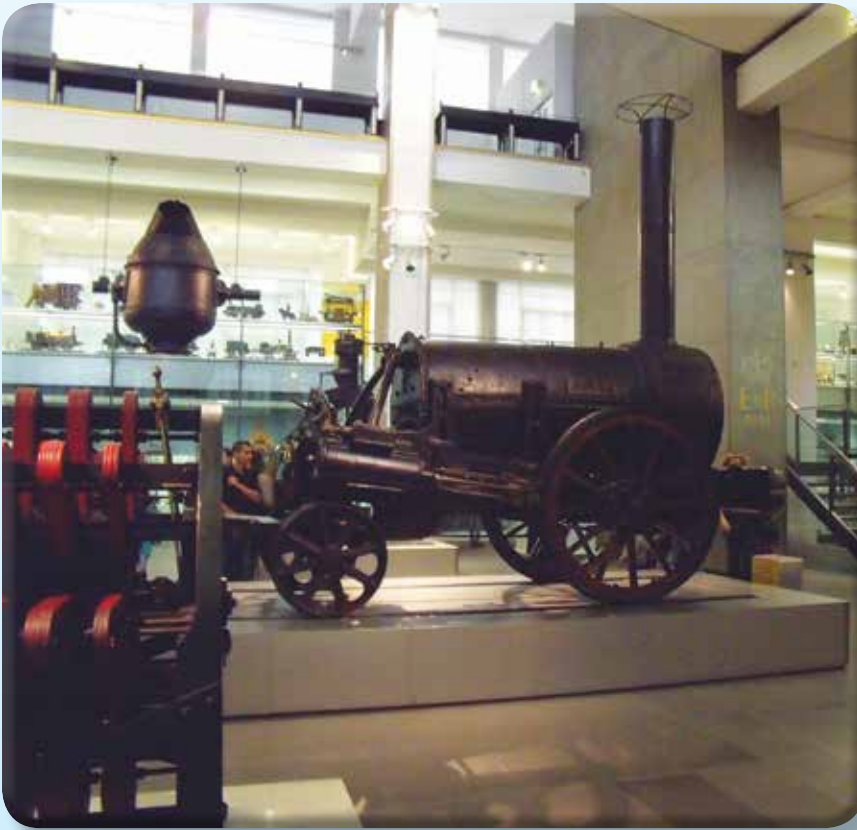


**REMEMBERING CHRISTMAS ...**

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**RECOGNISING GOD'S VOICE**

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▲ George Stephenson's 'Rocket' in the Science Museum, London. In 1829 this locomotive won the Rainhill Trials and launched the railway age. The railroads opened up the world from America to all the continents – a revolution in transport of both people and goods.

◀ COVER PICTURE:

The eruption site of Geldingadalir volcano in Fagradalsfjall mountain on the Reykjanes Peninsula in Iceland about 20 miles from Reykjavik, the capital city. The fissure eruption in the volcano began on **19 March 2021**; the first active volcano on the area for **800** years. *“Our God is a consuming fire”* (Hebrews 12:29), symbolic of His judgment, while eight is the number of resurrection. For more information, see page 23.

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

# The Covenant Nations

Volume 5, Number 8 2021

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*“Rejoice greatly, O daughter of Zion”*

*Zechariah 9:9*

Joy to the world! The Lord is come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.

Isaac Watts

## EDITORIAL

# THE MUMMIES OF ÜRÜMCHI CLOTHED IN TARTAN

*Who were the Caucasian mummies found in the Tarim Basin of China?*

China is much in the news at this time, particularly in relation to the Covid-19 virus which has caused so much dislocation to the world over the past two years. The increasing economic and military power of Communist China and the threat that it is posing to independent China on the island of Taiwan is now of increasing concern to the West. In this connection we are hearing once more the comment by Christians that China is not mentioned in the Bible, which does raise a question in our minds considering the huge number of its population at this Age-end phase of history.

Of much interest to our teaching is the great mystery that presented itself to the Chinese some forty years ago when they made an amazing discovery of mummies in the Tarim Basin, which confirmed how very far the descendants of the biblical racial peoples wandered before and after the creation of ancient Israel.

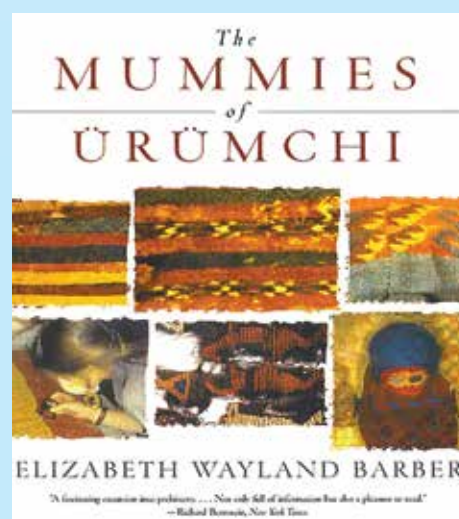
The area in China of this discovery is known as the Tarim Basin and the Takla Makan Desert covers most of it. It has mountains on three sides, which separate it from Tibet, India, Afghanistan and the Central Asian Republics of Russia. The Chinese began their excavations in the Takla Makan Desert in the late 1970s, but due to the prevailing politics, no westerners became aware of their existence until 1988.

A visit to the Ürümchi museum in the summer of 1988 by Professor Victor Mair left him stunned by the newly opened Bronze Age exhibition. Scientists became astonished, not only by the wonderful preservation of these bodies, but also by their

racial type, which is so very unlike the present Chinese inhabitants. It was undoubtedly why the Chinese were reluctant at first to acknowledge the remarkable discovery.

Following this it came as a considerable surprise when at Easter 1994 *Discover Magazine* published a cover article laying out a spectacular picture of ancient mummies in China clothed in vivid hues of red, yellow and blue tartan design fabric; colourfully swaddled babies, a bearded man clad in maroon shirt and pants with wide boots over polychrome leggings, women with high-peaked pointed hats.

Then in 1999 came the brilliant and highly readable book *The Mummies of Ürümchi* by the world's foremost authority on ancient textiles, Elizabeth Wayland Barber (published by Norton of the USA and London). The advance praise for the book should be recalled for its links to our own teaching in respect of the evidences for the early migrations of the biblical family of Abraham from Ur of the Chaldees and the earlier descendants of mighty Shem. The overviews of the book read as follows:



“In the museums of Ürümchi, the windswept regional capital of the Uyghur Autonomous Region (also known as Chinese Turkestan), a collection of ancient mummies lies at the centre of an enormous mystery. Some of Ürümchi's mummies date back as far as 4,000 years – contemporary with the famous Egyptian mummies but even more beautifully preserved.

Surprisingly, these prehistoric people are not Asian but Caucasoid – tall, large-nosed and blond with thick beards and round eyes. What were these blond Caucasians doing in the heart of Asia? What language did they speak? Might they be related to a “lost tribe” known from later inscriptions? Few clues are offered by their pottery or tools, but their *clothes* – *woollens* that rarely survive more than a few centuries – have been preserved as brightly hued as the day they were woven. Elizabeth Wayland Barber describes these remarkable mummies and their clothing, and deduces their path to this remote, forbidding place. The result is a book like no other – a fascinating unveiling of an ancient, exotic, nearly forgotten world.”

At the beginning of the 20<sup>th</sup> century some ancient manuscripts were found in the same area of north western China which appear to date from AD 600. It is well known that the Celts spread to the east, as well as to the west, also that the language, known as Tocharian, was similar to Celtic and Germanic languages. There have been other similar finds in the area of the Altai Mountains on the borders of Russia and China. This evidence of the widespread migrations of our ancestors is a subject to which we shall return.

# REMEMBERING CHRISTMAS AND THE QUEEN'S PEACE

**A**s we come to Christmas, remembering Jesus' Birthday in the Year of Our Lord 2021, I constantly give thanks for our covenant nations, our Christian civilisations, our Christian heritage and ways of life. Again, I thank Almighty God for Britain (Ephraim) for the ministry and mission taking the Gospel to all colonies and territories for over 400 years. **Without this faithful ministry we would not have known the truth of Salvation only in Jesus.**

At this time, I always reflect on the truth of His coming revealed in Holy Scripture: *"Therefore, the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel"* (Isaiah 7:14).

These words were recorded by Isaiah c. 700 BC. We remember the gloom and distress suffered by Israel following captivity of the Northern Kingdom of Israel (722 BC) and of the Southern Kingdom of Judah (586 BC). Over the past six decades, and more intensely over the past 2 years there has been gloom and distress in all covenant nations and territories. However, Christmas reminds us of Almighty God's plan for relief, peace and salvation from distress, again prophesied by Isaiah: *"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 9:2-7).

At this Christmas time, we remember Micah's prophecy of Jesus' coming: *"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).

Micah's prophecy was absolutely true: *"Today in the town of David a Saviour has been born to you; he is Christ (the Anointed One) the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger. Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, Glory to God in the highest, and on earth peace to men on whom his favour rests"* (Luke 2:11-15).

Also, we remember with joy, that the prophecy of Isaiah, 700 years before, occurred as the Apostle Matthew records: *"She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins. All this took place to fulfill what the Lord had said through the prophet: The virgin will be with child and will give birth to a son, and they will call him Immanuel which means, God with us"* (Matthew 1:21-23).

What a marvellous gift we have been given as we remember Christmas, that Jesus is the Way to the Father. Jesus has made the Father known. Jesus coming into our world has brought us and the

Father back together. On our own we had no way to get back to God – no road to walk – but God made a way – indeed, not a way but **The Way**. We did not have to find The Way – God came to us – He came in the Person of Jesus His Son and He is with us now through the Holy Spirit – now and always when we trust Jesus. Jesus as the Son of God took the initiative.

This leads me now to a time where we have to get serious and truly see the failures in the faithfulness and obedience to Almighty God in our covenant nations.

The Editorial Team's thoughts "In This Day and This Hour"<sup>1</sup> are timely and awesome: "It is beyond question that the integrity of the United Kingdom and the great company of covenant nations in all their aspects have been undermined during the past seven decades. What has happened by neglect and deliberate action is unacceptable and the voice of the People must now be heard. In the Western World we are a people in crisis, desperately looking for positive guidance and **leadership** that will remove us from the deepening quagmire of destruction in a spiritual vacuum." Positive godly guidance and leadership is the key in this destructive 'spiritual vacuum.'

Let us remember how Almighty God has blessed us – certainly to the time mentioned in this recent Editorial<sup>2</sup>: "...that **the time had arrived for Britain to resume her global vision and role** after 47 years of displacement of **The Queen being 'deceived in her grant'** – that is, *the Realm betrayed at law by her Ministers to be subsumed by the pagan European Union.*"

Covenant nation Britain has been ministering for centuries. There is a teaching from Jesus which is totally relevant to our dreadful situation and to those who are not repentant and who are trying to lead us astray: “When Jesus spoke again to the people, he said, **I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.** The Pharisees challenged him, Here you are, appearing as your own witness; your testimony is not valid. Jesus answered, Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no one. But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me...

“Once more Jesus said to them, I am going away, and you will look for me, **and you will die in your sin.** Where I go, you cannot come... He continued, You are from below; I am from above. You are of this world;

**I am not of this world. I told you that you would die in your sins; if you do not believe that I am the one (the Anointed One, the Christ) I claim to be, you will indeed die in your sins... The one who sent me is with me; he has not left me alone, for I always do what pleases him. Even as he spoke, many put their faith in him.** To the Jews who had believed him, Jesus said, If you hold to my teaching, you are really my disciples. Then you will know the truth, and **the truth will set you free... So, if the Son sets you free, you will be free indeed**” (John 8:12-36).

This is an awesome warning. Within 34 years from Jesus’ words Jerusalem, and almost all Pharisees, died physically and eternally with the destruction of Jerusalem in AD 70.

At this Christmas time, as covenant nations, we need to repent and be ‘refired’ remembering the heights from which we have fallen – and to love our ‘first love’ Jesus. Our hope and future is in Him only – remember God’s promises recorded by the Apostle Paul in II Corinthians

1:18-20 and are all ‘yes’ in Christ.

The above Editorial truths are relevant for Britain and Australia. I am thankful to Richard Eason BEc (Hons), jssc, who advised me on the principles of godly leadership and good government in our Westminster System<sup>3</sup>:

“The leader heeded the Words that God – the One True God of the Holy Bible – spoke through the prophets inasmuch that it became established forever in the nation defined in the Coronation Service that a true Christian leader should: ‘... Profess faith in Jesus as Saviour and Lord; ... promise to govern lawfully, justly and mercifully and to maintain God’s law and the true message of the Gospel to the utmost of his power.’”

In Australia we actually have on paper, in our Commonwealth Constitution, this leader. The Leader is the Monarch. In Australia, an **Oath of Allegiance** or an **Affirmation of Allegiance** is required to be made to the Monarch of Australia. Oaths of Allegiance are usually made on a Bible, **or some other book** holy



to the person, but the person may opt to make an affirmation in lieu of an oath. How important it is in our Christian faith in our covenant nations to give allegiance to our Leader – the Monarch who has given allegiance to our Lord Jesus Christ in the Coronation Service. Why another Book?

Eason continues: “Section 61 of our Constitution says ‘The executive power (i.e. government) of the Commonwealth is vested in the Queen...’ and she says it is all subject to the Power and Empire of Christ! What a glorious conception of government our forefathers had: a Royal line appointed by the One True God, publicly in submission to Christ the King of kings, serving the people and ably served by loyal advisers who are in turn responsible to a Parliament which faithfully represents the views of the people to the Crown.”

Remember Jesus said: “*Watch out that no one deceives you. For many will come in my name, claiming, I am the Christ, and will deceive many*” (Matthew 24:4-5). Also remember that in the Bible Almighty God

said: “*I am the Lord, and there is no other; apart from me there is no God*” (Isaiah 45:5).

We have been living in peace in society – the Queen’s Peace – in Australia since Federation. Recently, there has been concern about those coming to Australia who refuse to assimilate. They claim discrimination and have established “no-go areas” in suburbs. Apathy, appeasement and complacency prevail as in England 1934-1938.

At this Christmas we will remember these Collects from the *Book of Common Prayer* 1662. The Collect for the Third Sunday in Advent: “O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.”

The Collect for Christmas Day: “Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.”

At this Christmas time it is awesome to remember what the Apostle John recorded about Jesus: “*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men*” (John 1:1-4).

Christmas Blessings

**DR GRAHAM WHELAN**

Minister Emeritus  
Australian Christian Churches

1. *The Covenant Nations* Vol 5 No 6, 2021
2. Ibid
3. *While Australia Sleeps* by Rev. Dr. Graham Whelan, p. 56 ff

## PAUSE FOR THOUGHT

False idols abound. Some are easier to recognize than others. Some have the appearance of worthiness; others have infiltrated our minds so thoroughly that we no longer have any awareness of their presence and the need to pull them down and destroy them.

No list is going to be written here – some candidates for idolatry are bound to be omitted. Instead, let us examine ourselves. Are we prepared to stand against all the forces of this world order and refuse to worship as they command?

Are we willing to follow Daniel and his compatriots, Hananiah, Mishael and Azariah? They refused the king’s food and God blessed them. They refused to worship the golden image and God preserved them in the fiery furnace and blessed them. Daniel refused to stop praying and God saved him from the ravenous lions and blessed him.

“*Hear, O Israel: The LORD our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might*” (Deuteronomy 6:4-5).

# PROUD TO BE PART OF THE UNITED KINGDOM

*It is time for decisive action on Northern Ireland by Westminster*

For those of us above a certain age who remember “the Troubles,” Northern Ireland is still synonymous with violence and sectarianism. Consequentially, even though the Good Friday Agreement was signed over 20 years ago, it never struck me as a place I particularly wanted to visit. Two years ago, however, I was part of a visiting choir taking the services in St Anne’s Church of Ireland Cathedral in Belfast and this gave me an opportunity to see for the first time what Northern Ireland was really like. One feature which particularly struck me was the number of Union Jacks to be seen in many people’s gardens and even attached to lamp posts. The Unionist community is very keen to proclaim loudly and clearly “We’re part of the UK and want to stay that way.”

But does our government feel as attached to them as they do to us? In order to try to answer this question, a quick resumé of the province’s last troubled 400 years may be useful. The Unionist community is descended from those Scots and northern English who moved across to Ulster in the early 17th century with the full support of King James I. At this time, most of the island of Ireland remained loyal to the Roman Catholic Church, in contrast to the new settlers who were predominantly Protestant, with Presbyterianism being the dominant religion. Before their arrival, Ulster was one of the least developed parts of Ireland, inter-clan conflicts were frequent and the majority of the population spoke Irish rather than English even though they had nominally been ruled by the kings of England since the 12th century. James hoped that the

arrival of these people would result in a more prosperous, civilised and less turbulent Ulster. Unfortunately, the new settlers were given land confiscated from the older Irish inhabitants.

Tensions between the new arrivals and the older inhabitants were therefore present from the start and the turbulent 17th century did little to alleviate them. In 1641, the Roman Catholic population massacred some 4,000 Protestants. The following year, some 10,000 Scottish soldiers crossed the Irish Sea and re-established control, massacring large numbers of Irish Catholics in the process. Cromwell brought peace to Ireland at the cost of a further effusion of blood, but his military rule was resented. After the Restoration, migration from Scotland continued, but so did the conflicts between the two communities. When the Roman Catholic James II was overthrown in the “Glorious Revolution” of 1688, he sought to raise an army among his co-religionists in Ireland. The two most memorable events of his unsuccessful campaign, the siege of Londonderry and the Battle of the Boyne (which finally put paid to James’s chances of regaining his kingdom), have been commemorated by Ulster’s Protestant community ever since.

The 18th century was not a happy time either for the people of Ireland. British trade policy discriminated against Ireland to the dismay of Catholic and Protestant alike. A number of the descendants of James 1st’s “Ulster Plantation” were so dissatisfied that they decided to emigrate to the newly-established United States of America. A

rebellion of the so-called United Irishmen in 1798 was easily suppressed, but it provoked the government in London to pass the Act of Union in 1800. Ireland was to be treated like the rest of the UK, the independent Irish Parliament was abolished and Irish MPs sat in Westminster. By the end of the 19th century, this arrangement was proving increasingly unpopular both among the Catholic majority and indeed among some of the Anglo-Irish in the south of Ireland. In 1870 and 1882 respectively, the Home Rule League and the Irish National League were formed, essentially seeking to reinstate an elected Parliament in Dublin.

Among the predominantly Presbyterian Ulster Protestants, there was widespread concern that “home rule” meant “Rome rule.” Their fears were justified. In December 1912, a Roman Catholic priest, Father Gerald O’Nolan, addressed Roman Catholic students at the Queen’s University of Belfast in these words: “We shall have a free hand in the future . . . Let us use it well. This is a Catholic country, and if we do not govern it on Catholic lines, according to Catholic ideals and to safeguard Catholic interests, it will be all the worse for the country and all the worse for us.”

That same year, on 28 September, the Ulster Solemn League and Covenant was signed in Belfast, which vowed to use “all means which may be found necessary” to resist home rule. Essentially, the Protestant majority in Northern Ireland was making a statement that it was happy with its status quo as part of the United Kingdom – and in particular, it was grateful for



Stormont, Belfast, Orangemen parade from Parliament Buildings 29 September, 2012, to mark 100 years from the Ulster Covenant

the freedom of worship it enjoyed. Protestants felt that they were being betrayed by a government in London which did not want them.

Within a decade, the home rule debate had moved on, being replaced by the partition of Ireland following the 1916 Easter Rising. Six counties of Northern Ireland remained part of the United Kingdom while the other 26 counties formed the Irish Free State. However, the newly-formed country did not give up hope of a united Ireland in defiance of the wishes of the Protestant majority in the North. Indeed Article 2 of the Irish constitution asserted that “the whole island of Ireland, its islands and the territorial seas” formed a single “national territory.”

This then is the background to the “Troubles” which erupted in 1969. I would not wish to suggest that this was a conflict between good guys on one side and bad guys on the other. The behaviour of the paramilitaries on both sides must be condemned in the strongest possible terms and the provocative behaviour.

... Companies owned by Protestants would often refuse to employ Catho-

lics and, of course, in many places the two communities were – and indeed in some places, still are – segregated both residentially and through the education system. However, while it may seem that it’s a case of “six to one and half a dozen to the other.” Ulster’s Unionists (or Loyalists – the terms are essentially synonymous) feel that at the end of the day, history backs up their case that the government in London doesn’t really want them and would happily hand over the Six Counties to rule by Dublin.

The 1998 Good Friday Agreement was a compromise which has brought over two decades of peace to the province, succeeding where the 1972 Sunningdale Agreement and the 1985 Anglo-Irish Agreement failed. The amendment of the offending articles in the Irish constitution, removing mention of a single “national territory” and acknowledging that a united Ireland should only come about with the consent of majorities in both the jurisdictions on the island of Ireland was a welcome development for the Unionist community. Less welcome was the creation of a number of joint bodies which gave Dublin some input into the running of Northern Ireland.

The Democratic Unionist Party, led by Rev. Dr Ian Paisley, opposed it, just as it had fought against the two previous agreements. ...

The tensions between the two communities nonetheless remained and the Brexit vote provided a stark reminder of the polarisation of the province. Overall, Northern Ireland voted by 55.8% to 44.2% to remain in the EU, but the Unionists largely voted to leave, with the DUP actively campaigning for Brexit. In a similar vein to the SNP in Scotland, Sinn Féin’s response to the overall UK-wide vote for Brexit was to call for a border poll, with the entire island of Ireland allowed to vote on reunification. This was a sharp contrast to the comments of Arlene Foster, then leader of the DUP, who said, “We are now entering a new era of an even stronger United Kingdom.” Unfortunately, her optimism has not been borne out by subsequent developments. ...

Theresa May’s ill-fated Chequers Agreement included the infamous Northern Ireland “Backstop” among its many unsatisfactory features. ... At the time, Boris Johnson was one of the leading critics of

this deal, calling the backstop “antidemocratic.” However, the Protocol which replaced it as part of the deal he negotiated with Brussels isn’t much better. It essentially imposes a border in the Irish Sea and has the potential to affect competition policy in the UK as a whole. ... The UK has the right to invoke Article 16 of the Protocol, which provides both the UK and the EU with unilateral power to take action should the application of the Protocol give rise to “serious economic, societal or environmental difficulties that are liable to persist, or to diversion of trade.”

As is so often the case, however, the Johnson government has huffed and puffed but not taken any concrete action. ... Those of us who followed the negotiations could see this coming. The EU consistently took Dublin’s side and Johnson gave far too much ground. Although he has now acquired something of a reputation for not being very good at detail, is there something more sinister afoot? Are the perennial Unionist fears that London doesn’t really want them in the UK going to prove to have been well founded?

This may sound like conspiracy theory, but as with so many decisions made by Boris Johnson since becoming Prime Minister – and not just regarding Brexit – the only other interpretation of events is that we are instead dealing with incompetence on a massive scale and a very poor grasp of the facts. We need never have been in this mess if we had taken a firmer line with Brussels in relation to the Irish border. Why all this dithering? Why all this moaning about the unsatisfactory situation with goods entering Northern Ireland yet not taking the nuclear option and invoking Article 16?

Given the tremendous support given by the DUP to the Brexit campaign and their subsequent close alliance with the European Research Group

of Conservative MPs, whose shrewd tactics scuppered Theresa May’s unsatisfactory deal and ultimately led to her being replaced by Johnson, this government is beholden not just to the DUP but the wider Unionist community finally to put their minds at rest and make it clear that it regards the Six Counties as much part of the United Kingdom as England, Wales or Scotland. There can be no greater contrast between the considerable political capital being expended in neutering Nicola Sturgeon and the SNP to snuff out the campaign for Scottish independence and the confusion about Northern Ireland. Looking further afield, Spain has made strenuous efforts to counter the Catalan independence movement and Canada has largely managed to neuter the Quebec separatist movement. Why won’t especially a “Conservative and Unionist” government (to quote the party’s full name) show the same determination with regards to Northern Ireland? The straight down the line, socially conservative no-nonsense mindset of some Unionist politicians may not be to the taste of some in today’s Tory party (although I find their honesty and straight talking a refreshing contrast to the attitude of so many English MPs) but they are genetically part of this great nation of ours and proud to be so. It is time for some decisive action which finally draws the line under the fears that as far as Westminster is concerned, they are expendable.

#### JOHN PETLEY

Edited version of the article in  
*The Realist Bulletin*, September 2021

One of the dire consequences of devolution in the United Kingdom has been an erosion of a deeper sense of our kingdom of unity; that we were all together, sharing our future in an unstable and darkening world. John Petley’s visit to Northern Ireland prompted his reflections on Ulster’s place within our abiding Kingdom. This year Northern

Ireland celebrates its Centenary. To many Protestants the hundred years underline the survival of British people on the island of Ireland. Sadly, the government has been less than wholehearted in marking this historic moment. This contrasts with ordinary unionist folk who have made the Centenary their own with massive Orange and loyalist parades and even much smaller ones in hamlets and country Orange halls.

The main churches in Northern Ireland are marking the Centenary. In keeping with the times we live in, the churches are avoiding “triumphalism” and “exceptionalism,” but let us be grateful for these unique acts of worship. There is always the hope that ordinary folk will pause to reflect, think and learn. The Presbyterian Church in Ireland’s Union Theological College staged a one-day event at which Simon Coveney, Minister for Foreign Affairs in the Republic of Ireland, stated that “we’d never been further apart!” It’s the Protocol again, dividing these British Isles which is a natural geographical unit. Prior to Simon Coveney’s assessment, the President of Ireland stated that he would not be attending a future act of worship scheduled for Armagh Cathedral at which Her Majesty the Queen was to be present.

The President’s rejection of his invitation originates in the sin of covetousness; Irish Nationalists and Republicans want the whole island of Ireland to themselves: “Brits Out,” can be traced back to the 17th century. Sir Phelim O’Neil was the Irish Chieftain who planned, with the utmost secrecy, what became known as the 1641 Massacre. The story of Northern Ireland’s Centenary is one of the survivals of the Protestant and British population of Ulster. And that is something to praise Almighty God for and in which to rejoice.

**DR CLIFFORD SMYTH**

# IT WAS THE SCOTS WHO MADE THE UNITED KINGDOM

*The separatists catch the statue-smashing, anti-imperialist mood of our age. They have short memories.*

**W**hy does Scottish nationalism get a free pass from the Left? After all, the usual woke party line is that nationalists are prejudiced rabble-rousers. Radical politicians and academics are fond of quoting Albert Einstein: “Nationalism is an infantile disease, the measles of mankind.”

Yet the same radicals, on both sides of the border, often hail Nicola Sturgeon as an enlightened, modern, progressive leader. Where British withdrawal from the EU was seen as the work of populist bigots, Scottish withdrawal from the UK is seen as a reasonable democratic aspiration. BBC presenters can’t mention French or American or Japanese nationalism without pursing their lips. But Scottish nationalism, like Irish nationalism, is treated as a legitimate option.

The reason, it seems to me, is that, for a certain kind of Leftist, victimhood is the supreme virtue, trumping internationalism. Hence the election video put out [in April 2021] by Alex Salmond’s new party, Alba. Narrated by Angus Macfadyen, who played Robert the Bruce in *Braveheart*, it pans from a statue of the 14th-century monarch to scenes of crowds waving Saltires, and presents the coming election as a choice between “freedom” and “oppression.” It sells Scottish separatism as a form of anti-colonialism. The “sma’ folk” of

Scotland, Macfadyen’s voiceover tells us, “broke the spine of English superiority.”

No doubt it makes tactical sense. The idea that Scotland was annexed by its larger neighbour is preposterous – if anything, the impetus for unification came mainly from north of the border – but, in casting themselves as the champions of a subjugated people, the separatists catch the statue-smashing, anti-imperialist mood of our age . . .

If anyone felt colonised when James VI inherited the English Crown in 1603, it was his new subjects, who feared that a swarm of landless lairds would swoop south with their sovereign to snap up sinecures.

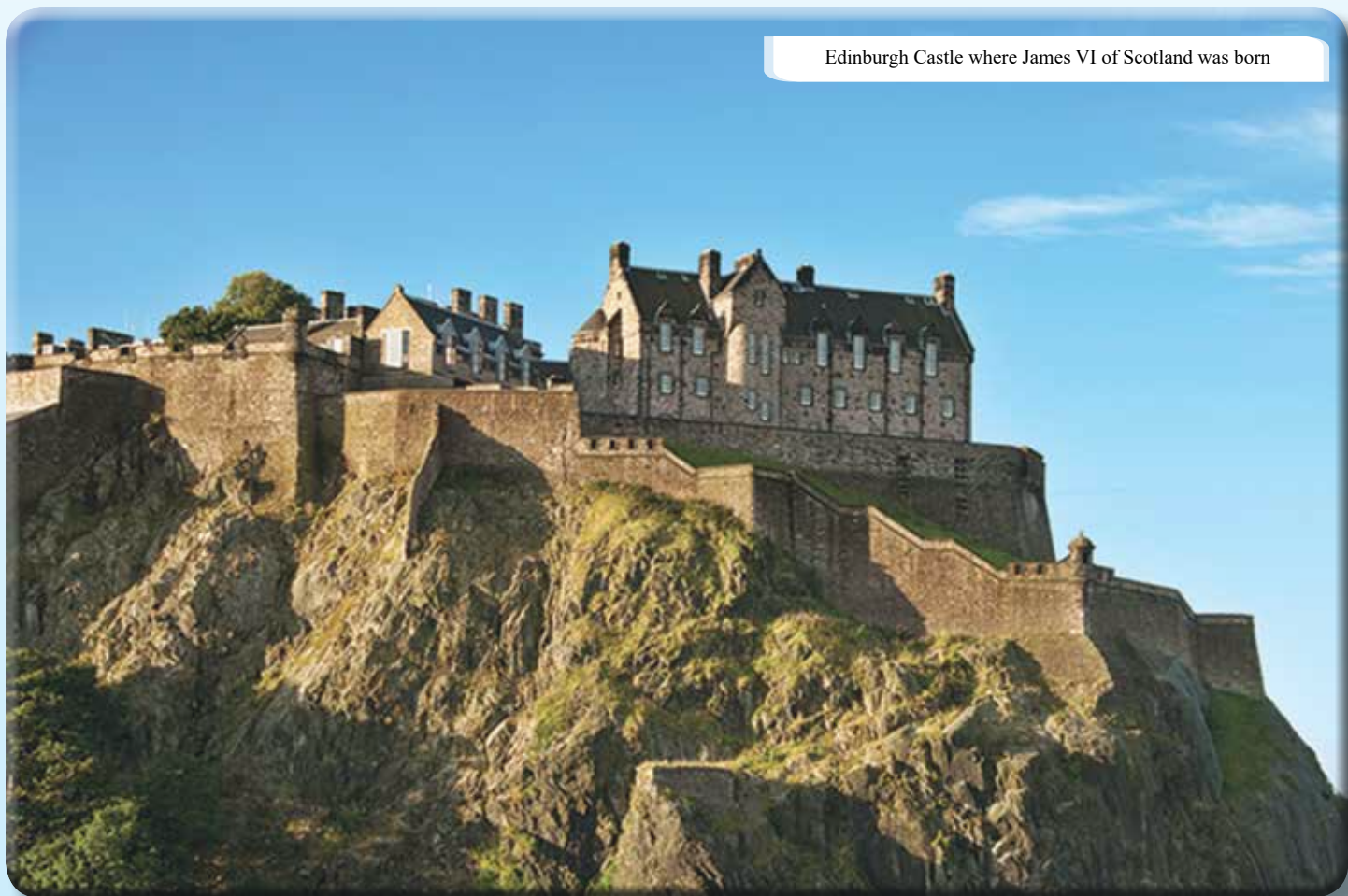
**In his first address to the House of Commons, James declared (in his Scottish accent) that he was completing the work of the Almighty: “Hath not God first united these two kingdoms, both in language, religion, and similitude of manners? Yea, hath He not made us all in one island, compassed with one sea?”**

The autocratic Stuart wanted to

create a single realm and to style himself King of Great Britain. But England’s MPs were having none of it and insisted on keeping their institutions separate. Nor did their attitude soften much over the following century. When ministers came around to the idea of an Act of Union, largely from strategic considerations, many MPs raged against absorbing Scotland’s debts and protecting her mercantile ventures. A certain amount of cajolery and inducement was



Edinburgh Castle where James VI of Scotland was born



needed in both parliaments to get them to agree to amalgamate.

It may well be true that, had referendums been an option in 1707, the sma' folk on both sides of the border would have voted against the Acts of Union. But the idea that the merger was an English takeover is – to use a fine Scottish expression – pure mince. Scots, whose schools and universities were superior to England's, were quick to take advantage of their new opportunities, both within Britain and beyond. They were disproportionately represented as missionaries, merchants, soldiers and colonial administrators. There is a reason that no one called it the English Empire.

**Many Scots saw the creation of Great Britain as providential. Presbyterian ministers spoke of Scotland and England as Israel and Judah, sister kingdoms raised by God. Listen to the**

**opening lines of Rule Britannia!:** “*When Britain first at Heaven's command arose from out the azure main...*” We barely think of their significance these days, but their author, the Scottish poet James Thomson, was expressing what was, in 1740, a widely held belief that Britain's ascendancy was divinely ordained.

These days, of course, hardly anyone thinks in such terms. Indeed, the pendulum has swung the other way, with our intellectual elites largely embracing a Black Lives Matter view of British history. If you insist on seeing the world as a hierarchy of privilege and oppression, you will dislike Britain simply because it was top dog. What used to be the chief attraction of Britishness – its global success – is now presented as something shameful. Even our most altruistic achievements, from defeating the slave trade to defeating the Nazis, are recast as somehow selfish or sordid. That, in a nutshell,

is why British identity is in retreat in all four constituent nations.

Yet Scotland's past is far nobler than the *Alba/Braveheart* myth. A small nation at the edge of the world bred a peculiarly enterprising and inventive people. Seeking an outlet for their genius, they joined the kindred nation to their south, a nation to which they were already bound by blood and speech and faith. In doing so, they created a new nation, the most powerful and influential humanity had known, a nation which used its strength to spread parliamentary rule, private property, free inquiry, limited government and personal liberty. Isn't that the most inspiring story of all?

**DANIEL HANNAN**

This article, in full, first appeared in *The Sunday Telegraph* of 18 April, 2021. Emphasis has been added.

# RECOGNISING GOD'S VOICE

*“Now the boy Samuel ministered to the Lord before Eli. And the Word of the Lord was rare in those days; there was no widespread Revelation... Now Samuel did not yet know the Lord, nor was the Word of the Lord yet revealed to him. And the Lord called Samuel again the third time. So he arose and went to Eli and said, Here I am, for you did call me. Then Eli perceived that the Lord had called the boy. Therefore Eli said to Samuel, Go, lie down and it shall be, if He calls you, that you must say, Speak, Lord, for Your servant hears. So Samuel went and lay down in his place. Now the Lord came and stood and called as at other times, Samuel! Samuel! And Samuel answered, Speak, for Your servant hears. Then the Lord said to Samuel: Behold, I will do something in Israel at which both ears of everyone who hears it will tingle” (I Samuel 3:1-11).*

In order to understand the Will of God, it is essential that we recognize the Voice of God. We cannot do His Will if we cannot

discern His Voice from the clamour of peer pressure, the noise of the world and the cacophony of our emotions.

One of the persistent commands in Scripture is for us to listen to God and to hear His Word:

*“Therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the Lord, the God of your fathers has promised you...” (Deuteronomy 6:3).*

*“O Lord, I have heard Your speech and was afraid. O Lord, revive Your work in the midst of the years!” (Habakkuk 3:2).*

*“He who has an ear let him hear what the Spirit says to the churches ...” (Revelation 2:11).*

## **The Sin of Spiritual Deafness**

Spiritual deafness is condemned throughout the Scriptures:

*“Son of man, you dwell in the midst of a rebellious house, which has eyes to see but does not see, and ears to hear, but does not hear; for they are a rebellious house” (Ezekiel 12:2).*

*“But they refused to heed, shrugged their shoulders and stopped their ears so that they could not hear” (Zechariah 7:11).*

**When last did God speak to you?** What did He say? Did you obey? Do not expect God to speak to you again until you have obeyed what He has told you before.



The Child Samuel

## **The Purpose of Hearing God**

**To deepen and develop our relationship with God.** “*God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ, our Lord*” (I Corinthians 1:9).

**To learn principles in the ways of God.** “*And they said to one another, Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us?*” (Luke 24:32).

**To experience and understand more of the character of God.** “*That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God*” (Ephesians 3:17-19).

**To learn to know the Will of God.** “*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God*” (Romans 12:2).

## **The Conditions for Hearing God**

**A clean heart.** Sin is a barrier to hearing from God. “*Behold the Lord’s hand is not shortened that it cannot save; nor His ear heavy, that it cannot hear, but your iniquities have separated you from your God; and your sins have hidden His face from you so that He will not hear*” (Isaiah 59:1-2).

**Faith.** “*Now Faith is the substance of things hoped for, the evidence of things not seen ... by Faith we understand ... but without Faith it is impossible to please God, for He who comes to God must believe ... He is a rewarder of those who diligently seek Him*” (Hebrews 11:1-6).

**Relationship.** The more we hear God speak the better we will be able to recognize His voice. “*... The sheep hear His voice; and He calls*

*His own sheep by name and leads them out ... the sheep follow Him, for they know His voice.*” (John 10:3-4).

**Worship and Reverence.** When God has your attention in worship you can discern His voice. “*While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, This is My beloved Son in whom I am well pleased. Hear Him!*” (Matthew 17:5).

**Applying the Lordship of Christ to all areas of life.** Jesus is Lord. He has all authority in Heaven and on earth. We are commanded to make disciples and teach obedience to all things that He has commanded.

## **Ways in Which God Speaks**

“*Call to Me, and I will answer you, and show you great and mighty things, that you do not know*” (Jeremiah 33:3).

**Audibly.** There have been occasions when God has spoken audibly, such as to Moses through the Burning Bush (Exodus 3:4); to Samuel (I Samuel 3:1-14); and to Paul (Acts 9:4-6).

**Visions.** There have been occasions when God has communicated through visions, such as to Ezekiel (Ezekiel 1:1-28); to Daniel (Daniel 7; 8; 10); and to John (Revelation).

**Dreams.** There have been occasions when God has communicated to His people through dreams, such as to Jacob (Genesis 28:12-15); to Joseph (Genesis 37:5-9); to Joseph, the husband of Mary (Matthew 1:20-24; 2:13); and to Paul (Acts 23:11).

**Angels.** There have been occasions when God has communicated His will through angels, such as to Gideon (Judges 6:13-23); to Abraham (Genesis 18); to Lot (Genesis 19); to Daniel (Daniel 10); to Mary (Luke 1:26-38); and to Peter (Acts 12:7-11).

**The circumstances of God’s design.** “*A man’s heart plans his way, but the Lord directs his steps*” (Proverbs 16:9).

**The conviction of our conscience.**

“*My conscience also bearing me witness in the Holy Spirit*” (Romans 9:1).

**The advice and counsel of dedicated and mature Christians.** “*A wise man will hear and increase learning, and a man of understanding will attain wise counsel ... the fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction*” (Proverbs 1:5-7).

**Psalms, hymns and spiritual songs.** “*... but be filled with the Spirit, speaking to one another in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord*” (Ephesians 5:18-19).

**The Gifts of the Spirit.** The voice of the Lord can also be discerned through the gifts that He has given: through those with a “*word of wisdom,*” a “*word of knowledge,*” “*prophecy,*” discernment, languages and interpretation (I Corinthians 12:8-10).

“*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers*” (Ephesians 4:11).

**God speaks through His Word, the Bible: in our daily quiet time as we study and meditate on His Word.** “*Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the Law of the Lord, and in His Law he meditates day and night*” (Psalm 1:1-3).

**Through memorised Scripture.** “*Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another ...*” (Colossians 3:16).

**Through the reading of Scripture.** “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work*” (II Timothy 3:16-17).

**Through the preaching and**

**teaching of God's Word.** *“So then faith comes by hearing, and hearing by the Word of God” (Romans 10:17).*

We can further see God's hand in the circumstances wherein God works all things together for good for those who love Him and are called according to His purpose. The conviction of our conscience and the advice and counsel of dedicated and mature Christians can be used of the Lord to guide us in His will. God has given prophets, teachers, apostles, evangelists and pastors to the church. Through Psalms, hymns and in spiritual songs, and when we are attentive in worship, we can discern the voice of God.

### **Beware of Being Deceived**

There are many warnings in Scripture against deception. *“The heart is deceitful above all things and desperately wicked; who can know it?” (Jeremiah 17:9).* We cannot trust our emotions. We must never confuse voices in our head with the voice of God. God guides us primarily through the principles and commands of Scripture. Our duties and responsibilities in the light of His Great Commission determine His will for us on a daily basis. It is easy to become disorientated and confused. Therefore, we should seek the advice and counsel of dedicated Christians and learn not to trust our own inclinations.

*“Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths. Do not be wise in your own eyes; fear the Lord and depart from evil” (Proverbs 3:5-7).*

We need to discern between subjective and objective guidance. To use a mountaineering analogy: your compass readings are subjective. It is relative to where you understand your position to be. A map can be objective, as long

as you have a correct perspective of where you are on the map. A boundary marker is objective.

It is easy to be lost while climbing on the mountains, particularly in bad weather and with limited visibility in cloud cover. Following your compass reading is similar to following your conscience. This is subjective and cannot be taken as confirmation of anything. Compass readings can be misleading if interfered with, for example by a magnet. The map is like the Word of God, objective reality. However, we can sometimes be completely lost even while having the perspective that we are making good progress according to our understanding of where we are on the map. You can even be on the right path, but going in the wrong direction.

It helps to have a guide who has travelled this way before. Godly counsel from mature and experienced Christians can be a tremendous help. So too are finding boundary markers. When we come across a cairn with the name of the location, ravine, beacon, etc. it enables us to orientate ourselves and recognize where exactly on the map we are. If the boundary marker does not accord with where we perceived ourselves to be, we need to recognize that our perception is what has been in error.

In the same way, if we are confronted by a boundary marker of an authority in our life, such as our parents, pastor, mission leader or an employer, who informs us that we are off the path and out of bounds, we need to be humble, teachable and re-evaluate our position in the light of God's Word. The Scripture encourages us to test all things. We should ask for confirmation, and in major matters we should expect major confirmations.

### **Questions to Ask**

**Is it Scriptural?** It is always right

to do what the Scriptures command: to repent of our sins, to do thorough restitution, to be thankful, to be wholehearted in our duties, to seek sanctification and holiness.

**Does it glorify God?** *“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God” (I Corinthians 10:31).*

**Is it in accordance with the Laws of God?** *“The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple” (Psalm 19:7).*

**What do the authorities in my life say?** *“Children, obey your parents in the Lord for this is right ... Bondservants be obedient to those who are your masters according to the flesh with fear and trembling, in sincerity of heart, as to Christ;... with goodwill doing service as unto the Lord, and not to men” (Ephesians 6:1-7).*

**Does your spirit within you bear witness** by giving you inner peace about the decision? *“I tell the truth in Christ, I am not lying, my conscience also bearing witness in the Holy Spirit” (Romans 9:1).*

God never guides His people to disobey His Word. **When man listens – God speaks!**

*“Therefore lay aside all filthiness and overflow of wickedness; and receive with meekness the implanted Word, which is able to save your souls, but be doers of the Word, and not hearers only, deceiving yourselves. ... but he who looks into the perfect Law of liberty and continues in it and is not a forgetful hearer, but a doer of the work, this one will be blessed in what he does” (James 1:21-25).*

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# THE KINGDOM CONCEPT OF THE COVENANT NATIONS

## *An Example People 'Ruling under God'*

### **Our Lord's Testimony**

Christians as a whole acknowledge that the Lord Jesus Christ came into their world in order to save man from the consequences of wrongdoing and to point the way to a God-blessed future life. This is triumphantly true – so far as it goes – but it is only a fraction of the stupendous significance of our Lord's earthly mission. In simple language and in recognizable symbology, His superb word-pictures depict the Kingdom of God on earth, as it emerged from the Mind of God, as it operated during its frustrated progress through history and as it will be in the Age to come under His own Personal rule. The Parables of the Kingdom – over and above their doctrinal application – make it crystal-clear that He came not only to save individual souls from the penalties of sin and folly, but also – and even more important – to **redeem** and restore His Father's Kingdom, "*prepared from the foundation of the world*" and held back from fruition by Satanic action in the world of mankind.

### **The Nation 'Israel' – The Servant People**

There came from the Godly line, Abraham, Isaac and Jacob, which developed into a people and nation under the God-given name 'Is-ra-el,' having the meaning of 'Prince – ruling with (*but under*) God.' Cradled in Egypt and disciplined in the Wilderness, given nation status by God at Sinai His benevolence and tutelage to mankind at large, Jesus Christ, knowing that the time for Israel's re-emergence as the Kingdom-generator of Divinely orientated civilization had been prescribed by His Father, directed His disciples to seek out the multitude of "*the lost sheep of the House of Israel,*" this to take the Gospel to the people who dispersed into Europe after their captivity by the heathen Assyrians (II *Esdras* 13:39-45) through the **Darial 'Pass of the Israelites'** in the Caucasus Mountain range and along the great western river routes such as the Danube to the North Sea fringe and the British 'Isles of the sea.' From this Appointed Land (II *Samuel* 7:10) it would be Israel's task to make it possible for it to be carried by His *nation-state* Church to the ends of the earth.

### **Christian Israel – the Vehicle of Blessing**

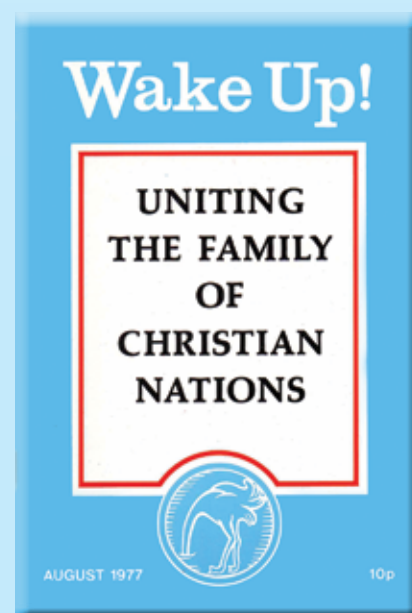
So positive was Jesus with regard to the permanent retention of the Servant people Israel as the national generator of God's Kingdom service, that He significantly lifted the veil covering the personal rank of His twelve disciples in the Kingdom Age. In reply to a direct question, He promised, "*Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (*Matthew* 19:28). This categorical announcement makes it clear that God's plans for His coming, **fully restored**, Kingdom on earth will continue closely to involve His Servant people, at the highest level, as His channel of communication and administration in Kingdom affairs. This is the positive message of Jesus and our New Testament Covenant.

**H HARTLAND SCHOOLING**

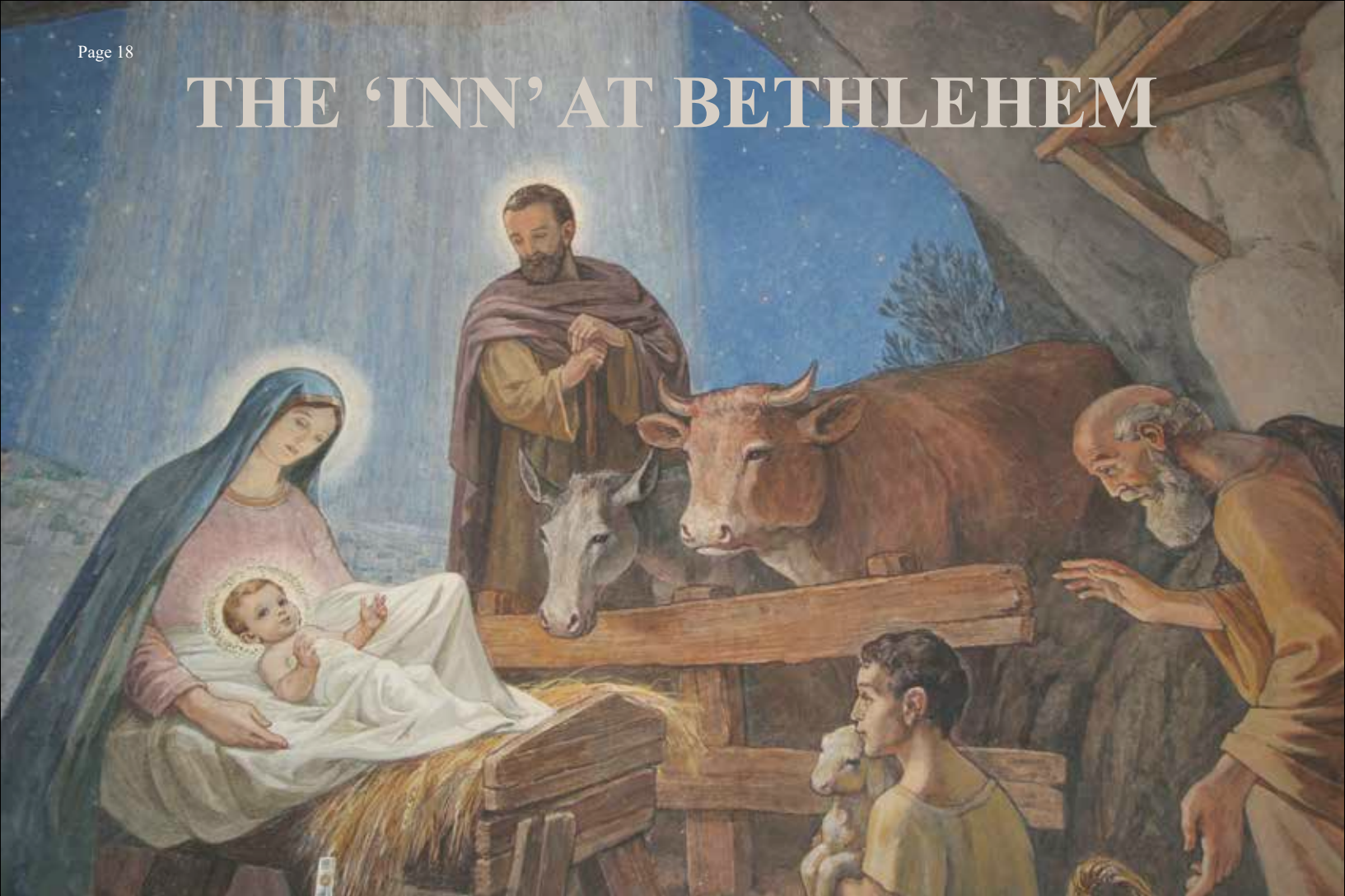
(*Wake-Up!* August 1977; revised 2021, **MICHAEL A CLARK**)

The God and Father of our Lord Jesus Christ – speaking of His Kingdom People, Israel – said:

"THOU ART MY SERVANT . . . a kingdom of priests and a holy nation . . . to loose the bands of wickedness . . . to undo the heavy burdens and to let the oppressed go free and that ye break every yoke . . . to deal thy bread to the hungry." "If . . . sun . . . moon . . . and stars . . . depart from before Me . . . then the seed of Israel shall cease from being a nation before Me for ever" (*Isaiah* 44 and 58; *Jeremiah* 31).



# THE 'INN' AT BETHLEHEM



A mysterious sweetness seems always to have rested over Bethlehem – the birthplace of our Lord as was foretold by the prophet Micah (chapter 5). It was here that Jacob buried his beloved Rachel “in the way to Bethlehem.” This way also journeyed Naomi and Ruth before the marriage of the latter to Boaz, which union became the ancestral parentage of David and of our Lord Himself. There was a special royal association with the town and when David sighed, “O that one would give me a drink of water of the well of Bethlehem!” immediately three gallant men broke through the Philistine lines to bring him his heart’s desire.

The settlement of Bethlehem, which means “house of bread,” came to be styled “the city of David.” It lies a few miles south of Jerusalem. Its earlier name was Ephrath (*Genesis 35:19*), and it was identified as Bethlehem Judah, or Bethlehem Ephrathah, to

distinguish it from the other town of the same name. We might think of it being somewhat like Windsor in relation to London, England.

Before his anointing by Samuel at *Bethlehem*, David cared for the sheep – this was of course a wonderful symbol of his future care of the “sheep” of Israel, but more so, a symbolism of the nurturing of spotless animals for the blood sacrifice.

And to Bethlehem, in wonderful humility, came God Incarnate, Redeemer of Israel, Saviour of mankind. But what of the “inn” at Bethlehem where He was born? What do we know about it? Let us try to trace it from the Bible, starting from II *Samuel 15* and the flight of David from Jerusalem.

One dark night horses’ hooves beat swiftly on the road to Jerusalem; a frantic beating on the city gates

opened them to the messenger and passing through he made a frantic last dash within the city to the Royal palace. The King was immediately alerted to the serious news that his son, Absalom, was moving with a large army to take the city. With no time to mobilize his forces for defence, the King, with a small group of loyal followers, fled for his life. They proceeded through the dark countryside pausing briefly to receive the latest news from Hushai – a loyal servant left behind to infiltrate the rebellion. The tidings were bad, so the King and his small company pressed on to the river crossing which they reached and passed over as the dawn came up.

They arrived exhausted and hungry at Mahanaim where they were met by the loyal chief, Barzillai, the Gileadite of Rozalin, who, summoning all the neighbouring chiefs and friends, provided the King and his company with all they

needed. Loyalists from all over the country then rallied to the King and a battle was fought in which his son was defeated and killed.

After the victory, on his way back to Jerusalem, the King, wishing to show his gratitude to Barzillai, offered him an honoured place in his household. But since he was now 80 years old, Barzillai felt he could not accept, so he offered his son Chimham instead. This, David gladly acceded to and Chimham returned with him to Jerusalem.

The next record of this is in *I Kings* 2:7. Here King David on his death bed asks three things of his son Solomon, the second being that Barzillai's family should always have a place of honour in the Royal household. In other words, a position of high rank in perpetuity. From other gleanings, this appears to have been the stewardship of David's own home town of Bethlehem. The responsibility of the estate included the care of flocks and herds to supply unblemished animals for the Temple sacrifices.

We now take a big jump in time to the taking of Jerusalem by the Babylonians. The prophet Jeremiah was allowed freedom and the charge of the King's daughters and their attendants. It seems that for a period he left the party at Mizpah. This opportunity was seized by their cousin Ishmael, who took the party captive (if he had been able to marry the elder daughter, he would have had a claim to the throne). Fortunately, Johanan, Captain of the Guard, had news of this and rescued them; the whole party were taken for shelter and protection to the house of the Royal Steward Chimham at Bethlehem (*Jeremiah* 41:10-17).

There is no further mention of the family of Chimham in the Bible, but Dean Stanley in his *Life of Christ*, mentions that there was still a

"House of Chimham" in Bethlehem when he visited it in about 1850.

Now we move to the Gospel of *Luke*. In this Gospel, the word "inn" is used twice. In the Parable of the Good Samaritan, the word used for "inn" is *pandocheion* – see *Luke* 10:34 – and refers to a commercial inn for merchants and caravans, whereas, in *Luke* 2:7, the word used is *kataluma*, which is the word for guest room, which was usually erected on the flat roof of the house.

“And dwelt in the  
habitation of Chimham”  
*Jeremiah* 41:17

It was usual for notice of a census to be given well in advance and the slack period after harvest, which coincided with the feast days of Trumpets and Tabernacles, was an obvious choice. Joseph and Mary were both aware of the special nature of the child she was carrying and they knew from the Scriptures that He was to be born in Bethlehem. As this was their home town, where they had to go for the census, they would have been praising God for the beauty of God's timing in this great event.

As a caring man, Joseph would have left in good time to travel to Bethlehem. Luke informs us that it was “while they were there,” that the time for Mary's delivery came. At first she was probably accommodated in the guest room (*kataluma*) and what more likely than it would be the house of the hereditary Royal Steward where they would be honoured guests (though the Royal lands had probably been appropriated long since, Bethlehem still supplied the cattle and sheep

for the Temple sacrifices).

There was no private accommodation in the village houses, but one room for women and children and another for the men and general use. As more and more people came into Bethlehem, for the festival and the census, every house and guest room would be filled to overflowing. It would have been a public shame if hospitality were not offered, even to a stranger (no woman would ever have been taken to a public inn!).

As the birth of Mary's child was imminent, her hostess would be concerned, for it was usual for women to have their babies in the women's quarters – but this, like the guest room, was overcrowded. *But*, there was the stable; it was still empty and had been cleaned ready for the return of the animals when winter came. What better place could they offer? It would give Mary all the privacy she required at this time, which no ordinary woman would have had, but which was surely fitting for the Royal House of David.

When the angelic host gave the tidings of the birth to the shepherds in the fields, they, being of that household, knew exactly where the birth was and did not need to enquire as to where the child was – they knew where to go! What more symbolically suitable place could have been found for the Birth of the Lamb of God, than the stable prepared to house the unblemished animals for the Temple sacrifices?

No wonder Herod greatly feared what had taken place in this “inn,” when he was informed of the royal significance of the event at Bethlehem – the city of David!

**MADELINE WHUR**

*Wake Up!*, November/December 1988

# THE HEALING OF BLIND BARTIMAEUS

**B**artimaeus, realising his inability to overcome his uncleanness by his own strength, was begging to come into a covenant relationship with a stronger One, who was none other than Jesus our Lord and King. This desire to enter into covenant had practical consequences in the life of Bartimaeus. We will investigate how this event affected not only his life but also Jesus and the crowd. Key Passage: *Mark 10:46-52*.

## Sitting on the Verge

When Blind Bartimaeus launches his appeal to Jesus he is sitting by the roadside. He is not sitting at his home, in the city streets, or even in a meadow under a tree. He is sitting by the roadside – along a specific road, the road that leads from Jericho up to Jerusalem. He is sitting in that transition area – neither on the road or off the road, but by the road... on the verge. We all experience these

transition periods in our lives... they are not periods of indecisiveness, rather they are periods in which we are engaged in a process of change.

Bartimaeus was not happy remaining in the city of Jericho, bound under the covenant of man, but he could also not yet see the way to the Divine City, even though he was seeking it as is illustrated by his act of leaving the city, and by ‘begging’ and ‘calling out’ to Jesus as his King. Bartimaeus knew he had to transition, and he was sitting on that roadside, that verge of the highway, for the express purpose of finding a way to enter it, so that he could start to walk in a new way.

## Possession of the Kingdom requires us to Walk

Coming into possession of the kingdom, or engaging in the Christian life, requires us to walk, to tread ground. We see this concept illustrated in

both the Old and New Testaments.

In *Joshua 1:3* God made a promise to the nation of Israel, through their leader Joshua, that they would possess the Promised Land when He declared: “*Every place that the sole of your foot will tread upon I have given to you...*” whilst in the New Testament we see Jesus telling us to “*Follow me.*”

## A Road built by His Word

The road that we are invited to walk on is one that is founded and built by His Word, His Commandments, His Wisdom. But this road is not an easy road to walk along – just as the road that leads from Jericho to Jerusalem is a tough and arduous climb.

Returning to the Old Testament, after God had told Joshua that Israel would come into possession of the Promised Land, He says: “*Only be strong and very courageous, being*



*careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success” (Joshua 1:7-8).*

Back in the New Testament, we read that just before the crucifixion Jesus spoke to his disciples and stated that He is the Way, the Truth and the Life (*John 14:6*). When Jesus described Himself as “*the Way*” the Greek word ὁδός hodos is used. This is exactly the same word that Mark uses for the roadside on which Blind Bartimaeus is sitting. The Greek ὁδός hodos does mean a road, but more than that it also conveys the means by which one gets somewhere. So when we read in the New Testament that Jesus is the ὁδός hodos, it illustrates that He is the means by which we get from A to B.

Just as Israel of old was commanded to take possession of the Promised Land by doing all the Law, so we are commanded in the modern day to believe and “Follow Him” – The One who embodies the fulfilment of the Law, which is the expression of His Love (*I John 5:1-5*). This is what Blind Bartimaeus was seeking as he sat by the roadside, in this transition... he was desiring to see this new Way, this way based upon the Word of God and not the words of man. It is most encouraging for us to read that it was while Bartimaeus was still in a state of blindness that he could perceive that Jesus was near. We do not have to have all the answers, we do not even need to see the way... we just need to have willing hearts.

### **How Exposing this new Way affected the Crowd**

This desire of Blind Bartimaeus to

enter into a new way based on a covenantal relationship with Jesus, had a very strange effect on the crowd. “*And many [of the crowd] rebuked him, telling him to be silent. But he cried out all the more, Son of David, have mercy on me!” (Mark 10:48)*. Do you not find the reaction of the crowd very strange? Why would they be telling Blind Bartimaeus to be silent? Wouldn’t the crowd, who knew who Jesus was, be happy to see that an unfortunate blind man could have the chance of being healed by the touch of Jesus’ hand? One would think that the people should help this man, bring him closer to Jesus so that he could find healing, not rebuke him.

The common interpretation of this strange reaction is that Jesus was a highly popular figure and the call of a socially insignificant blind man would be seen as an unwelcome interruption, or distraction. Yet is this interpretation correct?

### **The Rebuke of the Crowd**

The Greek word that has been translated as ‘rebuke’ in this verse is επιτιμάω epitimao. This word can mean rebuke, but it carries the sense of ‘a warning to prevent something from going wrong.’ Is this showing that the crowd is more afraid for themselves, rather than for the effect this will have on Bartimaeus? They all, including Bartimaeus, came from Jericho and were steeped in their own ways, the ‘ways of man,’ the ways of the flesh, which we all know so well.

When Jesus arrives in town, or in our lives, and tells us that there is another Way we are very happy to listen to Him, to hear what He has to say, yet when it comes to taking action, to placing Him on the throne, as King over our lives, and entering into covenant with Him, into an intimate relationship, we are not always that keen because this requires a sacrifice of our flesh ways in order to embrace His Way.

The people were in a sense not rebuking Bartimaeus, they were afraid for their own position, their own lives. The people wanted him to hold his peace, to not rock the boat... as they were quite happy with their status quo, their life in Jericho. They realised that should Bartimaeus be healed, and move on, they too would have to address their own allegiances... as no one likes to be left behind. Yet to move on in a new, unknown way is not something that we, in the flesh, relish – as we like to feel that we are in control. The crowd was literally afraid of the consequences for their own lives in truly following Jesus, and their rebuke to Bartimaeus reflected this. They may literally have said something along the lines of “stop what you are doing, Bartimaeus, you are attacking the foundation of our lifestyle and this is not going to end well.”

### **How the action of Jesus transformed the Crowd**

Yet the cry of Bartimaeus had a very different and profound effect on Jesus. It caused Jesus to stand still amongst the clamouring multitude. Jesus realised that the cry came from a man that not only identified Him as the rightful King, but He also sensed the desire of Bartimaeus to enter into covenant with Him. Hearing the truth of His identity from the blind man caused Jesus to stop and take note and then He instructed the people to call him. This command from Jesus had a transformational effect on the crowd. Where they were first telling Bartimaeus to hush, they now started to encourage and support him, by saying; “*Take heart. Get up; he is calling you” (Mark 10:49)*.

Isn’t this just wonderful? This previously somewhat hostile crowd is now actually encouraging Bartimaeus to enter into a deeper relationship with the Lord. Deep down, all the people in the crowd desire this deeper relationship too

otherwise they would not have been there. They too have walked out of Jericho, but they are still afraid to enter into a deeper intimacy. If there is one thing that fallen man fears it is the very presence of God, this is because it requires the sacrifice of the illusion of what we think life is, our 'flesh,' the 'ways of man.'

Yet when the crowd sees Blind Bartimaeus being called, they encourage him, willing him on to embark on this unknown path in the hope that it will also open a new way for them to follow. The people told Bartimaeus to 'take heart' or take courage. The word used here is θαρσέω tharseó which carries the meaning of God bolstering the strength of the believer. This is interesting as it shows that the crowd recognised that the path Bartimaeus was desiring to walk required a courage and strength that could only

come from God. It was a strength which they knew he possessed, a strength which found its origins in faith, and so they commanded him to boldly walk forth in this faith.

After this encouragement the crowd told Bartimaeus to 'get up.' The Greek here is ἐγείρω egeiró, meaning to 'awaken' with the emphasis lying on the gathering of ones scattered thoughts and bundling them into a unified purpose. Often times the ways of God and our walk of faith can seem so disconnected or it flat out makes no sense at all. This is because we are looking at it through our flesh eyes. The crowd is encouraging Bartimaeus to awaken from this state of being and to trust instead in the fact that all these scattered thoughts, the seemingly disconnected events and experiences in our lives are actually leading us back into unity with God

and they are encouraging him to walk on in that reality.

Responding to this call requires much faith and courage as it involves leaving behind all that we are familiar with and stepping out into the unknown, trusting fully in Him and in His Word. Don't forget that when this happens, when Bartimaeus is being encouraged to move towards Jesus, he is still blind, he does not see...

In the next and final episode of this series on the healing of Bartimaeus we will look at the strange response Bartimaeus has to the call of Jesus, and what it means. As he is called, Bartimaeus throws off his cloak ... Watch this video on [www.calebsjournal.com](http://www.calebsjournal.com).

**REMMO & FANNY  
BEERPOOT**

## FREE FILM FOR THE USE OF CHURCHES, BIBLE STUDY AND PRAYER GROUPS

The *Wartime Miracles* Leaflet which was posted to 25,000 churches across the British Isles three years ago has now been turned into a free film, ideal for encouraging congregations during these uncertain times. A National Day of Prayer, pleading for Divine Intervention was held in May 1940, when Nazi Germany was about to destroy the British Army and invade the UK. Two days later the English Channel became as calm as a millpond enabling tiny boats to cross and rescue 333,000 soldiers and bring deliverance from invasion. Such a calm hadn't been seen for a generation.

It is a dramatic example of answered prayer. This short ten minute film explains exactly what happened and is circulating around churches to encourage people and give them hope. This is an inspirational witness worth sharing widely and it can be easily circulated via email, text, WhatsApp and on Facebook. Please prayerfully share it with others to strengthen their faith.

**The film can be viewed either by clicking on the link below or by going on to YouTube and searching for "A Dramatic Answer to Prayer. The Miracle of Dunkirk"**

<https://youtu.be/a8vyfp0aVHk>

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(See BIWF website)

# ‘OUR GOD IS A CONSUMING FIRE’

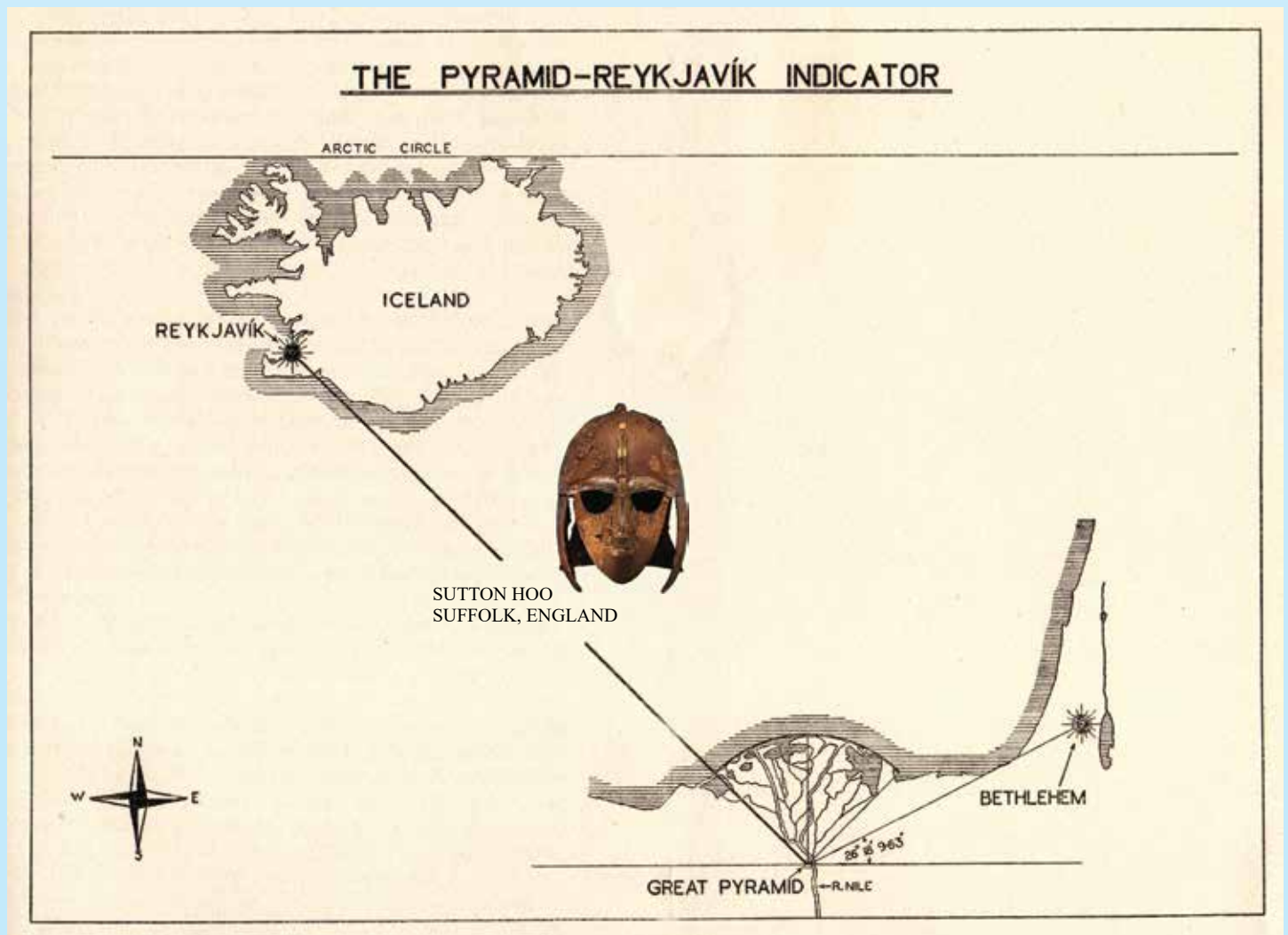
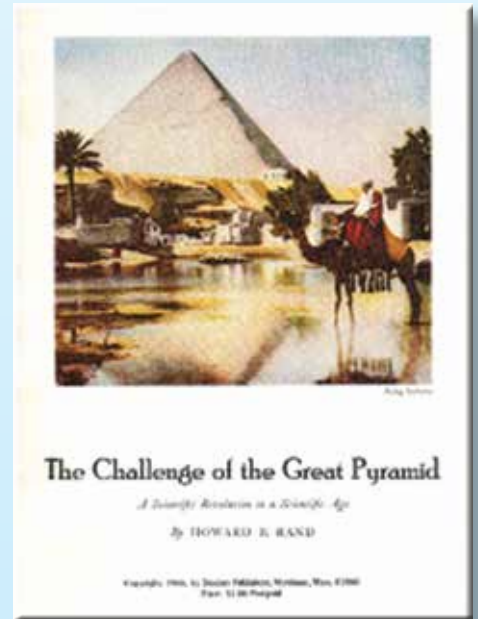
The cover of the magazine is a dramatic shot of the Geldingadalir volcano in Iceland, the first active volcano on the area for 800 years. It brings to mind the scripture “Our God is a consuming fire” (Hebrews 12:29). This is symbolic of His judgment while eight is the number of resurrection.

After 800 years, this dramatic eruption in the land of fire, 20 miles (expectancy) from Reykjavik which aligns at a significant angle to the Great Pyramid, *the Bible in stone*, should alert us to approaching

Divine intervention in the affairs of the covenant nations. Also, 19 March, 2021, was 27 years ( $3 \times 9 =$  perfected judgment/finality) from the date in the Great Pyramid of 19 March, 1994, which marked the separation from ‘The Field of Mixed Seed,’ for the Building Race in God’s continuing Kingdom. \*

**MICHAEL A CLARK**

*\*The Challenge of the Great Pyramid – A Scientific Revelation to a Scientific Age*  
by Howard B Rand. pub. 1966  
by Destiny Publishers,  
Available from Covenant Publishing



# 'THY KINGDOM COME'

## Matthew 6:9-13

The first request made in the Lord's Prayer was "*Thy kingdom come.*" The second was "*Thy will be done.*" The coming of the kingdom of God was without doubt the *uppermost* thought in the mind of Jesus Christ. That was the thought of thoughts and the prayer of prayers. The entire life of Jesus Christ on the earth was a *parable of the coming kingdom*. Every man He healed, every leper He cleansed, every sin He forgave, every blind eye He opened, every deaf ear He unstopped, every word of wisdom He spoke, every act of kindness He performed was a display of the glory that should be revealed when He, the King of kings and Lord of lords, reigns in the glory of His Father on the throne of David in Jerusalem.

His entire life on earth from birth to resurrection was a testimony to the glory and wonder of the kingdom age to come when He will reign as King and prosper, and of the increase of His government and peace there shall be no end. Where could place be found for sin, sickness, war, hate, poverty, greed, anarchy, violence, disobedience, lust and a thousand other curses when He reigns who during His life on earth abolished these things from the lives of all who trusted Him?

The prayer, *Thy kingdom come*, has gripped the heart of all creation. There is a secret longing in the innermost being of all mankind

that the *kingdom of God* shall come and *God's will* shall be done in earth even as it is done in heaven. For almost two thousand years this prayer has been both upon the lips and in the hearts of countless millions of people. Some have prayed it with the revelation and understanding given them by Almighty God, who has already taken His throne within them, for it is in the *heart of the believer* that the kingdom of God first appears. That is why Jesus told us, "*The kingdom of God is within you.*" As a seed sprouts in the ground, so the kingdom of God begins with His faithful sons and daughters. Thence it will spring forth, first the blade, then the ear, after that the full corn in the ear until its fertile fruit fills the whole earth.

Not all have prayed with understanding, yet because of the universal *hope of the kingdom* in God's creation, *all have prayed*. The wonderful words, "*Thy kingdom come,*" have been mumbled in the litanies of the unthinking, they have been recited at the death beds of men who knew not God, and they have been intoned by condemned men as they stood on the scaffold waiting to be dropped to their death. Men hiding in fox-holes, knowing no other prayer, have prayed, "*Thy kingdom come,*" and in the heat of battle amid the blood and fire and vapour of smoke both the living and the dying have sighed out their

longing to God, "*Thy kingdom come, Thy will be done in earth even as it is done in heaven.*"

The mind of man, struck dumb and insensible through the fall, still responds to the longing born of God within him that eventually the glory of the kingdom age will dawn upon the earth when God's will shall be done from sea to sea, and the dread rule of the carnal mind will be no more. When the British armies under General Edmund Allenby marched into the city of Jerusalem in 1917, their massed bands played as they marched:

Jesus shall reign where'er the sun  
Doth his successive journeys run,  
His kingdom reach from shore to shore,  
Till moons shall wax and wane no more.

Without doubt the hope of the kingdom is in every heart and somehow by divine power God has placed these three words, *Thy kingdom come*, in the hearts of all creation. And is it any wonder that man should long for that glad hour to come, for the beasts likewise, together with the trees, the winds and the waters, without understanding groan in travail for the day of sonship and the kingdom.

**GEORGE R. HAWTIN**

*Truth in History*, May-August 2020

# A TEMPLE TALE!

## Misconceptions of Ezekiel's Temple Vision (*Ezekiel 40-48*)

**T**he Prophet Ezekiel, whose Hebrew name means “God Strengthens,” was the fourth of the five Major Prophets from Isaiah to Daniel. He was exiled to Babylon in 597 BC, and his ministry began five years later when he was 30 years old. He is believed to have prophesied from about 592 to 570 BC, almost a quarter-century, between and overlapping the lives of the prophets Jeremiah and Daniel. Ezekiel was married, in fact his wife died as a sign from God on the day the siege of Jerusalem began. He says, “*So I spake unto the people in the morning: and at even my wife died*” (24:18).

In the last nine chapters of his book, he gives an elaborate vision of a restored land and temple. It is popularly referred to as “Ezekiel’s Jerusalem Temple.” Yet the Bible indicates that it would not be placed at the site of the old Jerusalem Temple Mount, nor would the Temple be located in the city.

### **The Temple was not in “the city”**

Ten times in chapter 48 Ezekiel uses the term “the city” (Hebrew, “*iyr*” Strong’s #H5892). The Biblical Illustrator says, “Ezekiel does not think that the temple should be in the city, and he separated them by a distance of about three miles. The city is about two miles square. It has land on either side of it which is to support the people. Ezekiel makes no provision for the growth of the city, nor for the increase of the Levites, nor for the priests; there they are and they are going to abide forever.”

Dr. B.H. Carroll commented, “Our [Dispensationalist] brethren believe ...that Christianity must revert back to Judaism with Jerusalem as its centre. To me it is unthinkable

that our gospel with its worldwide vision and mission can become so cabbined, cribbed, confined, and confined that it will be shut up to Palestine and to Judaism. That would be an unthinkable anticlimax.”

Ezekiel actually places the Temple about **3 miles distant north of the city**, so that it cannot be said to be the “Temple of Jerusalem.” A more accurate description would be “the Temple of the Terumah,” or “the Temple of the Oblation,” as we will discuss shortly.

Reformation scholar and martyr Matthew Poole, who was a forefather of the late respected 19<sup>th</sup> century Detroit Anglo-Israel pastor William Henry Poole, wrote that Ezekiel’s vision showed “**the proportion the city might have been built to, if the sins of the Jews had not prevented.**” This is key! The fulfilment of Ezekiel’s vision was dependent upon the repentance of those exiled for their manifold sins, but when they did not repent the wonderful offer of a restored land and temple was null and void.

### **The location was not in Jerusalem**

It is an interesting fact that in all nine chapters of Ezekiel’s vision, there is never any mention of the word, “Jerusalem.” This is all the more surprising because it seems that everyone calls it “the Jerusalem Temple.” Instead, it is referred to again and again a dozen times vaguely as “the city,” and ten times in chapter 48 alone. It is not until the very last verse in the Book of *Ezekiel*, chapter 48 verse 35, that he finally gives us the name of “the city,” and it is NOT Jerusalem! He says, “**...the name of the city... shall be, The LORD is there,**” in

Hebrew, “**Jehovah Shammah,**” and the plain fact is that it is not Jerusalem, nor is it located at the site of the old Jerusalem! How do we know where it is located?

In Ezekiel’s vision, very close to the middle of the land between the 7 northern and 5 southern tribes, about 30 kilometers north of Jerusalem, is a large complex of sacred buildings called “the Sacred Grant” (Ferrar Fenton), called “the Oblation” in the KJV, “portion” in both the Amplified and the Protestant Reformation’s Miles Coverdale translation of 1535, “holy offering” in the Complete Jewish Bible, “holy heave-offering” in Darby, “whole offering” in the LXX, “holy portion” in Rotherham, “set-apart contribution” in the Scriptures Version, “the heave-offering” in Young’s Literal Translation; “the firstfruits” in Douay-Rheims. So there is a lot of different terminology used to describe it. The Hebrew word is “**Terumah,**” Strong’s H8641, meaning a present offered up, heave offering, or oblation; it is found 76 times in Scripture. To avoid confusion, I believe that it is usually best if possible to use God’s words rather than man’s wisdom.

Bible commentaries often have a drawing depicting the layout of Ezekiel’s restored land of Canaan, with seven tribes north of the Terumah, Oblation or Sacred Grant, and five tribes south of it. The size of each tribal portion is given in the text. The TempleMount.org website says,

“The temple in Shiloh is connected, to a lesser or greater extent, to a key messianic prophecy in *Genesis 49:10*. Jacob blessed Judah by proclaiming that the right of

kingship would never depart from his line nor would the lawgiver cease until Shiloh comes, and to him will be the obedience of the nations. The meaning of Shiloh as used in this verse is uncertain. Some take it as a title for the Messiah, while others understand it as a possessive pronoun, meaning 'whose it is.' The problem phrase could also be translated as 'until he comes to Shiloh.' If the last option is correct then this well-known passage not only prophesies the Lion from the tribe of Judah as King over all the nations, but even tells us where His house will be."

Shiloh, incidentally, is located in

the ancestral territory of the tribe of Ephraim, not Judah, and many miles north of the location of Jerusalem (*Judges* 21:19). Ezekiel's temple was **not** in Jerusalem! In *Ezekiel* 40:2, the city is located on the south side of the mountain, "a very high mountain, on the south side of which there was what seemed to be the structure of a city" (Amplified Version). Solomon's Temple was built in Jerusalem on the north-east side of Mount Zion. On the south side of Mount Zion is steep rock, not the place to build a temple!

Lutheran scholar John Peter Lang's Commentary says, "Notwithstanding the irregularity

of the natural boundaries, Ezekiel views the Holy Land as a rectangular, oblong quadrilateral, etc. **The centre falls exactly at Sychar, where Jesus speaks to the woman of Samaria (John 4). Mount Gerizim is the site of the new temple, but the Holy City is at a distance of about five miles off; the place in which it is situated is 'the place of Bethel.'**" So the Temple sits on Mount Gerizim in Samaria, and the city is located in Bethel.

Finally, the Keil and Delitzsch Bible commentary says, "In *Ezekiel* 45 and 48 there follow still further statements concerning the separation of the sanctuary from the rest of the land, which are in perfect harmony with this, and **show most indisputably that the temple seen by Ezekiel was not to have its seat in the ancient Jerusalem**" (K&D *Ezekiel* 42:15-20).

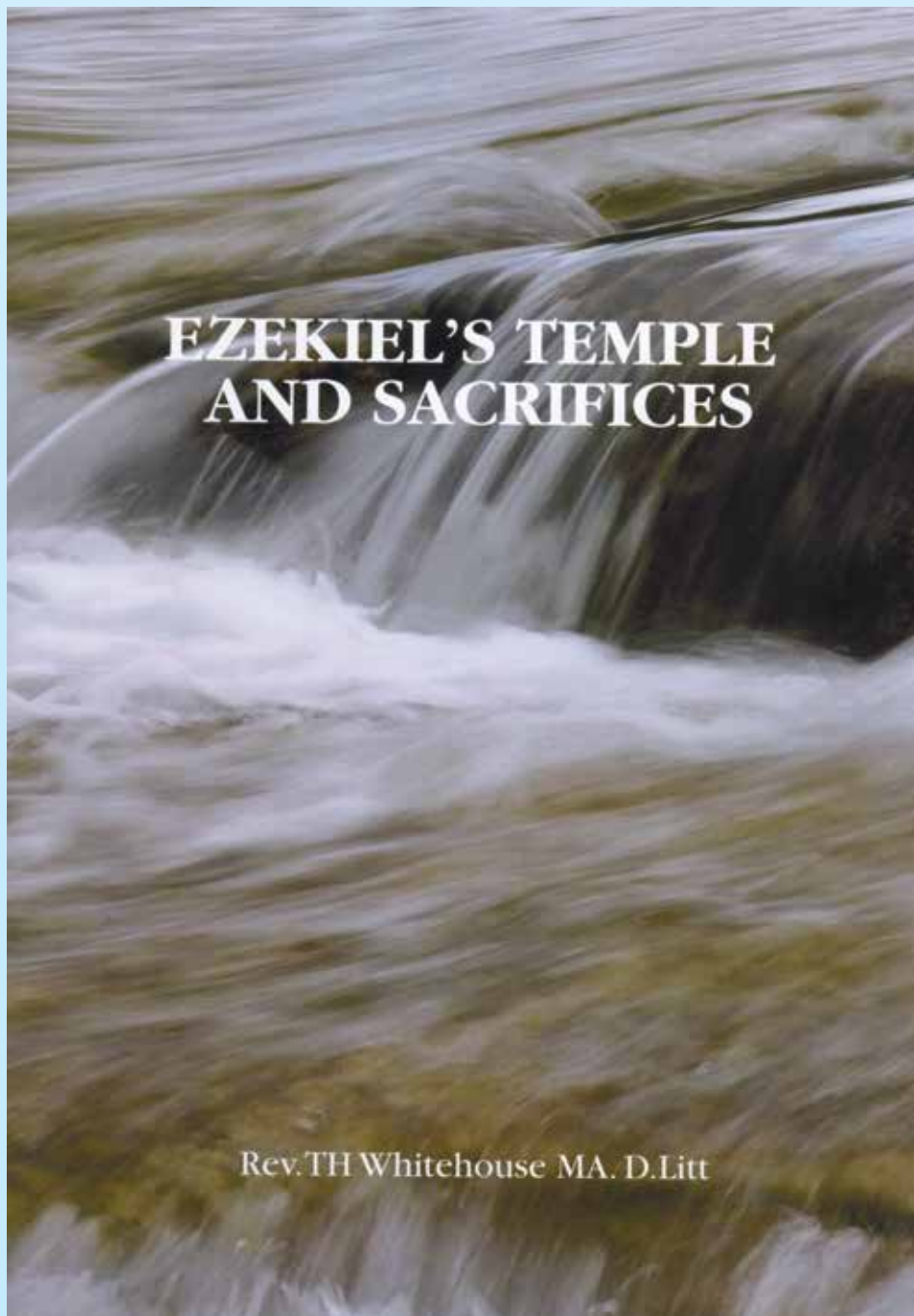
Modern Dispensational-Futurism has created an entire illusory scenario whereby the Jews rebuild the Jerusalem Temple on the same old Temple Mount in Jerusalem, with Jewish salvation by animal sacrifices, and ruled over by a unitary world Anti-Christ. We share this short study to give just a glimpse at a couple of key elements of their cult theory and show the non-biblical basis of their teaching.

**JORY STEVEN BROOKS**

Canadian British-Israel Association  
[www.israelite.ca](http://www.israelite.ca)

Readers are encouraged to obtain a copy of *Ezekiel's Temple and Sacrifices* by Rev. T.H. Whitehouse from Covenant Publishing. The book opens with the heading "Pre-Christian? Zionist? Millennial? A Prophetic Enigma and its Solution" and this quote from the Foreword by Claud Coffin explains, "Dr Whitehouse has courageously indicated the way out of a dilemma which has the sanction of Holy Scripture and is based on the text of Ezekiel's prophecy itself."

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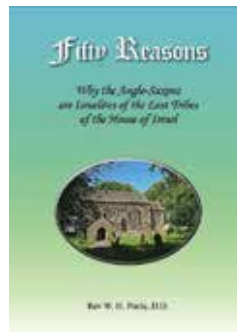
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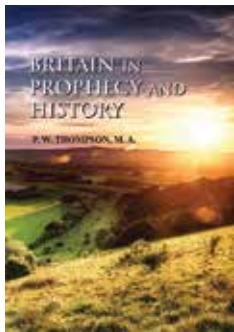
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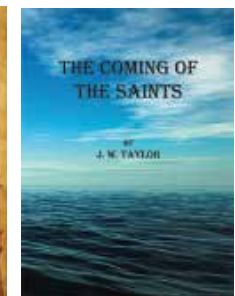
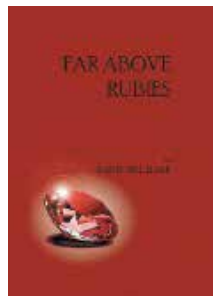
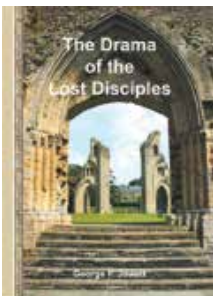
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*“Thy kingdom come.  
Thy will be done in earth,  
as it is in heaven.  
... For thine is the kingdom,  
and the power, and the glory,  
for ever. Amen.”*

*Matthew 6:10-13*



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