

The



# Covenant Nations

VOLUME 6, NUMBER 4, 2024

**INSIDE...**

**NATHANIEL UNDER THE FIG TREE**

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▲ George Stephenson (9 June 1781 – 12 August 1848) was an English engineer both Civil and Mechanical. His invention of the steam locomotive was one of the most important inventions of the 19th Century. Interestingly he used four feet 8½ inch as the width between the rails. This is quite an unusual number, not 5 feet or 4 feet ! In the U.S.A. there are a number of different sizes but the 4' 8½" is used by most railways around the world.

This invention was a key component of the Industrial Revolution. It is interesting to spot the railways are still being used in many of the colonial countries, sometimes being the lifeline for transport. To see a Garratt locomotive in full steam on the horizon is a feeling of great power and beauty.

◀ COVER PICTURE:

This new year we have a fresh path ahead, new visions, new hopes and aspirations.

*"Ponder the path of thy feet, and let all thy ways be established."* Proverbs 4:26

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

# The Covenant Nations

Volume 6, Number 4 2024

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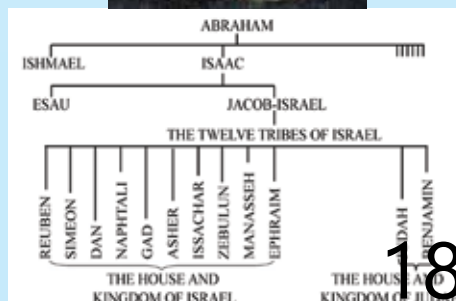
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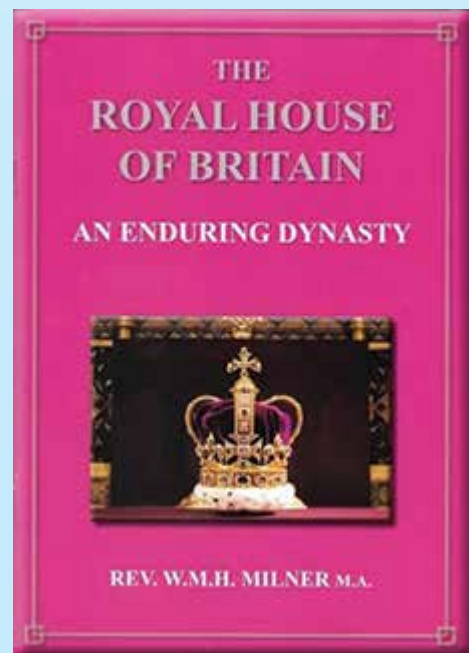
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

# MR GLOVER

When a certain Mr. Glover, a clergyman of the Anglican Church, addressed Queen Victoria on the subject about the year 1869, her Majesty sent for him to Windsor, and, to his astonishment, informed him that what he thought he had been the first (with infinite research) to discover, had been known to herself and the Prince Consort for many years. The Queen then caused the Royal Family tree, which is a very sacred object to her Majesty and her sons and daughters, to be shown him; and here Mr. Glover found various missing links that he had been vainly seeking. David's name he discovered engrossed at the root of the tree, and the name of Victoria in a remote topmost branch; yet, for all that, in an unbroken straight line, all other lines having apparently ended centuries ago.

Taken from "The Banner of Israel" June 13th 1894.



The Rev F.R.A. Glover was Chaplain to the British Consulate at Cologne and is mentioned frequently in Rev. W.M.H. Milner's book called "The Royal House of Britain – An Enduring Dynasty"

# EDITORIAL

## PAY ATTENTION!

There is a thought-provoking passage in the Bible: it is found in the Book of Numbers, commencing at Chapter 22. This passage tells of a powerful man called Balaam, who lived on the banks of the Euphrates. He had a reputation throughout the countryside, namely that those whom Balaam blessed stayed blessed, and those that Balaam cursed stayed cursed.

The people of Israel, having escaped from Egypt by the hand of the Lord, had marched into the plain of Moab. The Moabites were panic-stricken, so that Balak, King of Moab, sent emissaries to persuade Balaam to come and curse the Israelites. As the story unfolds, there is a controversy between Balak of Moab and Balaam, who follows God's leadings. Balak pleads with Balaam to curse the Israelites, but Balaam realises that God wants to bless Israel, which is exactly what occurs. Early in Chapter 24, Balaam, led by the spirit of God, says: 'The decree of a man with 20/20 vision. The decree of a man who hears God speak, who sees what the strong God shows him. Who falls on his face in worship. Who sees what's really going on.' (*The Message*).

It's that last phrase that we need to pay attention to, 'Who sees what is really going on'. It is only through the spirit of God leading Balaam to bless Israel that Balaam sees 'what is really going on'? Who, today, sees what is really going on?

The state of Israel was plunged into war with Hamas in Gaza because Israel failed to see what was going on. The Israeli state was taken by surprise, yet we now learn that the IDF (the Israeli Defence Force) had been warned by their own military unit that Hamas was preparing something spectacular. The unit consisted of young Israeli female soldiers whose operational task was to be Israel's 'eyes on the border' with Gaza.

These troops fulfilled their mission by informing the high command of the IDF of what they were witnessing across the border. The IDF did not listen. The generals did not know what was really going on until the Hamas hammer blow suddenly fell on Israel on October 7<sup>th</sup> 2023.

It is widely known that Iran orchestrates much of the violence in the Middle East through a series of militia forces and other proxies, none of which can be directly linked to Iran itself. You will recall that Iran is the modern name for what is called Persia in the Bible. One of the militias trained in Iran and supplied with weaponry is the Houthi, who have acted like pirates attacking shipping in the Red Sea and forcing ships to re-route at great cost to international commerce. This threat led to the intervention of the navies of the United States and United Kingdom.

This raises the same question found in the book of Numbers Chapter 24: 'Who sees what is really going on?' Since the end of the Cold War, the UK has been busily 'hollowing out' its armed forces. All three of the armed services have suffered stringent cuts, but one service, the senior service as it has been termed, the Royal Navy, has suffered severely. The navy now finds itself involved in operations against the Iranian-backed Houthi Yemeni tribesmen in the Red Sea. Have we enough ships to fulfil the tasks demanded of them? We certainly do not have enough sailors, partly because as another cost-cutting exercise the Ministry of Defence outsourced personnel recruitment to civilian contractors.

It is evident that for all their sophisticated spy satellites and intelligence operations, neither the UK nor the United States was prepared for the Russian invasion of the Ukraine nor for the Hamas surprise attack on Israel. Who in

Whitehall or Washington knew what was really going on?

There is, though, a much larger question at issue here, and we must ask it of ourselves: who knows what is really going on?

Our Lord warned us that in the last days the world would endure wars and rumours of wars. Down through the centuries the moments of peace have been few and far between when compared with so much violence and unrest.

The question, though, has to be asked: how does it come about that the UK and America, what some term 'the Anglosphere' find themselves, however reluctantly, siding with the Israeli state?

The United States is tirelessly trying to put pressure on Israel so as to avoid a wider conflagration in the Middle East and simultaneously the United States has been drawn into a confrontation with Iran as both the UK and the USA seek to put an end to the running battles between the Houthi pirates, international shipping and the naval forces of both Britain and the United States. Who saw this coming? What is really going on?

With our study Bibles open and putting to one side the false teaching that Israel is the church, we can see an outline with God's help of what is really going on.

Britain and the United States, for all their sin and declension, are the lost tribes of Israel and there is a kinship factor that links them biblically and historically to Judah, Benjamin and some of the tribe of Levi. A small portion of these tribes comprise the Jewish state of Israel. Here is one key to Bible prophecy, and once we grasp this profound truth, our confusion and bewilderment are stilled and we look upon God's world with 20/20 vision.

# NATHANAEL UNDER THE FIG TREE

The word Nazareth in Strong's Bible Concordance means "The guarded one". We know Nazareth was the home of Mary and Joseph where an Angel announced to Mary she was to give the saviour of the world. After the birth of Jesus in Bethlehem, and fleeing to Egypt to avoid the wrath of Herod, which was prophesied in the Old Testament in Hosea "Out of Egypt have I called my son". Mary, Joseph and the baby Jesus returned to Nazareth, which was one of the unlikeliest places in which to raise the Messiah.

Nazareth, a historic city of Lower Galilee in Northern Israel was the largest Arab city of the country. We know that Nazareth is associated with the home and boyhood of Jesus. In its synagogue he preached the sermon that led to his rejection by the townspeople. We know that a Nazarene is an inhabitant of Nazareth. In Matthew's Gospel it quotes. "He will be called a Nazarene". Everything ties up with the old and New Testament about the coming of the Messiah.

In this passage of scripture in John's Gospel which we have heard are many passages that would make good Bible Studies.

1 Jesus of Nazareth. 2. Nathanael a Galilean 3. The fig tree. 4. A calling of God to His people Israel.

This story commences with a calling. Have you and I been called by God? The answer is obvious, yes we have.

That small word 'call'. There are many ways in which people are called. You might have been called in front of the class at Sunday School or day school. You have been called in front of your boss at

work. You may have been called by a neighbour asking for help.

Nathanael is from Cana, a small town in Galilee, the place where Jesus performed his first miracle where he turned water into wine. Cana is very close to Jesus' home town of Nazareth. Nathanael was brought to Jesus immediately after Philip was sought and called by Christ. Philip brought his best friend, because he wanted him to begin to meet and know the Messiah too.

They were close friends. We see this reflected in every list of the disciples: their names are linked..

Apparently they were friends throughout the years and were always side by side, not as brothers, but as very close friends.

His call happened after the call of Peter, James, John, Andrew and Phillip, where his best friend brought him to Christ.

"Can anything good come out of Nazareth"? Nathanael, had some opinions, some assumptions about Nazareth. Do we ever make any assumptions such as "I've seen his or her type before: they will never change". "She is always so negative. I know what she will say"? "He won't understand, he never does, it's always been like that; it will never get any better". "Nothing good can come out of that situation".

People of faith, people like Nathanael, people like you and me make these and all sorts of other assumptions every day. Sometimes our assumptions are about other people, how they will behave, what they will say, what we can expect, what they think or believe. Other times we look at our marriage, those who are married,

the state of war-torn countries or the church. When a teenager growing up, we assume nothing good can come out of that situation.

Then there are those times when we look at ourselves or a part of our lives; maybe it is a secret we have carried for years, the illness we face each day, the addiction we hide, the hurts we have caused others, the loneliness and lostness of grief, and we say it will never get better. How can anything good come out of this? We may or we may not speak our assumptions out loud, but they rattle through our heads and influence what we do.

Do you know what happens when we assume? The assumptions we make destroy relationships, love and life. We think we know more than we really do. Assumptions act as limitations. They narrow our vision. They close off the possibility of change and growth. Our assumptions deny the possibilities of reconciliation, healing, a different way of being, or a new life. Ultimately, they impoverish our faith and proclaim there is no room for God to show up and act.

It is no coincidence that Nathanael is sitting under the fig tree when he makes his comment. It is the fig tree that clothed Adam and Eve from their nakedness, behind which they hid from God. When God called out "Where are you, Adam?" It is the fig tree that Jesus will later curse for producing no fruit and showing no signs of life. Assumptions become our hiding places. They are not fruitful as they keep us from engaging in life with ourselves and each other, more importantly with God at a deeper level.

Nathanael does not doubt that God will fulfil the Old Testament

promises. He is not surprised by, and does not even question that Philip could have found the one about whom Moses in the law and the prophets spoke. His shock and disbelief are that He could come out of Nazareth. Nathanael has as much faith as the next person, but Nazareth? No way! Can anything good come out of Nazareth?

We all have our Nazareths; we think they are about other people, or particular circumstances, or even pieces of our lives. Mostly our assumptions are about us, our fears, our prejudices, our guilt, our losses, our wounds. We take our past experiences, real or imagined and project them onto another person or situation. Assumptions keep life shallow and superficial. If we assume, then we do not risk a deeper knowing, and being known.

At our deepest level our Nazareths are about our understanding of God. We just cannot see how anything good can come out of Nazareth. We cannot believe that God could be present, active and revealed in Nazareth, whether it be another person, a relationship or situation, or our own lives. It is so hard to see life in the midst of death, hope in places of despair and the good and beautiful in what looks like the bad and ugly. It is sometimes easier to assume. For us Nazareth is a blind spot. For God however, Nazareth is the place of God's manifestation and self-revelation.

It just seems that God likes to show up in Nazareth. Whether it is the town, a person or a situation. Nazareth is too common, too ordinary, even mundane. Should not the place of God's coming be more deserving, special, acceptable, Holy, better dressed? The Nathanael in us has a particular set of conditions or prerequisites that must be met before God will appear and act. That says more about us than it does about God.

God does not allow himself to be limited by our assumptions. For every Nazareth there is an invitation to come and see. For every assumption we make there is a deeper truth to be discovered, a new relationship to be experienced, and a new life to be lived. Our Nazareths become the places of God's epiphany.

Over and over Jesus shows up from the Nazareths of our lives and calls us out from under the fig tree. Whenever we leave the fig tree, we open ourselves to see God present at work in the most unexpected places and people. As the assumptions fall, a new life and a new world arise. The fulfilment of God's promises and earthly life happens in Nazareth.

Is it the last place we would have thought that possible in the first place. God chooses, come and see. Our salvation and healing when we thought nothing good could happen. Reconciliation and love are revealed in relationships where we were certain nothing good could come from them. The seemingly hopeless situations of life begin to bear fruit. Words of forgiveness and compassion are spoken by people we are sure could never say such things. God puts lives back together in Nazareth.

In the Bible there are a few examples of people being recognised as Nazarites: Samson, Samuel, and John the Baptist. It is interesting to read why these people were called Nazarites.

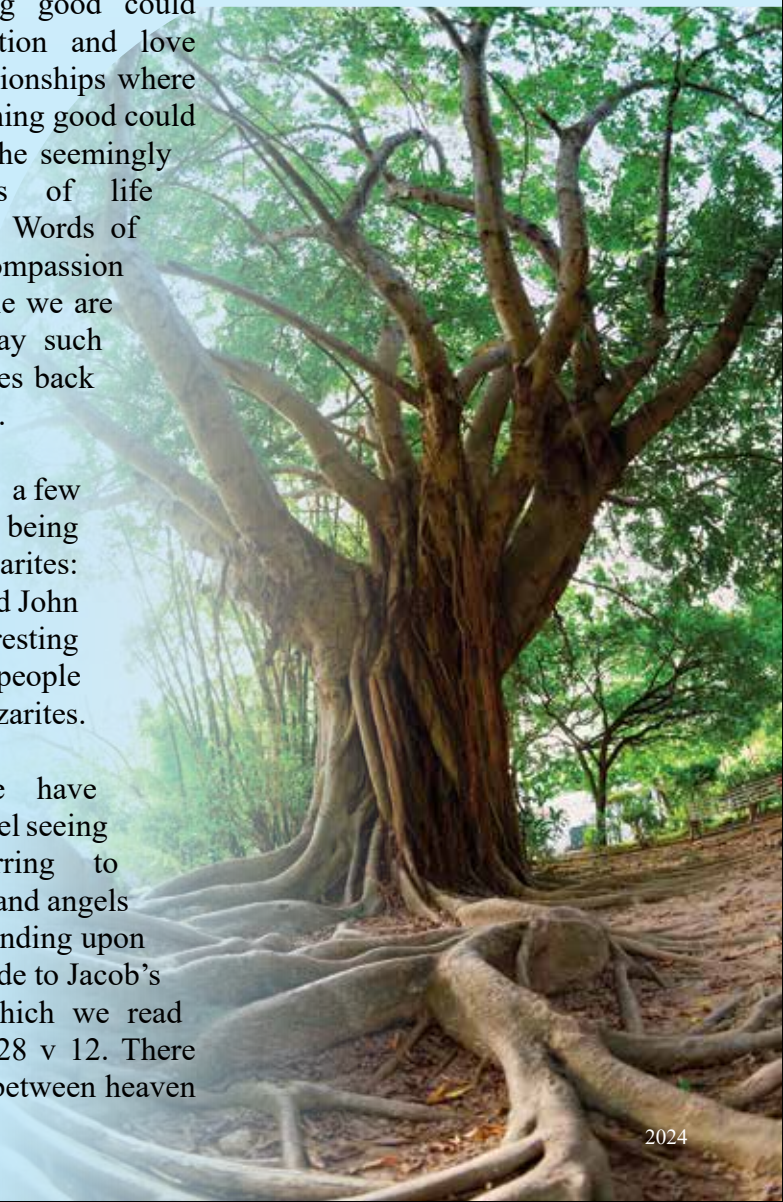
The reference we have heard about Nathanael seeing greater things referring to seeing heaven open and angels ascending and descending upon the Son Of Man allude to Jacob's dream at Bethel which we read in Genesis chapter 28 v 12. There Jacob saw a ladder between heaven

and earth, the angels ascending and descending upon that ladder. Jesus is saying that the link between heaven and earth is not Jacob's ladder but rather the Son of Man. Jesus as the Son of Man is now the link between heaven and earth. Jesus is the super information highway who communicates with God, His character, plans and purposes to us.

This is an invitation to come and see, to go deeper, to read on in the Gospel, to see greater things in Jesus' ministry and ultimately His death on the cross and resurrection. An invitation to see and believe.

Can anything good come out of Nazareth? Yes it can, and it did. The Messiah was a Nazarene, it is a title used in the New Testament to describe a person from the city of Nazareth.

**MARGERY DOWLING**



# THE CULTURAL MANDATE

**M**aking a choice is a normal and acceptable part of human lifestyles throughout the world. It is usually a matter of personal preference and one's choice of food, clothing, house, car or whatever, can mean that those items being rejected are not necessarily inferior or of lower quality. The reason for their rejection can be just a matter of personal taste or, probably, that these alternative items on offer are not all suitable for the purpose required of them.

## God Chooses

In the Bible, in Genesis, God chose Abraham because, of all the people available at that time, God found Abraham was best suited for the purpose He wished him to fulfil. As we go through these Scriptures, there are many references to people who were chosen by God for His purposes. After Abraham there was Moses, chosen by God to lead the Israelites out of Egypt. Then Joshua was chosen to take Moses' place and lead the people into the promised-land. Samuel, too, was God's choice for overseeing the introduction of the system of monarchy which the Israelites had demanded. When their choice of Saul proved to be a failure, God chose David, the youngest son of a large family, to be king over Israel. In the New Testament Scriptures the disciples were chosen by our Lord, as we read in John's gospel, ch.15 v.16:- "Ye have not chosen Me, but I have chosen you..."

## Set Apart

All these people chosen by God and the Lord Jesus were set apart from other people because they were seen and known to be best fitted for the work they were commissioned to perform. The nation of Israel was likewise set apart for the same reason. "Ye are my witnesses that I am God." We may look back at

their chequered history, as recorded in the Bible and even in more recent secular history, and wonder if the Lord's choice had been a wise one. However, we have to trust in His judgement and foreknowledge and await the final outcome in these latter days of this age and see His prophetic vision of our suitability for His purposes come to fruition.

## Being Set Apart

We see, in these troubled times, a clear indication of how things should be, given in Deuteronomy 32 v.8:- "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." God set the bounds of the nations. Why did He do that? I believe it is because He knew that different nations and races of people, with their different cultures, were not compatible and could not mix successfully. Thus we have God making His choice when He chose Israel, out of all the nations, for His own reasons and purpose. He did not condemn all other nations and peoples, except when they proved to be completely degenerate, as with Sodom and Gomorrah. However, the fact remains that other nations had different laws, faiths and cultures, so mixing with them would have been a bad influence. Marriage between Israelites and aliens was specifically banned, as we read in Deut. 7 vs.3-4. God knew the character of His people and that such unions would lead to the Israelite man or woman being led to take up the false religion and culture of the alien partner.

## Multi-faith and Multi-cultural

But, being set apart and being different, having our own unique laws and code of conduct, goes against modern political thought and aspirations. God's plan of

separate development is one that is completely anathema to our present day globalist fraternity. They first pursued their objective by creating the League of Nations after World War 1. Undaunted by its failure they then created the present United Nations Organisation, which is proving to be equally ineffectual in its purported aim of ensuring a peaceful world. So, in our own lifetime, a multi-faith and multicultural ideology has been imposed upon us, ostensibly to eradicate our social, spiritual and political differences, so that we can all live together in peace, unity and harmony! Many people happily acquiesce to this ideology, but the reality is that we have had no choice in the matter.

## End of Britain

The multicultural ideology is being slowly but surely implemented by the inclusion of alien people, with their non-Christian beliefs and culture, in positions of power and authority, in both national and local government. Immigration of such alien people into our country is not under any effective control and it is clearly an increasing cause for concern amongst our indigenous population. Such concern was clearly made known in a letter in my daily paper of 6th. November, 2023, in which the writer expressed the view of many of our people. (Quote) "The institution that is our country is being torn asunder by pandering to those to whom it means little. We are seeing the end of Britain and nothing is being done to stop it."

## Biblical Law

Here, indeed, is a cry from the heart of a concerned patriot, and understandably so. An article in the same edition of that paper, by one of its regular contributors, only added confirmation of the seriousness of the situation. In the article the

author reported how tied are the hands of our police forces when they are subject to the influences of Muslim 'advisers' in their decision-making processes. While aliens, or strangers as they are often called in Scripture, have the right to dwell in Israel, Israelites themselves having been strangers in Egypt, as they are reminded, the aliens are not immediately given full citizenship in the kingdom. This privilege is withheld until the third generation of that family in some instances. This is doubtless to ensure they have a thorough knowledge of Israel's laws, customs and faith in the one true God and comply with them. (See Rushdoony - The Institutes of Biblical Law).

### **Christian Law**

When we look, then, at the meaning of 'culture' it is defined as:- "the total of the inherited ideas, beliefs, values and knowledge, which constitute the shared basis of social action." Quite a mouthful! For us, as descendants of the historic Biblical nation of Israel, ours is based on the Commandments, Statutes and Judgements of Almighty God. Not our own fallible ideas, beliefs, values and knowledge but those of our Creator God Who is infallible. These were presented to our ancient ancestors and they committed themselves to accept and obey them. Though they broke their promise to abide by these rules, the latter have been retained as a code of law in the kingdom's subsequent history and now having the title of English Common Law. We have Alfred the Great to thank for this inheritance, for he was a devout Christian king who based these laws on the Ten Commandments recorded in the Word of God. Since God is the author and giver of these Commandments, our resultant cultural heritage could not have a greater or higher mandate as it

emanates from the highest possible authority, the God of Abraham, Isaac and Jacob.

### **English Law**

While I referred earlier to our nation's chequered history, that one golden thread of the law has remained unbroken and intact throughout these many years and centuries of that history. It was brought from that area, which had been settled by some of the earlier migrating tribes of Israel and known as Greece, by Brutus, the Trojan, that title given him in our ancient British records. He is recorded as the founder of the city of London and he is credited with codifying these Commandments of God. Later, in the 5th. century BC, Molmutius also codified these Commandments, in the language of the day in these British Isles. Both of these men, and king Alfred, too, have ancestral lines reaching back to Judah. The significance of this is that, in Genesis ch.49 v. 10, there is the inspired prediction made by Jacob concerning Judah:- "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." So, English Common Law still exists. It is still on the Statute Book; but today it is ignored or just circumvented for the nefarious purposes of our grossly unrighteous Government leaders.

### **God's Promise**

However, the anxious correspondent in my daily newspaper who,



understandably, is in despair over the present disturbed state of our nation, could rest assured that Britain's demise is not about to happen. Britain's end has been the objective of numerous enemies over the years and centuries, but the promise of God, recorded in Isaiah 54 v.17, is still valid:- "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This promise has been honoured faithfully throughout our history in this island sanctuary. Our enemies today seem to be in our very midst but we can be sure that God's promise will continue to be honoured as before.

### **Christ the Redeemer**

All the problems of this unsettled world originate in the Garden of Eden, when the first Adam made the wrong choice and fell from grace. During the Christmas period on our calendar we have just celebrated the birth of the second Adam, our Lord and Saviour, Jesus Christ, the only begotten Son of God. His sacrificial blood, shed for us all on Calvary, made atonement for that first sinful act of man, and His second advent will put an end to all unrighteousness and evil and bring regeneration to God's kingdom, Israel, redeemed, cleansed and restored and ready to fulfil her destined roll of leadership to the nations, a witness to the glory and faithfulness of God. How appropriate it is, then, to close with the optimistic words of the hymn writer, Isaac Watts, in his hymn, "Joy to the world":-  
'No more let sins and sorrow grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow,  
Far as the curse is found.'

**ALFRED BROWN**

# THE FOUR “ALLS” IN OUR BLESSED LORD’S LAST COMMANDS TO HIS DISCIPLES

The eleven disciples went to Galilee after the resurrection according to the Lord Jesus Christ’s appointment – and when they saw Him they worshipped Him – but some doubted. Perhaps to cause their doubts to cease, the Lord came to them and spoke unto them, saying, “All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always (all the days) even unto the end of the world” (Matt. 28: 16-20, R.V.). Here, then, we have four “alls” in our Lord’s words, which were His

final instructions to His Hebrew disciples before He ascended up to His Father.” “All power in heaven and earth” was God’s gift to Him. Therefore it pointed to the difficulty and greatness of the task. They were to go forth and Christianize or evangelize “all” the nations – teaching them “all” things He had taught His disciples – and He promised, in order to give them the needful power, to be with them Himself “all the days” till the end” (of the age or dispensation). The first point that strikes us in the passage is this: the Lord’s hearers were a representative body, pointing forward to a nation of their own race whose function was to operate on the whole Gentile non-Israelite nations, described in the Greek, as *ta Ethne*,

“the nations of the Gentiles.” If it be held that the words were a personal direction to the Hebrew disciples addressed, then it is clear they never carried out the impossible task – impossible to them – of making Christians of all the nations.” If it be held that the eleven disciples were a representative body, standing for all believers in Christ for all time, then is it clear, such believers have not attempted the task of making “all the nations” Christians? A national task it was and by a nation it must be undertaken. Our Lord Himself stated that clearly enough when, in Matt. 21: 48, He declared that the kingdom of God should be “taken from the Jews and given to a nation bringing forth the fruits thereof.” The guarantee that national work would

be undertaken and carried out by the Hebrew nation, of which the eleven at Galilee were the representatives, is furnished by the fact that Christ Himself had bestowed on Him all power "in heaven and on earth." He was almighty – therefore able to do this great thing. The nation which was to spring from the Galilean disciples, and the House of Israel they represented, would be able, in Christ's strength, to reach the nations, nay, all of them. Assurance of this was given by the prophet Isaiah, who, in chapter 27: 6, R.V., declared that "Jacob should take root; Israel should blossom and bud, and they should fill the face of the world with fruit."

The work that the Hebrew nation to come, after taking root (elsewhere than Palestine, and after the uprooting they had suffered), was distinctly evangelistic and Christian. They were to Christianize the nations – all of them – and teach them to observe "all things," without exception, which Christ (not the fathers, or the councils, or the Church of this land or other

lands, or Rome or Greece) had taught and commanded. There was to be no deviation from that rule, but it was to be "all," that Christ has commanded.

In carrying out their functions the Hebrew nation was to be assured of one thing, "all the days" the Lord Jesus would be with them. There would be no abeyance, no parenthetical dispensation, favouring an alleged Gentile-British ministration of the word – "all the days" till the very end of the age the Lord Jesus would be with them, i.e., with the Hebrew nation, while they were doing national and spiritual work, evangelising "all the nations" in His name. Our own nation meets the case described completely. It is a nation in "the isles of the west," "afar off" from Palestine, situated in "the north country," or "land of the north." Its original habitation was the land where Israel was carried captive by the Assyrian monarchy. It received "the kingdom of God" with the evangelising function, within thirty or forty years of the crucifixion, according to Matt. 21:43;

and its aim and object now is a national one, - namely, to take the Gospel – the Word of God, the Sabbaths and the ten true laws of God with Christianity, civilization, and commerce, to all nations, all families, and all peoples of the earth, according to God's repeated promises to Abraham, Isaac, and Jacob, in Gen. 12: 3, 22. 18, and 28: 14; confirmed by the Lord's own words, above referred to, in Matt. 21: 43.

Thus our Lord's words addressed to his Hebrew disciples before His ascension, containing the four "alls," have a distinct bearing upon "Our Identity" because they are true only of the British nation, being Israel; and they are not true of any other nation, people, or individuals upon the earth, since He left it.

To Him let Israel, therefore, give all the praise for His faithfulness and truth to His chosen messengers to all nations.

**Taken from "The Banner of Israel"  
May 16th, 1894**

## FINANCIAL APPEAL

We have had a good response to the appeal in our last issue. If you have not done so yet, please donate to the costs of the Magazine today.

Please make cheques out to BIWF.

Thank you



# THOMAS CRANMER AND THE ENGLISH REFORMATION

**The Reformation in England was different from the Reformations in Europe. There was no one dominant individual to give direction to the Reformation in this country. Germany had Martin Luther. Switzerland had Ulrich Zwingli. The French-speaking world had John Calvin. But England's Reformation was very different.**

In the 14th Century, Professor John Wycliffe had been the Morning Star of the Reformation. William Tyndale sacrificed his life to provide the first Bible translated from the original Hebrew and Greek and printed into English. But whereas the Reformations in Europe were inspired and directed by religious leaders, the Reformation in England was primarily controlled by political leaders: King Henry VIII, King Edward VI, Queen Elizabeth I and Chancellors such as Thomas Cromwell.

## THE CAUTIOUS REFORMER

However, amongst the many notable Reformers who contributed to the English Reformation, the Archbishop of Canterbury, Thomas Cranmer, played a key role. In many ways, Thomas Cranmer was the

most cautious, even indecisive of the Reformers – until his final hour.

In the tumultuous political and religious climate of the day, Cranmer was a cautious clergyman who mastered the art of political realities, determining how best to forward the Gospel without losing his livelihood and life, or soul. Cranmer mastered the intrigues of the palace, survived 2 kings, and was martyred under Queen Mary.

Born on 2 July 1489, in Nottinghamshire, Thomas Cranmer studied for the priesthood at Cambridge University. When he married, he lost his fellowship in the College of Jesus, but when his wife, Joan, died at childbirth within a year of their wedding, Jesus College at Cambridge restored Cranmer to the Fellowship. He was ordained as a priest and threw himself into his further studies, becoming an outstanding Theologian.

In 1520, he joined some scholars who met regularly to discuss Luther's theological revolt on the continent. This group was dubbed "*Little Germany*." William Tyndale, who would later give his life

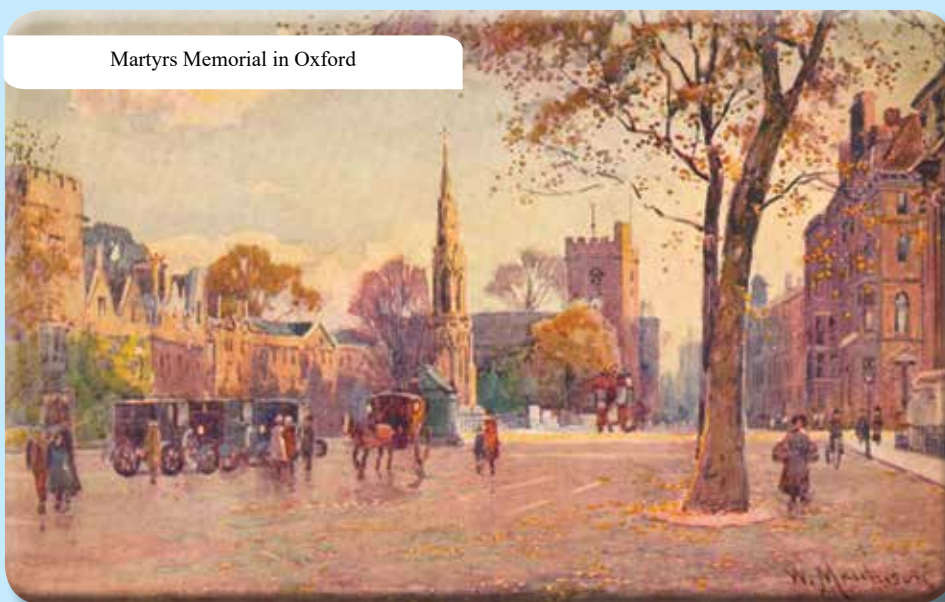
translating the Bible into English, was also part of this theological discussion group, along with Cranmer. By 1525, Cranmer was praying for the abolition of Papal power in England.

## THE KING'S MAN

When King Henry VIII heard that this prominent theologian believed that the king had the right to divorce Catherine and that the king should be the Head of the Church in England, Henry summoned Cranmer and commanded him to write a treaty backing up the king's case. This Cranmer did, using arguments from Scripture, the Church fathers and Church councils. The king appointed Cranmer to his embassy to Rome and then to Germany to communicate with the Lutheran princes.

It was in Germany that Cranmer met and married Margaret, the niece of Lutheran Reformer, Andreas Osiander. At that stage in the Church in England, priests were not allowed to marry. Cranmer therefore kept this marriage a secret for his first fourteen years as Archbishop. He was convinced that marriage for ministers was Biblical, but he recognised that the time was not ripe for him to make either his marriage, or his theology, public.

Martyrs Memorial in Oxford



In March 1533, Cranmer was consecrated as the Archbishop of Canterbury. This required him still to take the Obligatory Oath to be subject to the Pope, as the Church in England had not yet separated from Rome. However, the day before, Cranmer signed a statement qualifying this oath that he was not binding himself to “*do or attempt anything which will, or may seem to be, contrary to God’s Law, or against his Majesty, the King of England.*”

In May, Cranmer convened his court and declared the king’s marriage, to Catherine of Aragon, void from the beginning. He then pronounced the king’s marriage to Anne Boleyn (which had secretly taken place in January) valid. Cranmer sincerely believed in royal absolutism. He believed that his primary duty was to obey the king as God’s chosen to lead both nation and church.

In 1536, on the instruction of the king, he invalidated the king’s marriage to Anne, and ruled that Henry’s proposed marriage to Anne of Cleves was lawful. Then, 6 months later, Cranmer approved Henry’s divorce on the grounds that the original marriage was unlawful!

### **COURAGE AND COMPROMISE**

Although Cranmer received much criticism for appearing to be the lackey of the king, Cranmer was apparently convinced of the divine right of kings. However, Cranmer did show extraordinary courage. Time and again, alone of all Henry’s advisors, he pleaded for the lives of people who had fallen out of royal favour. For example, he pleaded with great courage for the lives of Thomas More, Anne Boleyn and Thomas Cromwell - when the king wanted them beheaded.

While Cranmer articulated the case for Protestant doctrines, he enforced the decisions of the king, such as arresting priests who had wives,

even while he himself was secretly married. To most Protestants, Cranmer had compromised the Reformation.

### **THE SURVIVOR**

Cranmer’s many enemies hatched several plots to destroy him. But each time, they were foiled by Henry. While King Henry lay dying, Cranmer’s enemies in the Privy Council (The Cabinet of the King) attempted to arrest Cranmer for treason and send him to the Tower of London for execution. However, the king gave Cranmer his signet ring, which Cranmer produced at a key moment, throwing the Council into confusion. As King Henry lay dying, it was Cranmer whom he called for to pray with him as he died.

### **THE TIME FOR REFORM**

With the accession to the throne of the young Edward VI in 1547, Cranmer’s time had arrived. He immediately began to transform the Church of England into a decidedly Protestant Church. In 1547, Cranmer published his: “*Book of Homilies*” which required the clergy to preach sermons emphasizing Reformed doctrines. In 1549, he published the first “*Book of Common*

*Prayer*” which was replaced in 1552 by a second edition, which was more clearly Protestant. In 1553, Cranmer produced *The 42 Articles* as the doctrinal statements that moved the Church of England even more towards a Reformed, Calvinist direction. These were later revised into The 39 Articles, which under Queen Elizabeth became the official foundational statement of the Church of England worldwide. By Thomas Cranmer’s immense learning, ecclesiastical authority and hard work, he dominated the religious revolution, which propelled England into the Reformed Camp.

None of the Reformers, neither Luther, Calvin nor Zwingli, thought it unscriptural to use set prayers. As there were set prayers in the Old Testament (such as the Psalms) and in the New Testament (such as the Lord’s Prayer), their concern was to have good, Scriptural prayers.

Cranmer called it “*The Book of Common Prayer*” because it was intended for the whole nation: both clergy and laity alike, and for all classes of society. To Cranmer, carefully thought-out phrases based on Scripture were more likely to



express one's best intentions than the suggestions and feelings of the moment. His intention was to have these prayers fixed so that people could get to know them, think about them, memorize them and let these prayers fully enter into their understanding. The goal was to reform all teaching and prayer in the Church, by replacing the unbiblical superstitions of Catholicism with Biblical doctrines and Scriptural worship. The public liturgy was also intended to keep in check the radical individualism of preachers who may allow their prejudices or personalities to predominate. The Prayer Book was to help keep services God-centred and Bible-based.

### DISASTER STRIKES

As Edward VI approached death in July 1553, Thomas Cranmer became fatally involved in royal politics. He supported the Protestant, Lady Jane Grey (the great niece of Henry VIII),

as the new sovereign. Nine days after being proclaimed Queen, Jane Grey was deposed and beheaded by her cousin Mary.

### PERSECUTION UNDER BLOOD MARY

With Queen Mary's accession, the English Reformation began to unravel. Cranmer's deadly enemy, Stephen Gardiner was appointed Chancellor and Reginald Pole became the new Archbishop of Canterbury. Parliament repealed the acts of Henry VIII and Edward VI and reintroduced the Heresy Laws. Bloody Mary then began a relentless campaign against the Protestants. Along with the Reformers Nicholas Ridley, The Bishop of London, and Hugh Latimer, The Bishop of Worcester, Cranmer was moved to Oxford in March 1554 to stand trial.

### IMPRISONMENT AND DISGRACE

After a torturous imprisonment,

Cranmer was subjected to a long and tedious trial where, as a result of the debilitating, enfeebling mental torture, isolation and physically exhausting imprisonment, Cranmer was often outmaneuvered in the debates. In February 1556, in a ceremony designed to humiliate him, Cranmer was degraded from his episcopal and priestly offices. The symbol of his Archbishophood was stripped from his back, the chalice was pulled away from his hands, the Gospels and Epistles were taken away from him, his priestly tunic and stole were stripped from his body. A barber shaved his head and the tops of his fingers.

He was also forced to witness the excruciatingly slow and painful death, by burning, of Bishops Latimer and Ridley. After extensive mental and physical torture, the long trial and lonely imprisonment, Cranmer was wearied to the point where he signed a statement of

Archbishop Thomas Cranmer burned at the stake in Oxford



recantation, recognizing the Bishop of Rome, the Pope, as *the Vicar of Christ*, and placing himself under the authority of Queen Mary.

### CONDEMNED

However, the vindictiveness of Queen Mary and Cardinal Pole was still not appeased. They still wanted to humiliate and punish Cranmer further for all the havoc he had wreaked upon Catholicism in England. They determined that he must be burned at the stake – after making one more public rejection of the Protestant Faith.

On the morning of 21 March 1556, Cranmer was escorted from his cell amidst fierce rain and dark skies. The weather forced the formalities preceding the burning to be moved indoors, to St. Mary's Church. There Cranmer was forced to stand, in ragged threadbare clothes, before the pulpit, while Henry Cole spoke of Cranmer's "crimes" and the need for his death.

### CRANMER'S COURAGEOUS CONFESSION

Cranmer was then invited to "*openly express the true and undoubted profession of your faith.*"

Cranmer took off his cap, thanked the people for their prayers and exhorted them in four points: To care less for this world and more for the next, to obey their sovereigns out of the fear of God, to do good to all people and to be concerned for the poor.

Then he declared: "*As I am come to the last end of my life, whereupon hangeth all my life past and all my life to come... I shall therefore declare unto you my very faith, how I believe, without any colour or dissimulation.*" He then recited The Nicene Creed. Then he declared: "*I have come to the great thing that troubles my conscience more than any other thing that I ever said or did in my life, and that is setting abroad of writings contrary to the*

*truth, which here now I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death and to save my life if it might be – and that is all such bills which I have written or signed with my own hand since my degradation, wherein I have written many things untrue. And for inasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I may come to the fire it shall be first burned.*"

As loud rumblings spread through the shocked congregation, Cranmer continued: "*as for the Pope, I refuse him as Christ's enemy and Anti-Christ, with all his false doctrines. And as for the sacrament...*" At this, Cranmer was being heckled, interjected, and ordered to stop. However, he continued: "*Teacheth so true a doctrine of the sacrament that it shall stand at the Last Day before the Judgment!*" Cranmer was silenced at this point and dragged from the stage.

But the Friars did not have to pull him to the stake, because Cranmer rushed to the stake, giving his captors a hard time keeping up with him. In front of the stake Cranmer knelt on the bare ground and prayed. Then he clasped the hands of friends who stood nearby and bade them farewell.

### STEADFAST AT THE END

He was bound to the stake with a steel band around his waist. As the fire was kindled and the flames leapt up, Cranmer stretched out his right arm and held his hand in the flame stating: "*This hand hath offended.*" He continued to hold his hand out until it had been burned to a stump.

His last words were: "*Lord Jesus, receive my spirit!*" He then collapsed and was consumed in the flames. For his courage and steadfastness at the end, Protestants in England forgave his vacillations and political

maneuvering. As one historian put it: "*His fame has been brightened by the fire that consumed him.*"

Cranmer's *Homilies*, *The 39 Articles*, and *The Book of Common Prayer* stand as enduring monuments to his Faith, which, however weak, was, without doubt, sincere and real.

**"This is a faithful saying: for if we die with Him we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He will also deny us. If we are faithless, He remains faithful; He cannot deny Himself."** 2 Timothy 2:11-13.

**Peter Hammond**

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# A HOLY PEOPLE

## Isaac-The Boy who gave us our Name. By Davida

This month I promised to tell you about a wonderful little boy called Isaac or 'laughter'. After Jesus Himself, Who was, of course, the most Wonderful Little Boy Who ever lived in this world, Isaac was the next: a child of promise, too.

We heard how obedient his father Abraham was, and how pleased he and his wife Sarah were, when God at last promised them a son. It must have given them great pleasure to watch him growing up and playing around the tent.

One day, when Isaac was quite a big boy, God wanted to test his father Abraham to see if he was still faithful and obedient. So He told him to take his boy Isaac to the top of a mountain and there kill him, thus giving back his greatest treasure to God Who gave him. Poor Abraham was very sorrowful indeed, but his faith was so great that he called Isaac and started on the journey.

Soon Isaac, who was carrying the wood for the fire, asked where the lamb was for the offering. His father told him that God would provide it. In those days it was quite usual to offer a lamb as a present to God as we give money to the collection when we go to church.

Abraham was just going to kill Isaac when an angel spoke to him. He told him that God was very pleased with his obedience in preparing to give Him his beloved son. Then Abraham looked up and saw a lamb caught in a bush, and took that and offered it to God instead.

Then the angel called Abraham again and told him that because he had done this, God would give

him as many grandchildren and great grandchildren "*as the stars of heaven,*" or "*as the sand which is upon the seashore,*" and "*they shall possess the gate of their enemies.*"

This means that the great nation that was to arise among Abraham's descendants was going to be powerful at sea. Then they would be able to protect the trade routes and the great ports of the world with a large navy. We can easily see now, if we look around the world, who had the ships and power in places like Gibraltar, Malta, Suez, Aden, Singapore, Hong Kong and many more. Were they not all under the Anglo-Saxons or British people with King George V. in supreme authority over them. Today the *gates* have changed into missiles, technology and new inventions.

God then added these very famous words, "*in thy children shall all the NATIONS of the earth be blessed.*" This same great nation which should arise would also be the means of blessing all the other nations. What a wonderful thing to say, and is there any difficulty in finding that nation today? Which nation sends the most missionaries preaching the gospel? Where are most of the Bibles printed, and in how many languages? It would not be very difficult to see that it is the Anglo-Saxons.

Some years later Sarah died and Abraham asked some people belonging to a country called Heth to give him a field with a cave where he might bury her. Isaac was quite grown up by this time, but we can imagine how sad he would be and as yet he had no wife, only his old father to comfort him. The people of Heth agreed and the cave in the

field of Machpelah has become very famous. Many people still go to see the place where she (and later Abraham, too) was buried.

Later on, when he was very, very old, Abraham died too, but not before he had told a faithful servant to fetch a wife for Isaac from the country where they used to live.

I expect you have all heard the story of how the old servant travelled with camels and presents and came to a well and asked for water. The girl who gave it to him asked him to rest at her house, and there he felt sure that she was the very one to marry his master's son. Her father gave his consent to her leaving home, and she accepted the presents and said she would go back with the servant.

Isaac was delighted when he saw her as she was as clever as she was beautiful. Her name was Rebekah. They lived very happily together for many years. Their children were twin boys called Esau and Jacob, and again we find God chose one (often a younger one) to give him special blessings. In the case of Noah He chose Shem for the royal line, in the case of Abraham, Isaac, in the case of Isaac, Jacob, and so on. That, of course, will come into Jacob's story which you will read about later on.

"*In Isaac shall thy children be called,*" Isaac's sons or Saxons, as we call them now. There are many more ways of spelling this. In different countries and at different times such people as the Saki, Beth-Isaac (the House of Isaac) appeared. In Wales and Cornwall there are still places like Port Isaac, Isaac's Town and families called Isaacs.

Some years later when Isaac's boys were quite big, there was a famine and he thought of taking his family down into Egypt just as Abraham had done many years before, but a wonderful thing happened, however, as God appeared to Isaac and told him not to go down into Egypt. *"Dwell in the land which I will tell thee of. Sojourn (live) in this land and I WILL BE WITH THEE, AND I WILL BLESS THEE."*

*Again God said, "Unto thee and thy children I will give ALL THESE COUNTRIES, and I will perform the oath which I swear unto Abraham." The promise then went on to say that God would make his children as the stars of heaven, "and in*

*THY CHILDREN SHALL ALL THE NATIONS OF THE EARTH BE BLESSED."*

When God had made this promise before to Abraham, He had said "families"; now He said "nations." This is a very important difference. One word may alter the history of the world. God's promises are always accurate and are sure to be fulfilled sooner or later even if it takes about four thousand years to complete a promise.

*"Then Isaac sowed in that land and received a hundredfold and the Lord blessed him."*

About this time some enemies

quarrelled with Isaac's servants about some wells. They had stopped up the old one dug by Abraham and his servants and did not want Isaac to use them. God then told Isaac not to fear, *"for I am with thee."*

Then another strange thing happened as these old enemies stopped fighting and came to Isaac and asked him to make a covenant with them, saying, "Thou art now the blessed of the Lord." Even his enemies blessed him, the child of promise, one of the three great founders of God's Holy Nation.

**From the Youth message  
Vol 1, No 8, August 1935.**



# 1 KINGS 12

The first lesson appointed to be read in the churches of the Establishment on Sunday, August 6, 1898, was 1 Kings 12, from the beginning to the end. Vast multitudes, therefore, of the laity of Israel, and very many of her clergy were obliged to listen to a chapter which contains a great number of Our Identity points, and which it seems impossible to spiritualise, or to understand in any but the plainly literal sense in which they are written. We propose to indicate a few of them for the benefit of our opponents, and to refresh the memory of those who think with us but are apt to listen to such a portion of the Word without really apprehending its meaning. The chapter opens with preparations for Rehoboam's coronation. As the son of the late King Solomon, he was the lawful heir to the throne of Twelve-tribed Israel. But to whom appertained the power and privilege to consecrate and crown the new king? To "All Israel." Not the twelve-tribed body, be it remembered, but the ten. The ten were designated "All Israel" as a copyright proper name, and as the chief political power in the State they claimed the right to "make him king at Shechem." In 2 Sam. 19: 41, 48 we have the Ten Tribes and the two contending for supremacy in respect of their sovereign David, and then "all the men of Israel," or "All Israel disputed with the men of Judah about the return of David from banishment. The men of Israel had "ten parts in the king," they said, and they claimed the right as the majority to be consulted as to the restoration or "bringing back" of their king. The words of the men of Judah were fiercest on that occasion, but the action of All Israel prevailed when Rehoboam solicited All Israel to crown him at Shechem,

where he repaired for the purpose (1 Kings 12: 1).

What followed was a sad picture of the perversity of men. We should wonder at the folly of the young king and his unwise and inexperienced advisers (ver. 10), did we not know that God was guiding the matter, and through man's folly and rashness worked out His purposes of wisdom in spite of it all. "This thing is of Me!" He declared. The king and the silly advisers about him thought to force a high-spirited people to obey the young sovereign, but God used his high-handed proceedings, and All Israel's rebellion, to effect a separation which has not yet, even today, been mended! In regard to wisdom however, there was not much to choose between the two Houses of Israel!

Judah and their king acted like madmen. But the men of All Israel of the Ten Tribes employed a bad man and arch rebel, Jeroboam, to represent them, and presumed to declare before their king that "they had no inheritance in Jesse, and no portion in David." Whereas God's Word and His prophets had declared even by the mouth of Solomon in 1 Kings 8. 25, that "there shall not fail thee a man in My sight to sit on the throne of Israel."

The chapter selected as the lesson thus clearly distinguishes All Israel from Judah, appropriates that name for the Ten-tribed House, and distinctly declares God's providential arrangement in these events, by stating that the separation "was from Him" (verse 24). But the chapter goes further and notifies the fact that the separation of the northern tribes from the southern was "a rebellion" against the House

of David, which was not mended when the Babylonian captivity of Judah returned to Jerusalem in B.C. 535, as some of our opponents wish to prove. In 1 Kings 12: 19 the words are notable: "So Israel rebelled against the House of David unto this day"—that is, to the date when the writer of the narratives contained in the four Books of Kings and Chronicles compiled his records. That date is generally allowed to be one after the return of Judah to Babylon had been effected. It is clear, then, that the Houses of Israel and Judah were not reconciled at that date, but there was rebellion still in progress against Judah on the part of Israel. In the chapter we are discussing, the position of the Tribe of Benjamin, one of the Ten Tribes, or House of Joseph (2 Sam. 19: 20), becomes clear.

The rebellion of the House of Israel did not finally carry with it the Tribe of Benjamin. Verse 21 shows that on Rehoboam's flight to Jerusalem, and subsequent appeal to arms against the rebels, he was supported by the Tribe of Benjamin, as it was likely he would be, since that tribe occupied the capital and was much mingled with the men of Judah in the matter of domicile. The fact, then, that Benjamin remained loyal to Rehoboam becomes a beautiful illustration how God by purely natural causes fulfilled the prophecy of 1 Kings 11: 32, 34, 36, by giving to Solomon's son one tribe out of the Ten-tribed "kingdom," for Jerusalem's sake. In verse 28 we have God Himself speaking to His prophet Shemaiah, and His words should have attention from us. He distinguished Judah from Israel in His message to "Rehoboam, the son of Solomon, king of Judah," and He added a further description,

corresponding to the name “ All Israel,” when He spoke “ to all the House of Judah” and Benjamin, drawing a distinction first between “All Israel” and all Judah, but uniting to the latter the Tribe of Benjamin not belonging to Judah, but to Israel, and yet joined for a time to the men of all Judah. In His injunction to Judah He commanded them not to fight against their brethren “the children of Israel.” The command was obeyed, and henceforth Israel separated from Judah politically. Those who maintain they were reunited at the return of the Jews from Babylon have an impossible task, for the chapter we are discussing contradicts them as we have shown.

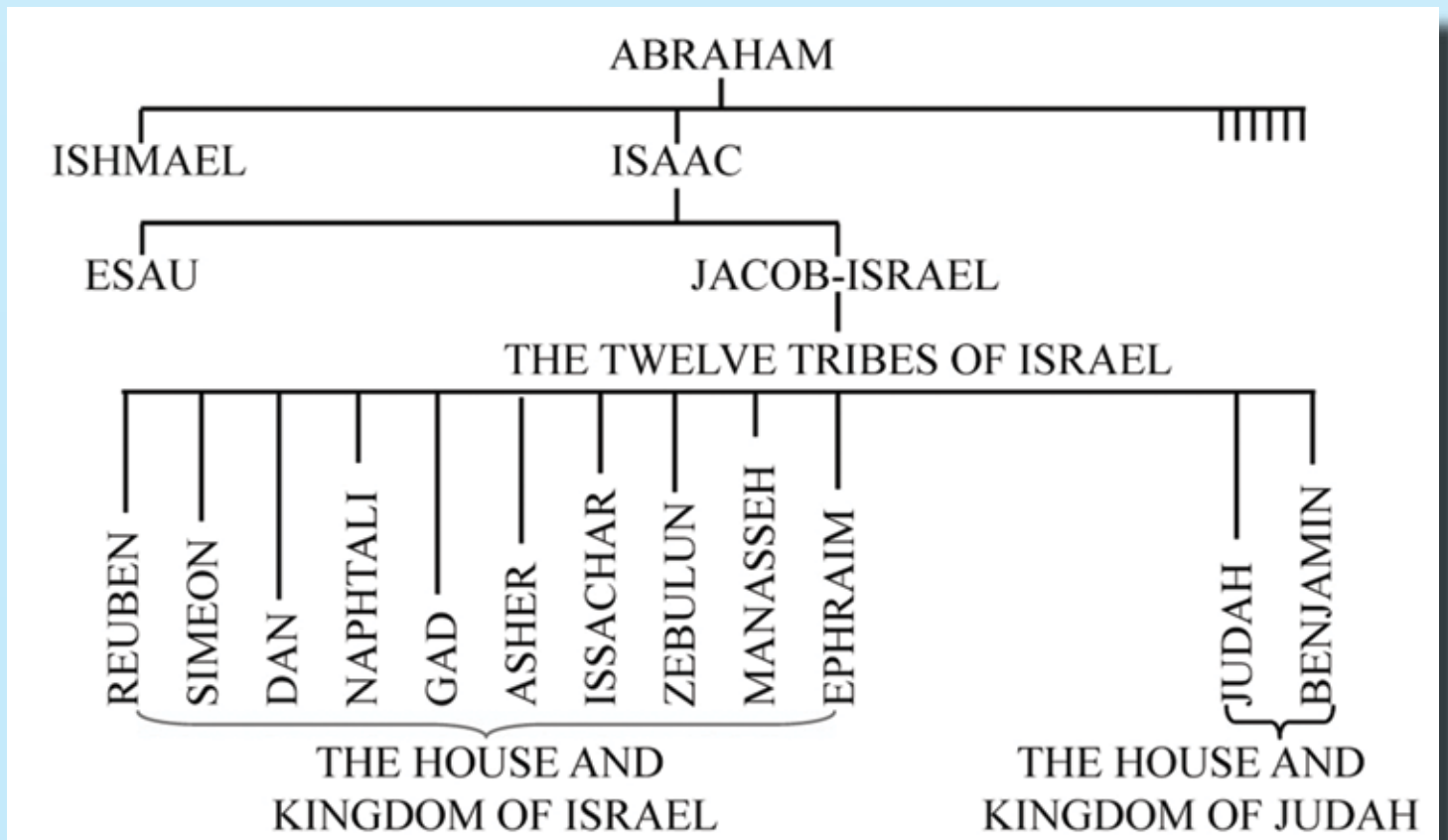
Another and very important lesson this chapter teaches us is this:— That the Ten Tribes thus separated off from Judah were, in God’s sight, and even by name, known to Jeroboam and his people as “the kingdom.” The king wanted to

bring back the revolted “kingdom” (verse 21). Jeroboam feared that “the kingdom” would relapse to Rehoboam because of the sacred places in Jerusalem and Mount Zion (verse 26, 27.) In 1 Kings 11: 35, the Ten Tribes are described as “the kingdom.” Being “ the kingdom,” the House of Israel claimed the right to make and unmake the king, and went to Shechem to crown Rehoboam (verse 1). The disciples of our Lord knew that “the kingdom” was not with Judah in their day, and therefore asked Him after the resurrection, “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1: 6). They knew what our clergy now hardly suspect, that the kingdom was in separation from the Jews at the time of the first advent, but was yet to be reunited by the power of Christ, the King. They knew, too, that the restoration had not been effected when the Babylonian captivity returned. It was not restored in the time of the first advent, and we know that even

now there has been no restoration. But all this proves that the kingdom exists now, ready to be united with Judah, and it is worthwhile for our clergy to inquire whether “the kingdom” is not now, as we allege, to be found in Britain. We have all the marks of “the kingdom,” and 1 Kings 12 gives much help to the earnest inquirer. To God be all the praise!



The prophet Ahijah has torn his robe into twelve pieces and hands ten to Jeroboam.



# FREDERIK X

## Is proclaimed the new king of Denmark after his mother Queen Margrethe II abdicates

COPENHAGEN, Denmark (AP) — Denmark's prime minister proclaimed Frederik X as king on Sunday after his mother Queen Margrethe II formally signed her abdication, with massive crowds turning out to rejoice in the throne passing from a beloved monarch to her popular son.

Margrethe, 83, is the first Danish monarch to voluntarily relinquish the throne in nearly 900 years. Many thousands of people gathered outside the palace where the royal succession took place, the mood jubilant as the Nordic nation experienced its first royal succession in more than a half-century, and one not caused by the death of a monarch.

Denmark's monarchy traces its origins to 10th-century Viking king Gorm the Old, making it the oldest in Europe and one of the oldest in the world. Today the royal family's duties are largely ceremonial.

Margrethe signed her abdication during a meeting with the government at the Christiansborg Palace, a vast complex in Copenhagen

that has been the seat of Danish power since 1167. It now houses the Royal Reception Rooms and Royal Stables as well as the Danish Parliament, the prime minister's office and the Supreme Court.

Next, Prime Minister Mette Frederiksen next proclaimed Frederik king from the balcony of the palace before the cheering crowd.

Frederiksen read the proclamation three times, which is the tradition, as Frederik stood beside her wearing a ceremonial military uniform adorned with medals. He was then joined on the balcony by the new, Australian-born Queen Mary and the couple's four children, and the crowd spontaneously sang the national anthem.

"My hope is to become a unifying king of tomorrow," Frederik said. "It is a task I have approached all my life."

It is the custom for each new sovereign to adopt a royal motto as a guiding principle for their reign, and Frederik's is: "United, committed,

for the kingdom of Denmark."

"I want to return the trust I meet," the new king said. "I need trust from my beloved wife, you and that which is greater than us."

Denmark's Queen Margrethe II signed a declaration of abdication in the Council of State at Christiansborg Castle in Copenhagen on Sunday, Jan. 14, 2024. It is a step that paves the way for her son Frederik X immediately to become king.

People from across Denmark gathered outside parliament, with many swarming streets decorated with red-and-white Danish flags. Several shops hung photos of Margrethe and Frederik, while city buses were adorned with small Danish flags as is customary during royal events. Many others across the kingdom of nearly 6 million people followed a live television broadcast of the historic event.

The last time a Danish monarch voluntarily resigned was in 1146, when King Erik III Lam abdicated in order to enter a monastery. Margrethe abdicated on the same day of January that she ascended the throne following the death of her father, King Frederik IX, on Jan. 14, 1972.

Australians also turned out on the streets of Copenhagen to celebrate one of their own becoming queen.

"The republicans in Denmark have no future," former parliamentary Speaker Pia Kjaersgaard said on public television.

JAN M. OLSEN

An Extract from Associated Press. Aleksandar Furtula contributed to this report.



Photo - Martin Meissner

# THREE SCHOOLS OF THOUGHT ON THE ISRAEL QUESTION

By Principal of the Elim Church, George Jeffreys

**T**here are different schools of thought on the Israel question. We should therefore encourage the examination of various schools of thought, for by this means the mind is enriched, truth is revealed, and character tested.

The devices to hinder the Israel truth are exactly the same as those used to hinder the Pentecostal truth. The undercurrent of misrepresentation of the Israel truth confuses the mind and hides the truth, whereas free discussion opens up the understanding and spreads the truth.

## THE THREE SCHOOLS OF THOUGHT

**The Jewish School**  
**The Church School**  
**The Israel School**

### (1) The Jewish School

According to this School, Jews only are the lineal descendants of God's chosen people Israel, and the prophecies and promises concerning Israel have either been, or yet will be fulfilled in the Jewish people.

### (2) The Church School

According to the Church School, The Church has taken the place of the Israel Nation, and God's promises to Israel have to be spiritualised.

I cannot accept the view of the Church School, because God has not substituted the Church of Christ for the Nation of Israel. God's promises to the earthly Nation have never been, and never can be, fulfilled in the spiritual Body of Christ.

### (3) The Israel School

According to the Israel School, the British Commonwealth of Nations, the Americans, and all Celto-Anglo-

Saxon and Jewish peoples are the lineal descendants of Israel. **But like the lineal descendants of Gentiles each Israelite must be born-again to enter the Church of Christ.**

I accepted the view of the Israel School in the early days of my Elim ministry. That eminent barrister-at-law, Mr. John Leech, M.A., LL.B., K.C., introduced me to this School nearly 40 years ago, and I have remained in it ever since.

The indisputable fact that, although all Jews are Israelites, all Israelites are not Jews, gave me the right premises that led to right conclusions. The truth is demonstrated in my own experience. All Welshmen are Britishers, but all Britishers are not Welshmen.

### Let me briefly summarise:

The Jewish people comprise only a small section of the whole house of Israel. The multitudes of Celto-Anglo-Saxon peoples of the British Commonwealth of Nations, the U.S.A., Scandinavia, the Netherlands, etc., (as yet partially blind to their destiny) comprise the much larger section.

*“... blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”—Romans 11:25.*

The Israel Nation was destined to be in existence as long as the sun, moon and stars were in existence. This was a promise concerning the whole house of Israel and not just one tribe.

*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever.—Jeremiah 31:35-36.*

Israelites and Gentiles must be born-again before they can become members of the Body of Christ, The Church.

*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.—John 3:6-7.*



George Jeffreys

# REV ADRIAN FISHER

*Clergyman at the centre of events depicted in the film 'A Love Divided'*

**T**HE REVEREND ADRIAN FISHER, who has died aged 90, arrived in a tiny, rural Irish parish in 1957 only to find himself faced with a controversy that reverberated around the world.

The mild-mannered, scholarly clergyman had assumed a Church of Ireland posting at Fethard-on-Sea, a village of only 100 inhabitants on the Hook peninsula in County Wexford. It seemed like a peaceful billet after a spell as an Army padre coping with tense British troops waiting to be deployed from Cyprus as the Suez Crisis broke.

But on April 21 1957 – just six days after the official end of Fisher's short-service commission - Sheila Cloney, a young Protestant mother in Fethard, abandoned her Catholic husband, Sean, a farmer, and ran away to Belfast with their two daughters. Despite a promise given on her marriage that their children would be brought up in her husband's faith, it seemed that she could not bring herself to send them to Fethard's Roman Catholic school.

By mid-May, when Fisher arrived at the village's St Mogue's church, there were flaring tempers in the small community.

Fisher found himself called in for a meeting with a furious Catholic curate, Fr William Stafford, who accused the Church of Ireland and its approximately 25 local adherents of helping Sheila Cloney to flee. "I was at the table sitting down and his fist came down with great force in front of my nose," Fisher remembered, "He said: 'You are to go to Belfast and see a solicitor and bring back Mrs Cloney's children.'"

Fr Stafford also called at Sunday

Mass for the villagers to boycott local Protestant businesses. The Catholic flock's obedience devastated the lives of the owners of the newsagent and grocers, as well as the music teacher (who lost all her pupils).

Fisher told Fr Stafford that he had no intention of going to Belfast after Sheila Cloney. Donations and messages of sympathy for the beleaguered Church of Ireland members flooded in from as far afield as Canada, the United States and South Africa. *Time* magazine coined the word "fethardism" to describe the sectarian dispute. The boycott ended only when a Catholic clergyman signalled a truce by entering Protestant Betty Cooper's newsagent and buying a packet of cigarettes.

The events became the subject of a film, *A Love Divided* (1999), and a book, *The Fethard-on-Sea Boycott* (2010), by Tim Fanning.

Adrian Charles Procter Fisher was born on February 20 1924 at Weymouth, Dorset, and grew up in Ireland, where his father became a canon of Kildare Cathedral. He was educated at Portora Royal School, Enniskillen, and Trinity College Dublin, being ordained priest at



Fisher: his peaceful Irish parish was hijacked by sectarianism

Kildare Cathedral in 1950.

Sheila Cloney returned home at Easter 1958, and she and her husband resolved their dispute by educating their children at home. Fisher stayed in Fethard until 1962, then, at the end of his term, rejoined the Royal Army Chaplains' Department, this time serving in Münster and Berlin in Germany.

An English parish followed when, on leaving the Army in 1970, he was appointed priest-in-charge of North Stoke with Mangewell and Ipsden, Oxfordshire. He was then vicar of the parishes from 1983 until 1992, when he retired.

Friends remember him pursuing Biblical researches among his many books in a large summerhouse, which he called "The Pavilion", at Aldermaston and then at Henley-on-Thames, his beloved black labrador, Rosie, at his feet.

Cousinship through his father, the Rev Charles Procter Fisher, with Admiral of the Fleet Lord (Jacky) Fisher of Kilverstone, introduced Adrian Fisher to a cause that had been favoured by the Admiral and many members of the Establishment and the Royal family in the mid-20<sup>th</sup> century: the British-Israel World Federation, which promotes the notion that the people of the British Isles belong to the lost tribes of Israel. Adrian Fisher became one of the Federation's patrons.

In 1960, he married Mary Elizabeth Anne Sadler, always known as Pan, with whom he had three sons.

**The Rev Adrian Fisher,  
born February 20 1924,  
died April 15 2014**

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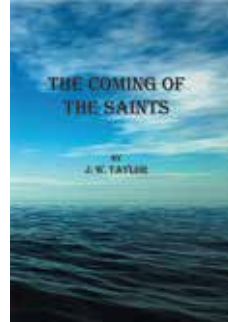


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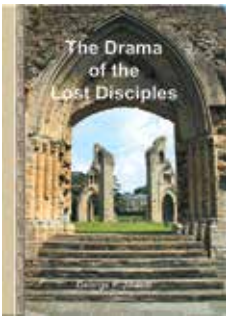
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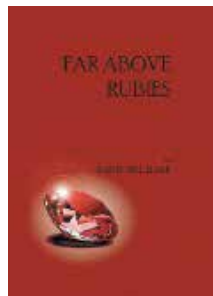
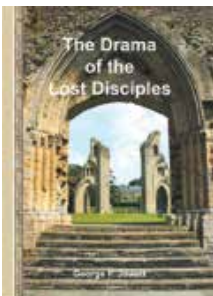
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Illustration of the Exodus of the bible, Moses crossing the Red Sea with the Israelites, escaping from the Egyptians and the beginning of a new nation.



*“But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.”*

*Exodus 14:29*



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