

The

Covenant Nations

VOLUME 1, NUMBER 10, 2010



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▲ *“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field ... and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Matthew 13:31-32*

Photograph by David Aimer

◀ **COVER PICTURE:** *“Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.” Luke 18:16*

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



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

THE WORLD in the 21st century should be a better place to live in than that of the previous century. Amid all the unspeakable chaos it clearly is not and the slide to disaster accelerates. The reason for this is that the key to civilization ordered by Almighty God is being substituted by a pagan globalization, dominated by materialism, causing God's Covenant Nations to be merged with Mammon and a hierarchy of evil.

Only with an understanding of the Great Plan and Purpose for the company of great Christian nations, which emerged to lead the world in civilization over the past 500 years, can we hope to prevent destruction.

In *The Covenant Nations* our mission is to demonstrate that the spread of the Christian message is the Divinely appointed task of the Britannic peoples throughout the world; those today who are descended from God's Servant people, Jacob-Israel, whose covenant responsibility has ever been the proclamation of the Gospel of the Kingdom of God. While He has endowed them with authority and power to discharge this heavy duty, it can only be executed if, like the patriarch Abraham, they believe God and obey Him, leaning on the righteousness of Christ.

This is a message of great hope for all who will allow the Holy Spirit to reveal to them what God purposed to remain hidden as the treasure in the field of the world, until this appointed Age-end period of history.

As events unfold we will continue to develop the scriptural theme of a dedicated people in the light of current affairs as proclaimed in prophetic vision by our Lord Jesus Christ and the apostles He commissioned. The dedicated family and Company of Nations are soon to emerge again and rise up, to the astonishment of those who seek a One-World Order of man.

This message of overruling Providence in history is of supreme importance at this time of the end of the Age – a tempestuous period of which our Lord warned in His final address to His disciples. He foretold that His arch-enemy, Satan, would be increasingly active in a final endeavour to prevent the establishment of the Kingdom of God on earth. The world today reflects the tragedy which he said would herald the final manifestation of His Kingdom and His Return in power and glory to take-up the Throne of David, established on earth as an everlasting throne of righteousness.

We invite you to use *The Covenant Nations* as a witness to all who will receive this message. Please help us to make the maximum contribution to the spread of His Age-end counsel among our Christian Israel peoples – as a first crucial step towards world peace!

EDITORIAL

A Company of Nations - *Bringing in the fullness of the Kingdom of God on Earth*

There are very few people today who would insist that greater order and prosperity has developed in the world since the days when the British Empire extended from one end of the earth to the other. Africa has been a total disaster and millions have sought asylum in our once homogeneous lands. Eurasia also has experienced similar upheavals. In biblical prophetic terms, “*the seas and the waves are roaring*” and there seems to be no end to the seething mass of humanity coming to dwell in our once peaceful lands. What is to be the end of it all?

It is not easy today for the people of the covenant nations to contemplate that they are actually the inheritors of a unique national calling and destiny that constitutes the Kingdom of God on earth. They see only decline and lack of vision for the future, which in itself brings home the words of King Solomon: “*Where there is no vision, the people perish*” (Proverbs 29:18). Indeed, very few may yet realize that not only are our greatest days ahead, but that a vast programme of physical and spiritual reconstruction is in process to replace all the chaos and conflict of the present world disorder.

Almighty God took one little family in the earth, one small nation and from that small (mustard) seed made it His own Kingdom, the Kingdom of God on earth in the full literal sense (Deuteronomy 14:2 and Exodus 19:5). To the Israel nation God gave His Ten Commandments, His Law, His Statutes and His Judgments (Psalm 147:19-20). It

then became Israel’s duty and privilege to co-operate with Him in bringing that Law into operation in many benefits, demonstrating God’s perfect wisdom to the other peoples of the earth.

When we pray the prayer that Jesus taught: “*Thy Kingdom come, thy will be done in earth as it is in heaven*,” we are not praying for a new spiritual kingdom with no literal connection to what had been growing and developing from Abraham, Isaac and Jacob. We pray for the *continuing* coming and development of the Israel Kingdom God brought into being through Jacob and his sons and later at Mount Sinai. The story is an ongoing story without a break, although it has the appearance of total destruction.

The dogma propounded over the centuries by Roman Catholicism that the Church has taken over the role of the nation under God, to become the Kingdom of God on earth, is obviously false. The Church as an organization was never going to fulfil the all-embracing nature of God’s Kingdom in its destiny to be a “*nation and company of nations*,” with a constitutional foundation set into law that can only be evidenced in the nation state. Most certainly it has attempted to do exactly this over 1,260 years of temporal power and in direct challenge to the Throne of the Lord which had transferred from ancient Judah to the British Isles *circa* 580 BC.

Now however, the Church, as a religious kingdom organization, as represented by Rome, is breaking up due to the scandal

that is rocking its authority. By 2018 we may witness a significant conclusion of this process, being 1,260 *solar* years from the beginning of papal temporal power. Likewise, Islam seeks continuation of its 1,335 Mohammadan years of temporal power which expired in 1917. Eventually it must retreat as spiritual life and energy returns to the true Israel of God in the earth today.

It was the Rev. Pascoe Goard* who in 1926 wrote that “our Saviour preached during all His ministry the gospel of the Kingdom. This we find asserted, illustrated and preached in the Gospels. But we do not find an explanation of what the Gospel of the Kingdom is in the New Testament. Why? Because it is fully explained in the Old Testament. The 19th and 20th chapters of *Exodus* give the most graphic account of that. It is the bringing of the nation, Jehovah the God and King of the nation and the Law together, the three essential elements of the Kingdom.

“This is the Kingdom which Jesus preached. God’s will being the law of the nation administered by Himself, and honoured and kept in the nation. This is the Gospel of the Kingdom which Jesus preached, and this is the Kingdom which He will finally administer as King.”

**Our Heritage: The Bible*, by Rev. W. Pascoe Goard, 1926, new edition revised and reprinted 2010, available from The Covenant Publishing Co Ltd. Price £4.00 excluding post and packing.



SIGNS AND WONDERS FOR THE KINGDOM

God has not just communicated His will to us by a one-to-one discourse as He did with Adam, Abraham and Moses but through individual inspiration as He has done through the prophets. In addition He has given us word pictures in the parables which graphically illustrate situations and conditions in the kingdom from the time of Solomon's reign up to the present day and beyond. Then there are signs, wonders and miracles performed by God as a demonstration of His almighty power, as we read in the Old Testament. In the New Testament we read about other signs and miracles performed by Jesus Christ which bore witness to His power and Divinity. These latter were miraculous deeds which had a symbolic significance in relation to the kingdom.

There are eight such signs to be found in the gospel of *John*, transforming seemingly ordinary events into extraordinary ones. The first of these was enacted at the occasion of the wedding in Cana of Galilee where, apparently, the wine had run out before the completion of the festivities. This would have been a humiliating situation for the governor of the feast even though it was the responsibility of the bridegroom to actually provide the wine for the occasion, as indicated in verse 10 of the second chapter. Jesus is told by His mother that there was no more wine and one can almost hear her, in the anxiety of the moment, pleading, "Do something."

So He did. He ordered that six empty water jars which were standing nearby should be filled with water, and He turns this into wine. Symbolism in Scripture is always important and meaningful and it is in evidence here at the beginning of Our Lord's ministry.

Firstly He performed a miracle but it was only witnessed by the servants who had filled the jars; it was not known to the governor of the feast, nor, presumably, to the guests. There is a similarity here to the giving of the parables. Their meaning was revealed only to the disciples, Christ's servants, not to the Jews who would reject Him.

Secondly the six jars were significant for that number, '6,' is associated with man in his imperfect state. This imperfection came about at the fall when sin and death became part of man's lot. He needed a Saviour Whose sacrificial blood would cleanse him from the stain of sin and restore him, through faith, to his former perfect state.



Thirdly we are told in the sixth verse that the six water jars would normally be full of water which was for the ceremonial purpose of purification and cleansing. So Jesus used these water containers, their purpose being commonly known, as a visible sign of the higher purpose of His own life and mission, the purifying and cleansing of the kingdom by His sacrifice on Calvary.

Finally we read that the governor of the feast complimented the bridegroom on his dispensing of the wine saying that, contrary to normal practice, "...*thou hast kept the good wine until now.*" So the good wine is symbolic of His blood shed for our sins, it being superior to that of the sacrificial animals which was merely a shadow of the greater sacrifice to come. The best was kept till the end. In this wonderful symbolism the bridegroom is Our Lord and the bride is Israel in the new age to come, cleansed and spiritually renewed and worthy of marriage to her first husband.

In a way, this miracle has an association with the one at the end of *John* where the now risen Lord greets the seven disciples who have been fishing through the night and have caught nothing. Having risen from the grave the Lord's mission has been accomplished and this final miracle, the eighth, that number associated with resurrection and regeneration, is performed in the presence of seven disciples, '7' the number which is symbolic of completeness and perfection.

Jesus tells the disciples to cast their net on the right side of the boat, which they do and it quickly becomes full of fish. The gospel account states that the net contained 153 fish. This is a strangely precise number; why did it not just say, 'about 150'? So there must be a reason for such precision in the account. That reason became apparent to Bible students when it was found that this number had an association with the expression 'Sons of God.' The numeric value, or gematria, of these words came to that figure of 153 (see under '153' in *Number in Scripture* by E.W. Bullinger). Thus the kingdom is identified in this symbolic manner and we can turn to the book of *Hosea* where, in chapter 1, verse 10, we read the wonderful promise of God in these words, "...*and it shall come to pass that in the place where it was said to them Ye are not my people, there it shall be said to them, Ye are the sons of the living God.*"

These miracles have a common theme for they each depict our dependence on Jesus Christ. In verse 11 of this second chapter of the gospel of *John* their main purpose, as stated, is for Christ to manifest His glory, to reveal His Divinity to His people. They both illustrate failings in the kingdom which only He can put right. The organisation of the wedding feast was flawed in that what was provided fell short of what was needed. This is how sin is defined, a falling short of the standard required. The fishing party put all their own efforts into their enterprise but it was to no avail. In both instances Our Lord had to come to their aid. We are like the fishermen today for all our efforts to solve our problems are of no avail; we, too, have fallen short of the standards God set before us and inevitably

we have problems.

We are, indeed, in a sad state, we of whom God declared, "*Ye are my witnesses ... that I am God*" (*Isaiah 43:12*). By His grace we have been preserved for that purpose, witnesses to the glory, power and faithfulness of God. The Christian faith and our English Common Law, these bulwarks of our spiritual and temporal life, are our heritage and we have allowed them to fall into decline. Through ignorance and blindness these two kingdom witnesses, church and state, are at death's door. This state of affairs is symbolised in the second and seventh miracles performed by Jesus. The son of a certain unnamed nobleman and Lazarus of Bethany are both reported to Our Lord as being terminally ill.

The episode of the nobleman's son happens, once again, at Cana of Galilee as the gospel account relates. The son, however, lies sick in Capernaum, some miles away, so Jesus does not actually see him. It is the faith of his father which justified the healing miracle taking place.

Lazarus, we are told, died and was placed in a sepulchre. The Lord could have prevented his death by healing him in time, but instead He stayed away from Bethany for some days and by the time He went there Lazarus had been dead for four days. An odd response, one might think, particularly as Lazarus was spoken of by his sisters to Jesus as, "...*he whom thou lovest*." However there was a reason for this delay, as we read in verse 4, where Jesus said, "...*this sickness is not unto death but for the glory of God that the Son of God might be glorified thereby*."

Aren't we just like Lazarus? Aren't we to God as the apple of His eye? We appear to be dead as Lazarus was but it is a temporary state from which we will be restored back to life for the glory of God. As St Paul said in his letter to the *Romans*, "*For if the casting away of them be the reconciling of the world, what shall be the receiving of them be but life from the dead*" (*Romans 11:15*).

The third and sixth miracles have things in common. Each concerns a man with a serious handicap, one is lame and has been so for thirty-eight years; the other is blind and has been born with this affliction. In each case the Lord performs His miracle on the Sabbath day, much to the annoyance of the Jews. In each case Our Lord takes the initiative and offers to remove the infirmity. But what might be the significance of these two signs?

When we study the book of *Leviticus* we find in chapter 21 that there are strict rules or criteria concerning the office of the priesthood and those eligible to hold it. Blindness and lameness are listed among several infirmities, or 'blemishes,' which are a bar to the holding of this position. Physical as well as moral perfection seems to have been demanded for what was a very important office. They were, after all, the intermediaries between the people and God in their sanctuary duties.

Such an office, in a wider sense, was expected of the kingdom of Israel as we read in *Exodus 19:6*, "*And ye shall be unto me a kingdom of priests and an holy nation*." But the kingdom today has many blemishes which can be summed up as lameness and blindness. Lameness in the sense of not being upright and straight due to our unrighteous way of life; and blind as to our identity and the responsibilities this entails. Thus we are not able to serve God as He intended. This situation brings to mind the words of *Proverbs 29:18*, "*Where there is no vision, the people perish*."

"Where there is no vision
the people perish"
Proverbs 29:18

The Hebrew word used here, and nowhere else, is translated as 'perish' but means 'to become naked' (Young's *Concordance*). If one is naked this means being exposed to the elements and one can die from such exposure. But it is not the weather which is implied here, it is the exposure to the false gods and false systems of government and religious doctrines which, through our lack of vision and neglect of our Christian heritage, have brought us to our present unholy state. Only when we come to national repentance and acknowledge our blemished state and the need for Divine help will God come to our aid. He is well aware of our need and is expecting us, in our extremity, to turn to Him for help, "*I will yet for this be enquired of by the house of Israel to do it for them*" (*Ezekiel 36:37*). He will take the initiative at this time also, as we read in *Isaiah 65:24*, "*and it shall come to pass that before they call I will answer; and while they are yet speaking I will hear*."

The fourth and fifth miracles recorded in the sixth chapter of *John* are the only two which are also recorded by the other gospel writers. These are the feeding of

the five thousand and the occasion of Our Lord walking on the water. These signs are therefore most important in the emphasis they are thus given in their multiple presentations.

In a discourse following these miracles Jesus compares the provision of the manna from God, which sustained the Israelites in the wilderness, with the bread of life which He can provide for all who accept that He is the Son of God. Here is spiritual food, life-giving food, food that is necessary for eternal life in the kingdom.

The miracle of Christ walking on the water was a sign of His power over the elements. This was demonstrated on another occasion recorded in the gospel of *Mark* when on a boat with His disciples. A storm blew up which threatened to overwhelm the boat but Jesus, awakened from sleep, addressed the wind saying, "*Peace, be still*." Who else but Jesus Christ can bring peace and calmness to the troubled waters of our national life?

So we have all these great signs and wonders witnessed by so many people, yet in spite of them all Christ was rejected and crucified. What greater sin was perpetrated by mankind than this, and what greater love was displayed by Him when He could say on the cross, "*Father, forgive them; for they know not what they do*" (*Luke 23:34*).

God has been faithful and true, He has preserved His kingdom intact against the forces of evil over many centuries to the present day. He has kept His promises and never reneged on His covenants made with our forefathers. What is outstanding in these signs and miracles is the portrayal of the kingdom's helplessness and need and the power and willingness of God to supply that need.

Our Lord's miracles of healing were enacted upon afflictions which the sufferers had endured either briefly or for some considerable time. For them Christ had come at a critical time in their lives, their need had become urgent. Is not this our situation today when all our problems seem to be approaching a climax of destructiveness in every aspect of life, political, economic and spiritual? So much in these institutions has become flawed and contrary to the laws of God. They need cleansing and purifying so that righteousness will exalt the nation. The change, when it comes, will surely be dramatic and undoubtedly miraculous and all to the glory of God.

ALFRED BROWN

SEEK FIRST THE KINGDOM



“yet your heavenly Father feedeth them” *Matthew 6: 26*

Of all the teachings of Jesus recorded for us in the Gospels, perhaps none are more precious than those in the Sermon on the Mount, found in *Matthew*, chapters 5 to 7. Among other things, Jesus teaches us how to live a victorious Christian life of faith, when we commit everything to the Lord and walk in the provision of His Holy Spirit. Jesus says, *“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ...And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”*

“Therefore,” continues Jesus, *“take no thought [literally, anxious thought], saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? ...for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”* (*Matthew 6:25-33*). What a blessed thought, that we need have no anxiety about the future if we can but trust in God and leave the outworking to Him! The only requirement is that, for this to work effectively, we must

“seek first God’s Kingdom.”

Thousands have tried these principles and proved them, with countless instances of needs met, and of that I can think of no better example than the great charitable worker, George Mueller. Mueller found a desperate need in nineteenth century England, and as a result he founded and operated five large orphanages, eventually caring for over ten thousand orphaned children. From the outset, Mueller determined that if this was the Lord’s work, God would provide what was necessary, and he forbade his helpers from asking anyone for a penny. They lived from day to day, and often their needs would be met in remarkable ways. If an orphanage needed something, say, a teakettle, Mueller and his workers would simply lay the matter before the Lord in evening prayer. In a day or so, someone would turn up at their door with a kettle, saying something like, “I don’t know why, but the Lord told me to give you this.” Like the widow’s oil (*I Kings 17:8-16*) it never failed, and it sustained Mueller and his life-supporting work for nearly seventy years.

One of Mueller’s favourite Bible verses was *Psalms 81:10*, “Open thy mouth wide, and I will fill it,” and God never slacked to do His part. Jehovah spoke through the prophet Malachi, “Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (*Malachi 3:10*). This promise was made with respect to tithing, but it is equally applicable to anyone who honours the Lord by walking in thankful-

ness and childlike faith in Him. For Jesus also said, “*Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven*” (*Matthew 18:3*).

Returning now to the Sermon on the Mount, Jesus also gave to us the supplication that we now know as The Lord’s Prayer. This prayer was never intended to be a mantra for vain repetition, but a pattern prayer showing us how we are to approach the Almighty. It begins with a word of praise – “*Our Father which art in heaven, Hallowed be thy name*” – for praise must always come first. But the first petition is, “*Thy kingdom come. Thy will be done in earth, as it is in heaven.*” Notice, the wording, “in earth” (KJV), speaks of the Kingdom being realized in the earthen vessels of our bodies, as well as on this planet. Then, and only then, is the request made, “*Give us this day our daily bread,*” or our daily sustenance, both physical and spiritual. That is the order in which we must come to God, and always, the establishment of His Kingdom takes priority.

How, then, does one go about seeking the Kingdom of God (also called the Kingdom of Heaven)? The answer is quite simple and straightforward, and not at all mysterious or unreachable. Cultivate daily your Christian faith and your relationship to the Lord Jesus Christ; read the Bible, the Word of God, regularly; pray more; practise the Golden Rule – do unto others as you would have them do unto you (*Matthew 7:12*); ask for guidance and God’s will in every situation; and, when He shows you His will, faithfully carry out, to the best of your ability, His wishes and commands. Righteousness and blessing will surely follow, together with a feeling of security, assurance and peace of mind.

St. Paul tells us that the Kingdom of God is “*righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men*” (*Romans 14:17-18*). It is the recipe for success in life, through fulfilling the plan God has for us as individuals, as well as His corporate plan for the nations. If we will faithfully apply the words of Jesus on the mount to our daily lives, as He intended, we will truly find, as did Abraham on Mt. Moriah: JEHOVAH-JIREH – “The Lord will provide.”

PATRICIA BAGWELL BA

THE GREATNESS OF THE GREAT COMMISSION

“All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You. For the Kingdom is the Lord’s and He rules over the nations” (Psalm 22:27-28)

The Great Commission is great!
It contains:

A great Truth – Jesus is Lord over **all areas** of life.

A great Commission – we are to make disciples of **all nations**.

A great Command – we are to teach obedience to **all things** that the Lord has commanded.

And a great Promise – the Lord Himself promises to be with us for **all time**.

A careful reading of the Great Commission (*Matthew 28:18-10*) should make it clear that we are called to do far more than merely “share the Gospel.” Jesus Christ declared: *“All authority has been given to Me in Heaven and on Earth...”* The Lordship of Jesus Christ in every area of life must be proclaimed and practised.

“Go therefore and make disciples of all the nations...” We are not called to make converts, or “decisions,” but disciples. We are to make disciples, not only of individuals, we must start there, and of families which is vital; we are not only to disciple congregations and communities. The Great Commission commands us to make disciples of nations – **all nations!**

“...Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit...” Complete submission to Almighty God is essential.

“...Teaching them to observe all things I have commanded you...” Education is an essential part of the Great Commission. And we are not just to teach faith, or a selection of a few of our favourite things. We have been instructed by the Lord Jesus Christ to teach obedience to everything that He has commanded.

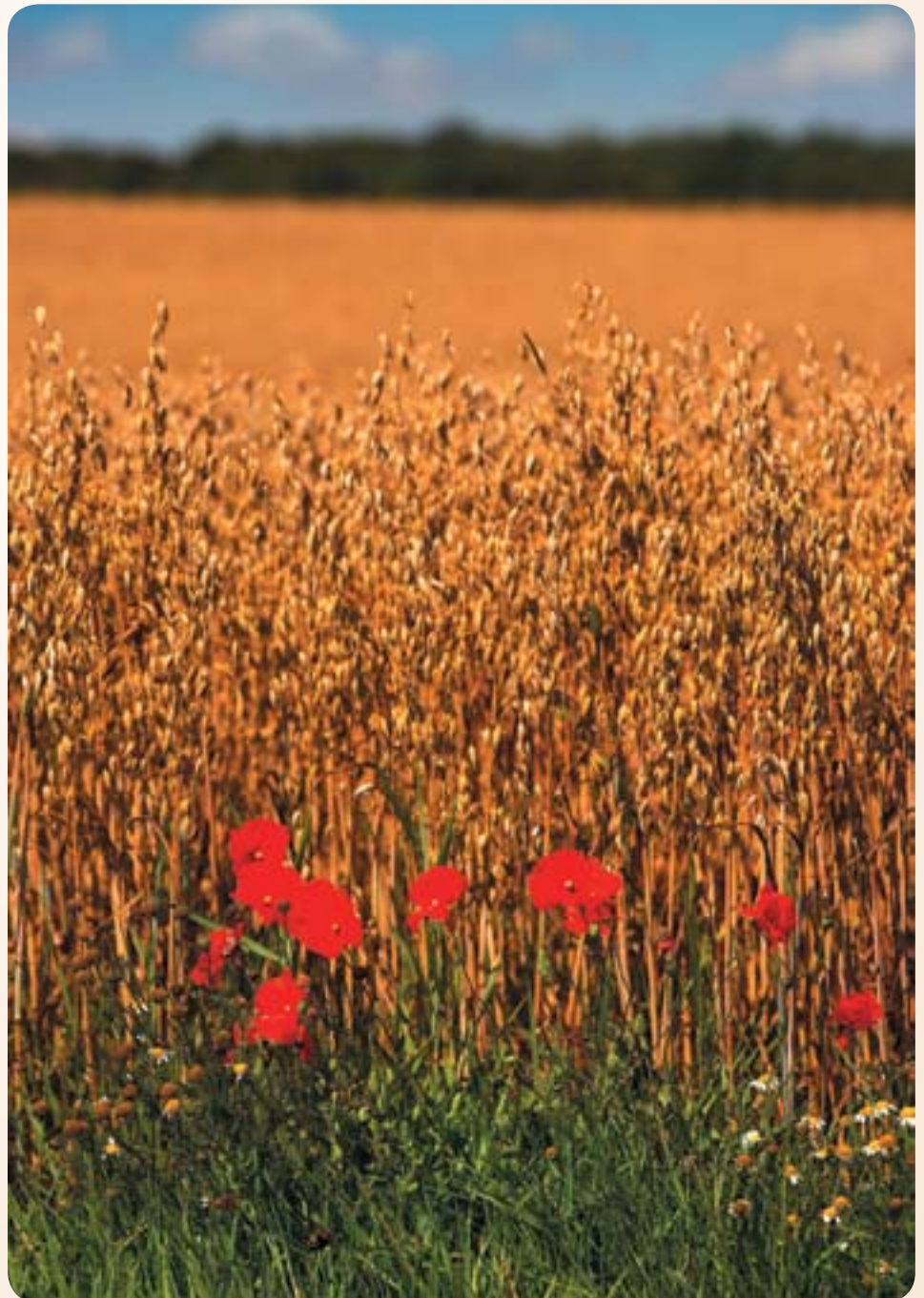
Our Greatest Priority

This Great Commission must be our supreme ambition. The last command of our Lord Jesus Christ ought to be our first concern.

“For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes” (Romans 1:16).

We must never allow distractions, danger, disappointments or determined opposition

to deter us from obeying Christ’s Great Commission. Our purpose on earth is to *“Make disciples ... teaching obedience...”* The life-blood of the Church is its evangelistic zeal. No matter what the situation, or how adverse the circumstances may seem to be, our Lord’s Command is to: *“Preach*



the Word! Be ready in season and out of season, convince, rebuke, exhort with all long-suffering and teaching" (II Timothy 4:2).

We are commanded to: *"Go into all the world and preach the Gospel to every creature"* (Mark 16:15); *"Repentance and remission of sins should be preached in His Name to all nations..."* (Luke 24:47); Jesus declared: *"As the Father has sent Me, I also send you"* (John 20:21); Christ made it clear that we are to be *"witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth"* (Acts 1:8).

When we consider the greatness of the Great Commission, that Christ is commanding us to follow His example, to be sent, even as He was sent, to preach repentance and the forgiveness of sins to all nations, to be His witnesses to the very ends of the earth, to preach the Gospel to every person, to make disciples of the nations, teaching obedience to all things that He has commanded – we are overwhelmed! The task seems impossible. Which of us can possibly feel adequate to the incredible responsibility of discipling the nations?

The Promised Power

But every command of Christ comes with a promise. When the Lord commands us to go and make disciples of all nations, He reminds us that He has all authority in Heaven and on Earth, and He promises us: *"Lo, I am with you, even to the end of the age"* (Matthew 28:18-20).

When the Lord commanded us to go into all the world and preach the Gospel to every creature He promised miraculous power: *"And they went out and preached everywhere, the Lord working with them and confirming the Word through the accompanying signs"* (Mark 16:20).

When the Lord commanded *"That repentance and remission of sins should be preached in His Name to all nations..."* He promised *"power from on high"* (Luke 24:47-49).

When the Lord commissioned His followers: *"As the Father has sent Me, I also send you"* He breathed on them and said: *"Receive the Holy Spirit"* (John 20:21-22).

And at the Ascension, when the Lord commanded His followers to be His witnesses *"To the ends of the earth"* He promised: *"But you shall receive power when the Holy Spirit has come upon you"* (Acts 1:8).

Nothing that God has commanded us to do

is impossible. As we read in the Book of Acts: The Lord went up! The Holy Spirit came down! The disciples went out! (Acts 1:8 - 8:1). A handful of disciples in an upper room went out and changed the world!

The greatest experience is to **come** to Jesus. The greatest task is to disciple the nations for Jesus. The greatest priority is to **go** for Jesus.

Changed lives – changing the lives of others. Forgiven sinners, sharing the way of Salvation to other sinners. Blessed Christians, seeking to bless others.

The first recorded words of Christ in His early ministry were: *"Repent for the Kingdom of Heaven is at hand... Follow Me, and I will make you fishers of men"* (Matthew 4:17-19).

Our Lord's call to repentance, to discipleship (*"Follow Me"*) and to evangelism

"The harvest truly is plentiful"
Matthew 9: 37

(*"And I will make you fishers of men"*) are all inter-related. We are called to come to Him for Salvation and to go for Him to bring the message of Salvation to others.

Jesus is: *"The Lamb of God who takes away the sin of the world!"* (John 1:29).

Jesus is: *"The Light of the world"* (John 8:12).

Jesus is: *"The Way, the Truth and the Life. No-one comes to the Father except through Me"* (John 14:6). There is no other way, no other religion, no other hope for mankind. *"Go out into the highways and hedges and compel them to come in that My House may be filled"* (Luke 14:23). *"Freely you have received, freely give"* (Matthew 10:8).

Jesus said: *"He who is not with Me is against Me, and He who does not gather with Me scatters abroad"* (Matthew 12:30).

You are either a missionary or a mission field. You cannot be neutral in missions. Walking by on the other side of the road is not an option for Christians.

"Lift up your eyes and look at the fields, for they are already ripe for harvest!" (John 4:35).

Jesus commanded us to look at the fields. We need to investigate and understand the missionary challenge.

How well do you know your World? Did you know that there are 12,000 ethno-linguistic people groups in the world? There are 66 nations which restrict religious freedom and persecute Christians. Over 400 million Christians live under governments which persecute believers. 21% of the world's population are Muslims, 13% of the world's population is Hindu.

Africa occupies 22% of the world's land surface. 41% of Africans are Muslims. Over 100 million Christians in Africa do not yet possess a Bible.

"The harvest truly is plentiful, but the labourers are few. Therefore pray the Lord of the Harvest to send out labourers into His harvest" (Matthew 9:37-38).

The Lord commanded us to go into all the world and preach the Gospel to all Creation. This is a command, not only to go into all the geographical world, but into every level of society. We must go into the world of business and education, the judiciary, government, entertainment, economics, medicine, sports and the arts. And we are to proclaim the Gospel of repentance and forgiveness of sins. We must deal with the primary issue of **sin**. People are not innocent victims needing deliverance, but guilty sinners needing forgiveness and mercy from Almighty God. *"As the Father has sent Me, so I am sending you."* As with Christ's incarnation we need to become one with, and identify with the people we are sent to. We need to live and speak the Gospel in their language and in their culture. *"The field is the world, the good seeds are the sons of the Kingdom..."* (Matthew 13:38).

"You are the salt of the earth...you are the light of the world..." (Matthew 5:13-14).

"Let your light so shine before men that they may see your good works and glorify your Father in Heaven" (Matthew 5:16).

The best sermon illustration is the life of integrity of a Christian neighbour, colleague or family member. At Evangelism Workshops, Great Commission Conferences, and Biblical Worldview Seminars that I have conducted throughout Africa, Europe and the USA, I found that the vast majority of delegates surveyed came to Christ through personal evangelism, from friends, family and strangers in one-on-one witnessing and counselling. So far I have not come across anyone who reported being converted

through Gospel music. Once, in a conference of 400 pastors and evangelists in Nigeria, I came across one individual who reported being converted through Gospel TV. Even in large groups of several hundred, I have seldom found more than 3% who could, along with myself, report being converted through an evangelistic crusade. There are normally a few dozen who report Gospel literature having been used of the Lord to bring them to repentance. However, at every evangelistic workshop and conference that I have surveyed, the vast majority report that it was through family, friends, neighbours, and even strangers, in one-on-one personal evangelism that they were converted.

Jesus said: *"Therefore whoever confesses Me before men, him I will also confess before My Father who is in Heaven. That whoever denies Me before men, him will I also deny before My Father who is in Heaven"* (Matthew 10:32-33). We dare not let opportunities to witness for Christ pass us by.

"For whoever is ashamed of Me and My Words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's and of the holy angels" (Luke 9:26). Do not be intimidated into silence, fear God and not man.

Jesus assured us: *"There is no one who has left house or brothers or sisters or father or mother or wife or children or lands for My sake and the Gospel's, who shall not receive a hundred-fold now in this time – houses and brothers and sisters and mothers and children and lands, with persecu-*

tions – and in the age to come, eternal life" (Mark 10:29-30). Sacrifice is required.

"I must preach the Kingdom of God to the other cities also, because for this purpose I have been sent" (Luke 4:43). Do not bottleneck the Gospel. Reach out across boundaries.

"Let us cross over to the other side" (Mark 4:35). Overcome all obstacles for the Gospel.

"On this rock I will build my Church and the gates of Hell shall not prevail against it" (Matthew 16:18). Victory is assured. The best form of defence is attack!

"The Kingdom of Heaven has been forcefully advancing and forceful men lay hold of it" (Matthew 11:12). Be bold, innovative, and persistent in seeking first the Kingdom of God. Nothing is impossible, nothing is beyond the reach of prayer – accept that which is beyond the will of God. No one is unreachable. The will of God will never lead you – where the grace of God cannot keep you.

"And this Gospel of the Kingdom will be preached in all the world as a witness to all the nations and then the end will come" (Matthew 24:14).

"That at the Name of Jesus every knee should bow, of those in Heaven, and those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).

"For the earth will be filled with the knowledge of the Glory of the Lord, as the waters cover the sea" (Habakkuk 2:14).

Is your church consistently praying for the fulfilment of the Great Commission throughout Africa? It is written: *"My house shall be called a house of prayer for all nations"* (Mark 11:17).

"In this manner, therefore, pray: Our Father in Heaven, hallowed be Your Name. Your Kingdom come, your will be done on earth as it is in Heaven..." (Matthew 6:9-10). We need to pray for God's Will to be obeyed – not just in the Church – but in the world! You are not to be the salt of the church, but the salt of the earth, the light of the World.

This is the Word of God: ***"Blessed are those who hear the Word of God and keep it!"*** (Luke 11:28).

If you are serious about missions, and share our vision of winning Africa for Christ, contact Frontline Fellowship for the *Great Commission Course* audio CDs, or MP3, for *The Greatest Century of Missions* book and for evangelistic resources that you can use to disciple the nations for Christ.

Give up your small ambitions and follow Jesus!

DR PETER HAMMOND
The Reformation Society
P. O. Box 74
Newlands 7725
Cape Town, South Africa



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STAND YOUR GROUND!!

In II Samuel 23:11-12 we read of Shammah, the son of Agee the Hararite, one of David's mighty men: *"And after him (was) Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory."*

In this passage, we read that the Philistines were advancing against the Israelites, and they were after a piece of land that was full of lentils.

The Israelites – to their shame – fled from before the Philistines in fear. Only Shammah remained to defend the land. But God was with him, and he stood successfully against the enemy.

Shammah was one of the three chief men among David's mighty Thirty. His name means "astonishment," which usually has a bad connotation to it, but in this case I believe it refers to his awesome fortitude, and that which he was capable of doing to the enemy. His father's name, Agee, means "I shall increase," and Hararite means "mountain dweller." Therefore shall his increase be awesome!

Shammah stood firm *"... and the LORD wrought a great victory!"*

Today – just as it was back then – there are still comparatively few Shammahs in Israel. Political correctness has beaten the people of God down to the point where there are few today who will stand up for what is right, for fear of being persecuted. And the ones who will actually stand up for what is right often find themselves standing all alone in the middle of the field.

This has got to change! When the enemy comes against God, against His Holy people, and against His Holy Word, we have got to stop cowering in fear! We have got to *stand firm* upon the *fruitful field* of God's Holy Word, and *not give up one single lentil to the enemy!*

It is high time Israel found its backbone, and stood up against the onslaught of the enemy that is besieging us in this evil day. For if we do not stand up and defend the Kingdom of God and His Holy Word, we do not deserve His blessing or His protection.

There is no room for compromise in this battle between good and evil! : "Then conquer we must, when our cause, it is just; and this be our motto, 'In God we trust!'"

Therefore let us stand our ground, ye men of Israel; for all that we hold dear is at stake! But more than that – let us not be content to merely stand our ground, but let us also advance upon the enemy and *take this country back for Christ! Onward Christian soldiers!*

It is time to build this crumbling building back up, and restore the walls that are broken down! Let us be about our Father's business! Let us take the two-edged Sword of God's Word in our hand (*for we wrestle not against flesh and blood – Ephesians 6:12*) and go forth to battle at His direction! Let us build up the Holy Kingdom of God!

Stand your ground and defend that which is worth defending! And see if God will not once again bring about a great victory!

REV KENNETH KEMBLE



THE QUALIFICATIONS OF LEADERSHIP

In these days when there seems to be so much confusion of thought and opinion on so many matters affecting our daily lives, we find that leaders in the civil and ecclesiastical life of the nation speak with uncertain voice. People in such positions of responsibility and influence are expected to have sufficient knowledge and expertise in their respective fields so that they may ably govern and direct the populace as necessary. Thus they should ensure that justice and equity will prevail for the good of the whole community. That this situation does not prevail is all too clear from the increasing and understandable dissatisfaction being expressed by many people.

Leadership entails having a knowledge of the laws and principles necessary for the perfect ordering of any society. Man-made laws inevitably suffer from partiality and inconsistency and are often designed to favour the majority in certain areas. Since man did not create life he cannot have the infinite knowledge of its complex operation, which is necessary for a full understanding of the correct method of its government and operation. Due to the great influence of atheism and the belief in the evolution of mankind we are left with no sure foundation of law and order on which leadership can depend for the guidance and conduct of human affairs.

The Bible, the written Word of God, is the only viable benchmark for the government and direction of people and nations and it alone proves to be the source of all knowledge and truth which is necessary for our wellbeing. Herein we find the principle which is the essential qualification for leadership, as we read in *Exodus 18:21*: "... provide out of all the people able men such as fear God, men of truth hating covetousness..."

The "fear" of God spoken of here is used in the sense of reverence and complete trust in God as creator and source of all knowledge and truth. "Men of truth" will themselves be committed, through their observation of the law, to the wellbeing of those over whom they are given charge. "Able" can be seen in the sense of having a knowledge of the Divine Law and being capable of its proper administration. To "hate covetousness" means they must seek no favours or advancement for themselves but deal fairly and justly for the benefit of all.

This is theocratic government where the laws are exclusively the laws of God and their administration is the only duty of

men. Rule by dictators or by political parties, in which men make their own rules, is not an option; for that basic flaw in man's nature, encapsulated in that profound statement: "... the imagination of man's heart is evil from his youth" (*Genesis 8:21*) will inevitably lead to a lack of true justice and impartiality.

God chose leaders in Israel with His knowledge that they would be suitable instruments for His purpose. Moses' early upbringing in the courts of the Egyptian hierarchy fitted him for the task of leading the people out of their Egyptian bondage. He was known and respected by the leaders of that country and as we read in the book of *Acts 7:22*: "*Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds.*"



Moses in the church window,
Fringford

He proved to be a strong leader and this was very necessary for he had charge of a very rebellious people who were quick to complain at apparent crises rather than put their trust in God. His brother Aaron was not made of such stern stuff and during the forty day absence of Moses, who was then receiving instruction from God on His laws, Aaron allowed the people to manufacture the golden calf which they proceeded to worship.

When confronted by Moses regarding this blatant condoning of idolatry Aaron excused himself in a political fashion, which would be familiar to us today, by saying he had only done what the people had wanted. Here, perhaps, was the first example of democracy in action in Israel in the true sense of people power, which was later practised in ancient Greek city states and from which language the word originates.

For this action, of going back on their earlier promise to do all that the Lord commanded, retribution was severe involving the death of three thousand men of Israel. But the severity of the punishment only befitted the seriousness of the crime, or sin, which was outright defiance of the Almighty. God will not tolerate rebellion and Moses had the strength of character and leadership to carry out the just retribution God demanded.

Today retribution for even minor offences is not carried out effectively by our civil authorities, nor is it demanded by our spiritual leaders who seem to have abandoned the law of the Lord. Instead they seem rather to go along with the latest opinions and consider that the Divine law is no longer appropriate for our day and age. Their misleading assertion that we are not under law but under grace is responsible for much confusion and misunderstanding. Some modern translations of the Bible contribute further to this situation, containing contradictions in their texts which can only bring the Word of God into disrepute. One example is *Ephesians 2:15* in the Good News Bible, where it tells of the "Commandments and rules" being abolished yet in *Matthew 5:18* it agrees in principle with the King James Authorised Version rendering that nothing "*shall pass from the law.*"

Leadership entails responsibility and this in turn necessitates the knowledge of what is right and what is wrong, what is true and what is false. In Israel study of the law was a basic requirement in their education system. The stability of the law was a basic requirement in their education system. The stability of family life was the foundation of a well ordered society and it involved parental leadership in the upbringing of their children. Thus Israelite parents were responsible for imparting to their children knowledge of the law, of their history and of the God of creation to whom they owed their very existence.

The privilege and responsibility of leadership, in family life, in business relationships and in the government of the kingdom, requires knowledge of, and obedience to, our Maker's instructions. The injunction of St. Paul to Timothy (*II Timothy 2:15*) to "... study to show thyself approved unto God" is sound advice indeed. Nothing less than such study and obedience will free the nation from all its present ills and bring in an age of peace and prosperity.

ALFRED BROWN

2010

IF BRITAIN DISCOVERED HER IDENTITY

A Future Speech from the Throne

The people of the United Kingdom have spiritually drifted so far from their country's traditional role as the world's leading Christian nation that they have become demoralized and divided. Lacking the inspired vision of their Victorian grandparents, they have "turned in upon themselves," rejecting the God of their fathers to sink ever deeper into a morass of immorality, religious syncretism and racial chaos.

To imagine that such a degenerate people could discover their true identity and have the backbone to renounce their evil ways seems a highly improbable prospect. But whatever outward appearances may be, at their roots, the British people are a Christian nation with an unfolding destiny that cannot be overthrown.

Since we accept the vision of a wayward people who, having been chastised for their iniquity, turn to Almighty God in repentance and find themselves once more as His chosen servants, we develop here a visionary prospect by imagining the Gracious Speech the Queen would be asked to read from the Throne, possibly as set out below.

The Queen, seated on the Throne and attended by Her Officers of State, commanded that the Gentleman Usher of the Black Rod should let the Commons know that it was Her Majesty's pleasure that they attend Her immediately in this House.

When they had come with their Speaker, Her Majesty was pleased to speak as follows:

My Lords and Members of the House of Commons.

I look forward with great pleasure to receiving the heads of the covenant nations of Australia, Canada, New Zealand, and the president of that great people of the United States of America – who will be coming to London to join with me and the head of my Government in the United Kingdom in an Act of National Dedication to Almighty God in the name of their peoples settled throughout the world. My Government and I will welcome representatives from all

other nations of kindred descent who feel moved to join this unique and historic Act of Dedication, which has been prompted by the Report of the Anglo-American Commission of Enquiry. The Report has established that the vast majority of our English-speaking and kindred peoples constitute God's servant nation of Israel and that the ancient throne of this Realm is, beyond question, the enduring Throne of David.

As a result of these momentous revelations, my Government in the United Kingdom have decided to initiate the very wide and far-reaching constitutional changes, which will be necessary in order to restore this nation in unity to its ancient relationship with the Ever Living One – the God of Israel. These changes will be of such a character as to call for a mandate from the electorate, but as the issues are too complicated and involved for a single referendum, my Government have decided to introduce the various measures so that they can be publicly debated in both Houses of Parliament. This will entail a programme of legislation

extensive enough to occupy the lifetime of the coming Parliamentary session so that the next General Election will, in effect, give the electorate the opportunity to endorse or reject the constitutional reforms which my Government have introduced.

To avoid the disruption which could result from a protracted period of legislative change, my Government intend to introduce a Statute which would render inoperative any existing law which was contrary to the Divine Law. In order to establish the maximum unity within the nation on this and all other reforms, my Government intend to seek agreement with all opposition members to disband the political parties and to restore the noble Lords and Rt Hon and Hon Members of Parliament to the status of "Independents." Their duty would then be to represent their constituents in accordance with their own conscience before God.

My Ministers will, as in former times, be commanded to my Privy Council and ac-

cordingly will resign their seat in the House of Commons. The duty of the “Independent” members of that elected House, in future Parliaments, would be to keep vigilant watch to see that none of my Ministers infringe the liberty of the subject – their mandate to control the economic affairs of the nation and to impeach any Minister before the House of Lords, if it be considered that such a course is necessary in the interest of good government.

My Government will seek to restore the laws and customs of this Realm within the framework of the Divine Law and in accordance with my Coronation Oath, to prepare this Kingdom for the Return of our Risen Lord Jesus Christ. The Royal Prerogative together with the *implied* repeal of our foundational Statutes, the Magna Carta and the Declaration and Bill of Rights, will be fully restored to the Realm with all powers being returned from the European Union. The sovereignty of United Kingdom law and of the Supreme Court in relation to the European Court of Justice and European Court of Human Rights will be upheld and restored. No alien laws or practices will be adopted.

In the further interest of this preparation and the future taking up of this Throne by

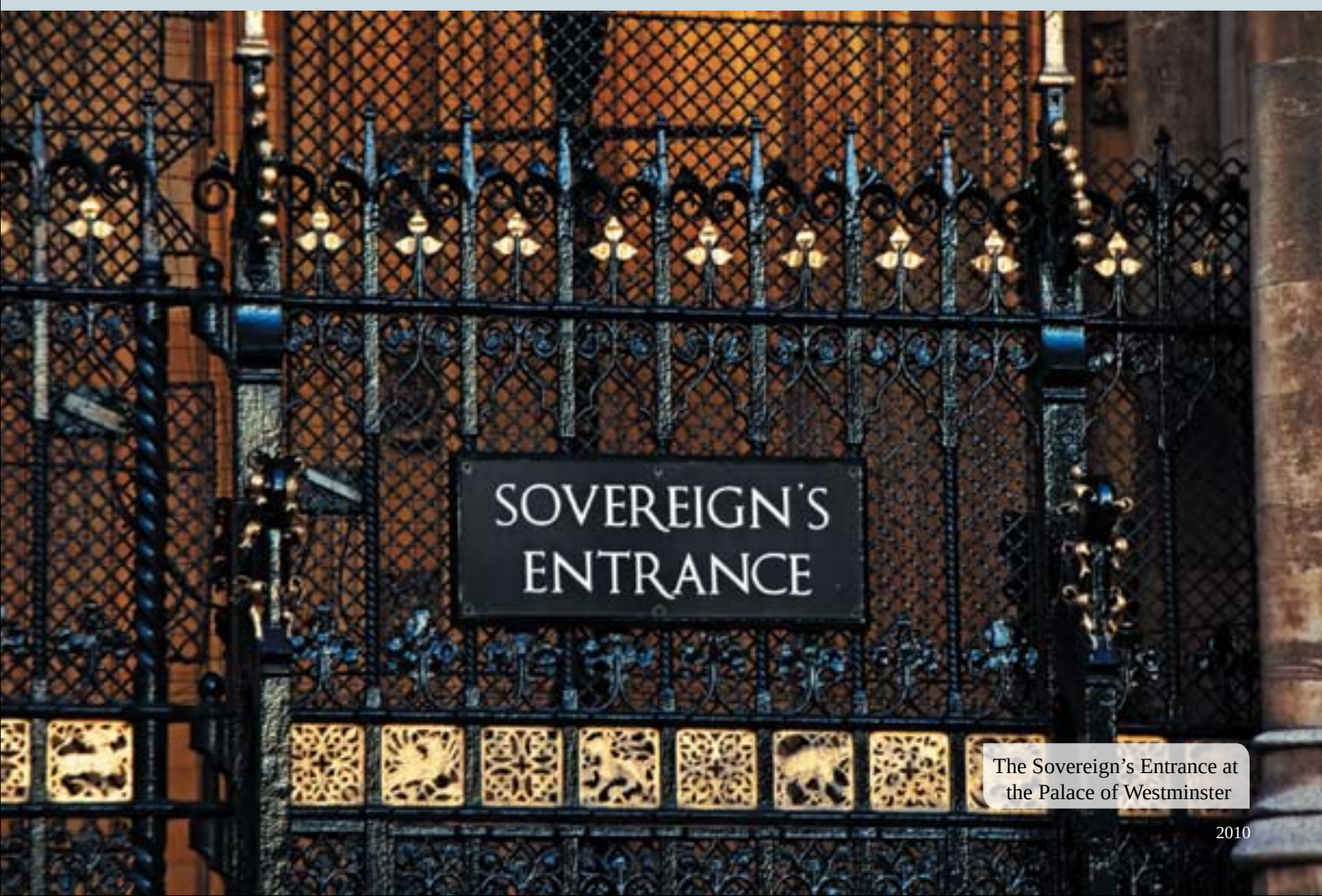
Our Lord, my Government will restore the former balance of government to this Realm between the two branches; the legislative, to wit, the Parliament consisting of the Crown, Lords and Commons; and the other, the executive consisting of the Crown alone. This historic concept within this Realm being that the three parts of Parliament – Monarch, Lords and Commons – are of equal standing in order to work amicably in equality. This ancient and historic constitution based on the principles of English Common Law, has proved to be the finest and most enduring system of government in the civilized world under which every citizen has freedom of action. The resulting achievements of the British peoples at home and abroad have, in the past, been remarkable. My Government look forward to the restoration of this pattern of achievement in the future.

The Ministry of Education will re-establish the teaching of scriptural Christianity in the Protestant tradition as the true faith and will pay particular attention to the Gospel of the Kingdom and the divine mission of our Israel peoples. Our Christian heritage will be taught as having continuance from the original covenants made between the fathers of our nation and Almighty God in former or Old Covenant times and the

importance of keeping and maintaining the Divine Law will form a major part of this restored teaching.

The expansion of the country’s defences will be carried out in the closest collaboration with the United States and the other covenant nations, with whom my Government proposes to enter into mutual defence agreements. A Proclamation will be made in the coming session of Parliament to mark the reintroduction of compulsory military training with voluntary active service for all men at 18 to 21 years of age and for voluntary national service for women of all ages. The enlistment of men in employment or engaged in a higher education course will be deferred until they have completed their training.

As early as possible my Government will ask the Members of the House of Commons to repeal the Bank of England Act and to replace it with a measure which would free the country from the domination of usury. The proposed new measure would enable my Government to issue sufficient money to cover the value of the gross national product and my Government have been advised that this fiduciary issue will be more than sufficient to cover all government expenditure to eliminate in-



The Sovereign's Entrance at the Palace of Westminster

come tax and value added tax. (Community services will be financed by the tithe of ten per cent of each person's taxable income). The balance of the fiduciary issue will be used to redeem that part of the national debt which represents genuine borrowing from creditors who have loaned the government actual money. That part of the national debt represented by bank credits will be cancelled by default. And since this reform of the monetary system will be made in association with a protected free trade area embracing all the covenant nations, it will be necessary for the United Kingdom to end its membership of the European Union. A free trading relationship will be negotiated to take the place of our membership.

As soon as it is practicable, my Government intend to restore the Divine Law of debt release and the cycle of the Great Jubilee in which liberty will be proclaimed throughout the land in the fiftieth year and true inheritance will be restored. The reform of the banking system will separate international banking from national banking which will restore the use of money in the nation as a means of exchange, rather than as commodity used by creditors as a power over debtors. Wages and bonuses in the banking and financial industry will be limited to a fair comparison with other levels of responsibility and just rewards.

As a matter of urgency, my Ministers will consider ways of conserving our natural resources and replenishing the land. In accordance with the Divine law of Sabbath rest for arable land in the seventh year, a new cycle of agricultural production will be introduced. New dietary recommendations in keeping with the food laws of the Bible will be issued by the Ministry of Health.

My Government believe that, with the institution of the Divine Law and the repeal of any Parliamentary measure which is inconsistent with that Law, there will be widespread changes for the better in social conditions. My Government foresees that the traditional family unit will once again become the foundation of the nation's social structure with families assuming complete responsibility for their own members. In order that the family may continue to be protected as the most important unit of our society, my Government will reform the Sunday Trading Act to ensure that only essential work is conducted on Sunday that the divinely ordained principle of one day in seven be maintained as a time of worship and recreation by the family together. We will seek to restore natural relationships between the sexes as the stable foundation for

the bringing up of children and of peaceful order in society.

My Government believe that justice and the administration of law and order will be made more effective because the Divine Law does not provide scope or opportunity for judges or lawyers to impose their own personal views on the courts. My Government feel that the punishment of wickedness and vice will, in consequence, be swift and predictable. The Divine Law in respect of restitution will drastically reduce such crimes as vandalism and robbery, whilst the re-introduction of the death penalty will protect my people from the threat of murder, rape and other crimes against the person. The supreme penalty for the ultimate crime will place the highest possible value on life.

“Of the increase
of his government
and peace there
shall be no end”
Isaiah 9:7

In foreign affairs, my Government will endeavour to re-establish the policies pursued so successfully by the governments responsible to my great-great-grandmother, the late Queen Victoria. It will withdraw as soon as practicable from those international organizations and bilateral agreements which are supra-national in character and which were entered into in contravention of the Divine Law for our nation not to make covenants outside the body of the covenant nations and family of peoples. Membership of the United Nations Organization will end on the 31st December this year. Freed from these foreign entanglements, aimed at a pagan system of World Government, Great Britain will again become the champion of the oppressed, but remaining a nation separated unto God – an example to all peoples of the blessings which result from keeping the Law of the Lord. We will defend the weak and destroy any aggressor who plans the destruction of true Christian civilization.

My Government will maintain the Commonwealth and expand it to include other nations that will unite with our Great Cause for peace and prosperity and righteousness to fill the entire earth. As Supreme Governor and to expand this global vision, I will require the support of the Established

Church of England that will be Christ-centred and non-Romanised, proclaiming the Gospel of the continuing Kingdom of God upon earth. The Stone of Destiny will be returned to its constitutional setting in Westminster Abbey in recognition of my Coronation Oath to uphold and maintain the full powers of the Crown-in-Parliament under Almighty God.

Regarding devolved administration, my Government will seek to maintain the integrity of the United Kingdom as a whole, while supporting the development of regional government at an appropriate level to the Realm. While the Republic of Ireland at this time remains a member of the European Union, the situation is now one of rapid change due to the great revelations concerning the Christian heritage of our people in the British Isles and of this Royal Throne, which resided for so long at Tara after the overturning from the House of Judah of old. My Government will continue the present talks with the government in the Republic in anticipation of an early agreement for Ireland to become a full member of the British Commonwealth with Dominion status.

While the historic role of the nation in affording sanctuary to the needy and oppressed will continue, my Government will move to restore the integrity of our covenant nation family and its culture. Overseas aid and development will be increased with the aim of establishing growth and prosperity in all nations. The ultimate objective will be the restoration of free and unfettered movement of people, goods and services between the covenant nations, holding a common allegiance to the Throne of David, and the rest of the world.

The immediate objective of the new legislation proposed by my Government is the re-establishment in our individual and national life of the principles of righteousness as defined in the Gospel of our Lord and Saviour Jesus Christ. Only in Christ and through Christ can this nation become the people whom the Almighty purposed for His servants, His pattern people.

We ever look towards the day when “the government shall be upon His shoulder” as spoken by the prophet Isaiah. My Lords and Members of the House of Commons, I pray that the blessing of Almighty God may rest upon your counsels.

MICHAEL A CLARK

THREE BRITISH EMPIRES

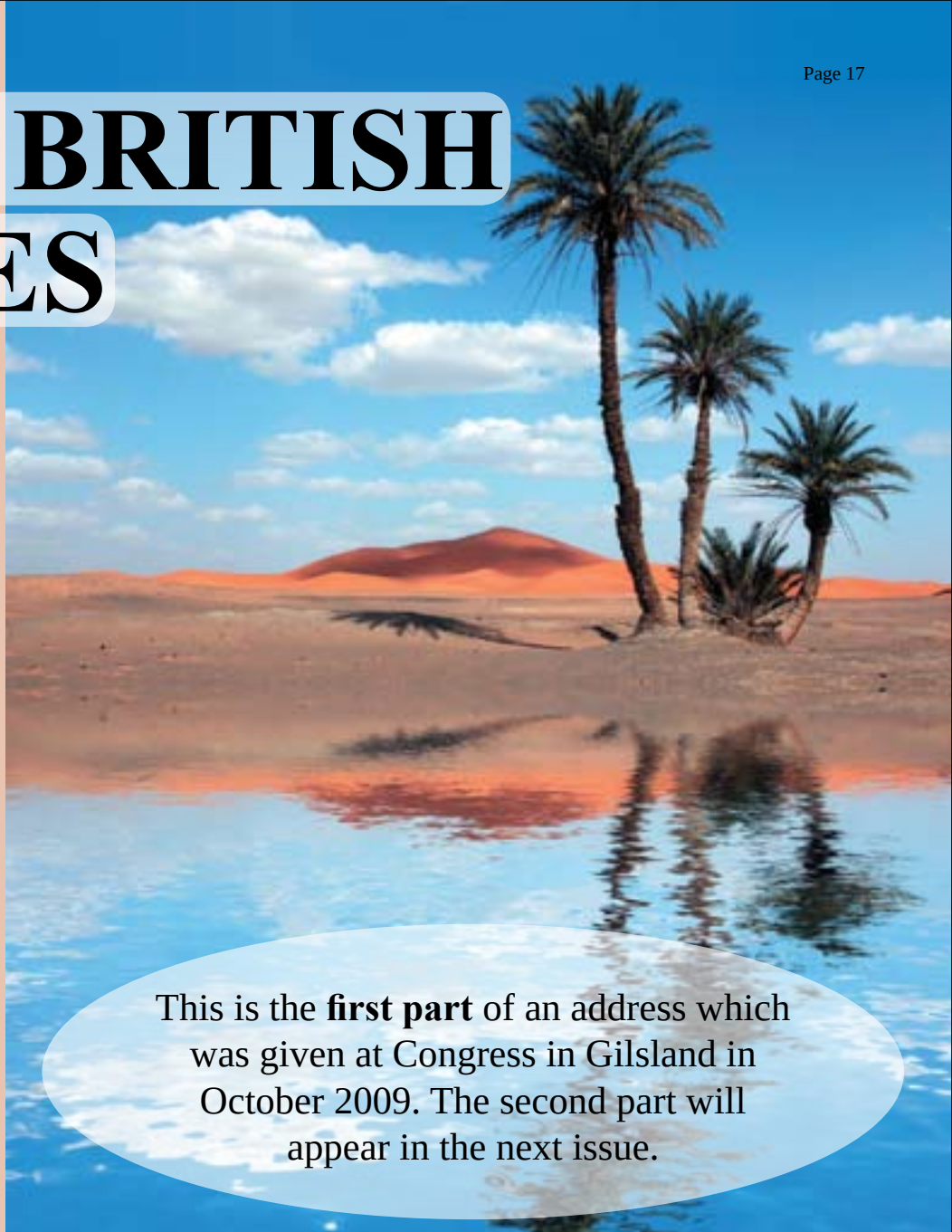
July 1453, September 1783 and June 1919 – what have those 3 dates got in common? The answer is that those are the closing dates of the three British Empires.

July 1453 was the last battle of the 100 Years War, the battle of Castillon. That is the one that we lost. We all know about Crecy and Agincourt, we perhaps prefer not to remember that in the end we lost the 100 Years War and that was the end of the Angevin Empire, that great empire which had started with Henry II and which once had stretched from the Tweed to the Pyrenees. In 1453 it was all over.

Perhaps the Lord was saying to us, if we had ears to hear, ‘You have learnt now how to become a nation, you are no longer Normans and Anglo Saxons and a good admixture of Celts; you are all English now. You have found your way to be a nation. So have the French. It is not now your destiny to rule half of France.’

It was some 44 years later when King Henry VII, that much underestimated English monarch, commissioned two Italian sailors, John and Sebastian Cabot, to sail in a little ship the ‘Matthew’ from Bristol. They found their way to Newfoundland. This was the first sign that the good Lord was saying to us ‘No, your destiny is not on the other side of the Channel but on the other side of the Atlantic.’ That was just the first step in the building up of the second British Empire the prize of which was the 14 American colonies. Yes, 14 not 13. We tend to forget Nova Scotia remained loyal.

Then in September 1783 in the Peace of Versailles, came the end of the American war, when as we see it, as Ephraim and Manasseh we agreed to go our separate ways. Europe at the time greeted all this with glee and said ‘Oh this is the end of Great Britain. She has lost her empire, now she is going the same way as Holland and Sweden.’ How wrong they were! Only 10 years later we were leading the great resistance against revolutionary, agnostic France, and finally after 30 years we had in place the foundation of a new British Empire which was going to be the greatest empire the world had ever seen.



This is the **first part** of an address which was given at Congress in Gilsland in October 2009. The second part will appear in the next issue.

Then we come to June 1919 and that other treaty of Versailles. Someone is going to say at this moment ‘Wait a minute; we had just won the war. Surely the British Empire was greater than it ever had been. We had just scooped up a few former German colonies. What about all those places in the middle east?’ Even the Holy Land and the Holy City of Jerusalem were under British rule. But blessed were those who could see signs of the time.

The poet of the British Empire, Rudyard Kipling, was the author of the Recessional hymn, the first verse of which reads:

*“God of our fathers known of old,
Lord of our far flung battle line
Beneath whose awful hand we hold
Dominion over palm and pine
Lord God of hosts be with us yet
Lest we forget - lest we forget.”*

There was also, the empire composer Edward Elgar who gave us the Pomp and Circumstance Marches; a very interesting

lesson that it was they who could see what either the politicians could not see or were unwilling to tell us. Rudyard Kipling expressed it in that poem he called “Recession” which first saw the light of day in that year 1919. It was in that year Edward Elgar also produced his last and perhaps his greatest symphonic composition – the cello concerto. When people first heard that cello concerto it did not go down at all well. People said ‘Oh no we don’t want this, We want something with a triumphal air to it. Haven’t we just won a war!’

Looking back on it now we find that the opening of that Elgar cello concerto seems to express so perfectly the true mood of the time. Won a war? How could we possibly have won a war when we had lost a million men dead not to mention all the civilian casualties followed by a Flu epidemic. We were bankrupt as a nation dependent on the charity of the United States. Yet there were a few who could see clearly or spoke clearly that this was perhaps not the end

of the British Empire but at least its death knell. One more war would see the end of that great undertaking.

Certainly there have been those in more recent years who have said that when we lost the British Empire we lost our way. We no longer had a clear view of what we were supposed to be about as a nation. So let us go on a spiritual journey; let us go along with our Israelite ancestors as they wandered in the wilderness or to be quite precise let us call on them on three stages of their epic journey:

“So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters” (Exodus 15:22-27).

It was more than 50 years ago now, that I read a book called *The Waters of Marah*. I cannot remember who the author was but I certainly can remember what the book was all about. It was about somebody who had discovered the great Greek Orthodox version of Christianity. Any of you who have had any contact with Orthodox religion, and I expect most of you have in some way or other, know perfectly well that the initial encounter with all those icons and people kissing them and incense all over the place and the strange chanting that the congregation do not join in and which sounds like nothing that we are used to in western Christianity and all those magnificent robes and so on that the clergy wear, is not quite to restrained English taste. It even perhaps leaves a bitter taste in the mouth. Well so the author had first found it until as it were a sweetening of the waters occurred. Underneath all those outward trappings it was possible to penetrate to the real spirituality, the real heart of Orthodox Christianity and

find there a spirit which quite rightly we can term evangelical and which may even put ourselves to shame.

We all have a great deal we can learn from one another now. If I suggest that what our Israelite nation needs at this time is a “waters of Marah” experience, I hope you understand me. What has still not gone down very well with the palate of most of the British in our Israelite nations is the British Israel message. It is something that sticks in the throat of many people, and some may even spew from their mouths. Something is needed to sweeten that taste to make that message palatable so that our nation gets the full message and gets the benefit of that full message. What it is that will sweeten the waters of Marah at this time is only guesswork. Is it going to be some great archaeological discovery? After the discovery of the Staffordshire hoard we think

“That Rock was Christ” I Corinthians 10:4

anything is possible. Who knows what the spade is going to turn up in our own country, in central Asia or in the Holy Land.

Is it going to be some super DNA test? What wonderful possibilities have been opened up by the development of the science of DNA! It can only be between ourselves and the Sephardim, the true descendants of the house of Judah. All this is hypothesis. I think it quite likely that it will be quite simply a lifting of the veil from the hearts of our fellow citizens. Gradually the message will get through and the veil will be lifted and we shall all recognise one another as the children of the kingdom. If that is the way then our greatest weapon without question is prayer.

A further stage in Israel’s journey is recorded in the book of *Numbers*:

“Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wil-

derness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.”

“And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them” (Numbers 20:1-13).

In the National Gallery in London there is a pair of paintings by the renaissance Florentine painter Filippo Lippi. Not the greatest of artists and not the greatest of paintings but they are a particularly interesting pair because of the message they convey. They certainly are meant to be a pair because they are exactly the same size and the composition of the paintings clearly parallels one with the other. The one which we see first because it stands on the left is a representation of that scene as described in the book of *Numbers*. Moses striking the rock with his rod, water flowing forth from which the people of Israel and their cattle drink and refresh themselves. The other painting I am sure everyone will find much more baffling, it is of the ancient Egyptians worshipping Serapis the sacred bull. What is it all about and why particularly are these two paintings a pair?

The answer comes from St Paul and in these words of St Paul. At the beginning of Chapter 10 of his first letter to the *Corinthians* Paul writes:

“Moreover, brethren, I would not that ye

should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:1-4).

Those 5 key words '*and that rock was Christ*' holds the key to all this.

The worship of Serapis was practised when Egypt was under Greek rule and was a variant of the ancient worship of their god Osiris, a god who they believed annually died and was brought back to life again – a mystery that was associated with the rise and fall of the river Nile on which their whole way of life depended, including the death and resurrection each year of the crops particularly the corn crop. If we are tempted to dismiss all this as heathen superstition we ought to pause just for a moment. We are told in the 12th chapter of St. John's gospel that certain Greeks came to the apostles and said, 'We would see Jesus.' And Jesus tells them in a parable: "*Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit*" (John 12:24).

Jesus was speaking to them in their own language. These Greeks were almost certainly Alexandrian Greeks and it is a reference to the kind of thing with which they were already familiar. The idea of the corn crop dying and coming to life again, symbolised by the death of Osiris and his coming to life again. Somewhere along the line there they were feeling towards the true faith, they were looking for a God, a real God who really died and really rose again. God was speaking to them in their own language as God always speaks to us and everyone in our own particular language.

One of the things we have to grasp from that pilgrimage of our Israelite ancestors through the wilderness was that Christ was with them on their journey. Even the unknown Christ. He was there with them and we must grasp that, with all the temptations, difficulties, problems and possibility of catastrophe, we too have that assurance, that Christ is with us. That rock is with us and as Paul says in another context: "*If God be for us, who can be against us?*" (Romans 8:31).

Or, who, that matters, can be against us?

REV BARRIE WILLIAMS

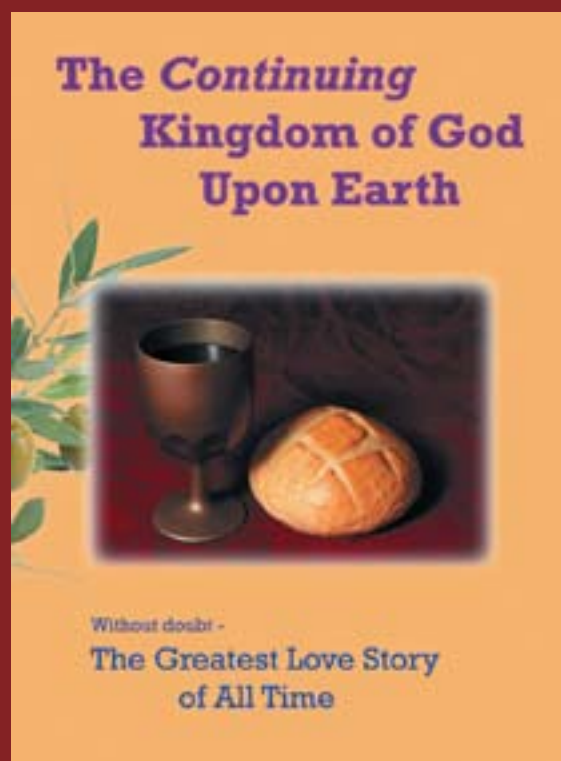
THE CONTINUING KINGDOM OF GOD UPON EARTH

Without doubt – the Greatest Love Story of All Time

The first part of this new booklet was printed in *The Covenant Nations* Volume 1 Number 5. The booklet has now been distributed to members and friends of BIWF – it has been translated into German and it is in the process of being translated into Dutch.

We want to draw your attention to this booklet again because its presentation of the Kingdom teaching is so clear and readable and we want it to reach an even wider audience. It is an excellent introduction for all those who have never before considered God's plan in this way.

We encourage you to write to BIWF for your free copies to distribute to your friends, churches and contacts.



Please do join us in the work of the Lord to be His witnesses to the ends of the earth.

THE GATE OF ISRAEL

This article was first published in *The National Message*, 23rd October, 1946, and provides some very interesting historical information which will be used in our new film which is currently in production.

The Georgian Military Road

One of the great charms of travel in the Caucasus is the ever-changing nature of the scenery. Nowhere is this more accentuated than in the approach from the Russian plains. As this is the direction of advance by any Russian force moving into Persia or Anatolia it may be of more interest to follow the road from this direction than the opposite one taken by Israel. In any case modern engineering has altered the road considerably.

The pass consists of a slow ascent by the bed of the Terek river through the Dariel Gorge. Then a long succession of alpine valleys, the pass proper, and finally a steep descent by the valley of the Argarva river into the Georgian plain. The highest point in the pass is 8,000 feet.

The road, which is 145 miles long, starts at Vladikavkaz and terminates at Tiflis, the capital of Georgia. Both towns are a few miles outside the pass itself.

Prior to the advent of the Russians the road was a mere bridle track. In 1769 Todleben, the great German military engineer, who was released from prison for the task by Catherine the Great, managed to improve the road sufficiently for his guns and transport, when going to the relief of Georgia. In 1782 its condition was good enough to enable the Viceroy Potemkin to drive to Tiflis in a carriage with eight horses. The road has followed substantially Potemkin's alignment ever since.

Vladikavkaz, "The Key of the Caucasus," is a small provincial town on the river Terek. Originally a Cossack outpost, it has several times been burnt in its turbulent history. It has now been renamed Ordzhonikidze after one of Stalin's Georgian friends. Some miles beyond the town the hills are entered by the wide Balta valley – the lower slopes of the hills being covered by pine forest.

At the next stage the hills suddenly close in to form the Dariel Gorge. The entrance to the gorge is commanded by a great wall

of rock on top of which stands Queen Tamara's fort. It marked the limit of her kingdom. Local legend also connects it with a warrior goddess – perhaps Tomyris, the Massagetae Queen.

The Dariel Gorge continues for many miles and the scenery grows wilder and wilder till the uplands at the foot of Kasbek are reached. We are now above tree level and the scenery continues alpine for many a mile, always following the course of the Terek, now a placid upland stream. At the head of the gorge and just west of the pass Kasbek rises another 7,000 feet sheer above the plateau. A big hotel marks the half-way coaching stage.

Beyond Kasbek the country opens out into a succession of wide grassy upland valleys with higher peaks on either side, while to the east there are glimpses of some snow-capped giant in Dagestan. Somewhere midway in the pass itself stands out a great outlying bluff of rock crowned with an ancient watch-tower. This point of vantage, which here completely commands the pass on either side, is Israel's only tribute to her passage; for the bluff is known as Mount Zion and the ancient fortified village nestling in its folds is Zion itself. The southern exit to the pass is by the Argarva river. But the descent is steep and the Argarva throughout its course is a swift-flowing mountain stream. There is no room here for a road along its winding and turbulent bed; the road consequently follows the eastern bank of the stream, often in the hills of the watershed high above the actual bed of the river.

The roadway now skirts a cliff with the water of the river swirling below, now descends the face of a mountain to a lower level by a series of hairpin bends. It is the most thrilling part of the journey. The Russian car driver is a fatalist and in Tsarist days it was not an uncommon sight, on looking over a bend in the cliff, to see the wreckage of one or more cars in the abyss below till the winter floods washed them away. It is this abrupt descent by the Argarva river which is known locally as the

"Gate of Israel."

As we descend the lower slopes the contrast of the soft green of the olive groves with the rugged scenery of the pass above is most marked. The last lap is along the river bank, for the Argarva has now widened into a broad and placid stream until its junction with the Kur at the little town of Mtskheth (readers please note that every consonant should be sounded). Mtskheth is on the site of ancient Iberia, the old capital of the whole country. Tiflis lies a few miles upstream.

The Gate of Israel

Although the identity of Israel must have been well known to their Iberian kinsmen they passed out of captivity under an assumed name. Moreover, throughout the ages many other peoples must have used their great "gate," for the isolated Caucasian valleys are full of the broken remnants of forgotten peoples. Israel herself was merely the forerunner of similar fugitives from the break-up of the Medo-Persian Empire. Assyrian and Mede are no longer in the land. They must have passed on into Europe to swell the hordes who followed in the wake of the Goths to form the nations of modern Europe.

Appropriately enough, therefore, the accepted name of the pass is merely Dar-i-el – ie, "The Gateway of the Tribes."

We can form some idea of the passage of Israel from the movements of the Persian "IL" to-day as they move to and fro from their winter and summer quarters. The "IL" are the great nomad tribes of the Zagros range of Eastern Persia. They are from North to South Kurds, Lurs Bakhtiari, Kashgai and Il-Khamseh. They graze in the mountains in the summer and in the plains in the winter. Each journey often occupies three weeks or more.

It is a picturesque and seemingly disorderly mob, though in reality controlled by immemorial custom. The valley will be filled with small groups of people with

their flocks and herds, some on the move, some halted for grazing, with here and there groups of black goat-hair tents, either still pitched or in process of moving. The men, for the most part mounted, are far to the flanks either hunting or picketing the heights of an unfriendly country. They are a cheery folk, willing enough to pass the time of day with the friendly stranger. Thus we picture Israel moving leisurely through the pass to the plains of the Russian Steppes beyond.

But the pass saw another and very different trek of Israel in the years following the great dispersal. Not only Josephus knew of that “immense multitude beyond the Euphrates.” The pass must therefore have seen a continuous stream of inconspicuous pilgrims filtering through to find sanctuary with kinsmen separated by long centuries. No procession of flocks and herds now – only little groups of footsore and weary travellers.

Only so can we explain the presence of that great body of Jewry in the Jewish “Pale” of Poland and White Russia, which formed the real “Jewish Home” till Hitler’s recent massacres. This movement is commemorated in the Jewish Encyclopædia by the name given to the pass of “The Jews’ Pass.” But we do not commemorate locally the passage of “displaced persons” along our main highways! The preservation of “the Gate of Israel” as a local name to the pass must, therefore, be sought elsewhere.

In mediæval countries, such as Georgia was before the Russian annexation in 1800, the Church is the conservator of long-cherished ancient tradition and the Georgian Church is of the soil. In the opening years of the nineteenth century, there was a strange revivalist movement among the Protestants of the Kingdom of Württemberg. Many pastors announced from their pulpits that the Second Coming of Christ was near at hand. The date of His appearing had been worked out for 1836, and the days of Tribulation were imminent. But their pastors assured them that an asylum would be provided near where the Ark had rested on Ararat! In the end some 1,500 families started on the arduous pilgrimage. On reaching Odessa nearly two-thirds are said to have perished. But here they found a protector and friend in the Emperor Alexander I, who granted them the earnestly sought asylum in Georgia as well as many special privileges. Reinforced by a further 100 families they reached Georgia in 1817. In spite of many initial hardships they increased and prospered. At the beginning of this century they numbered some 7,000 souls.

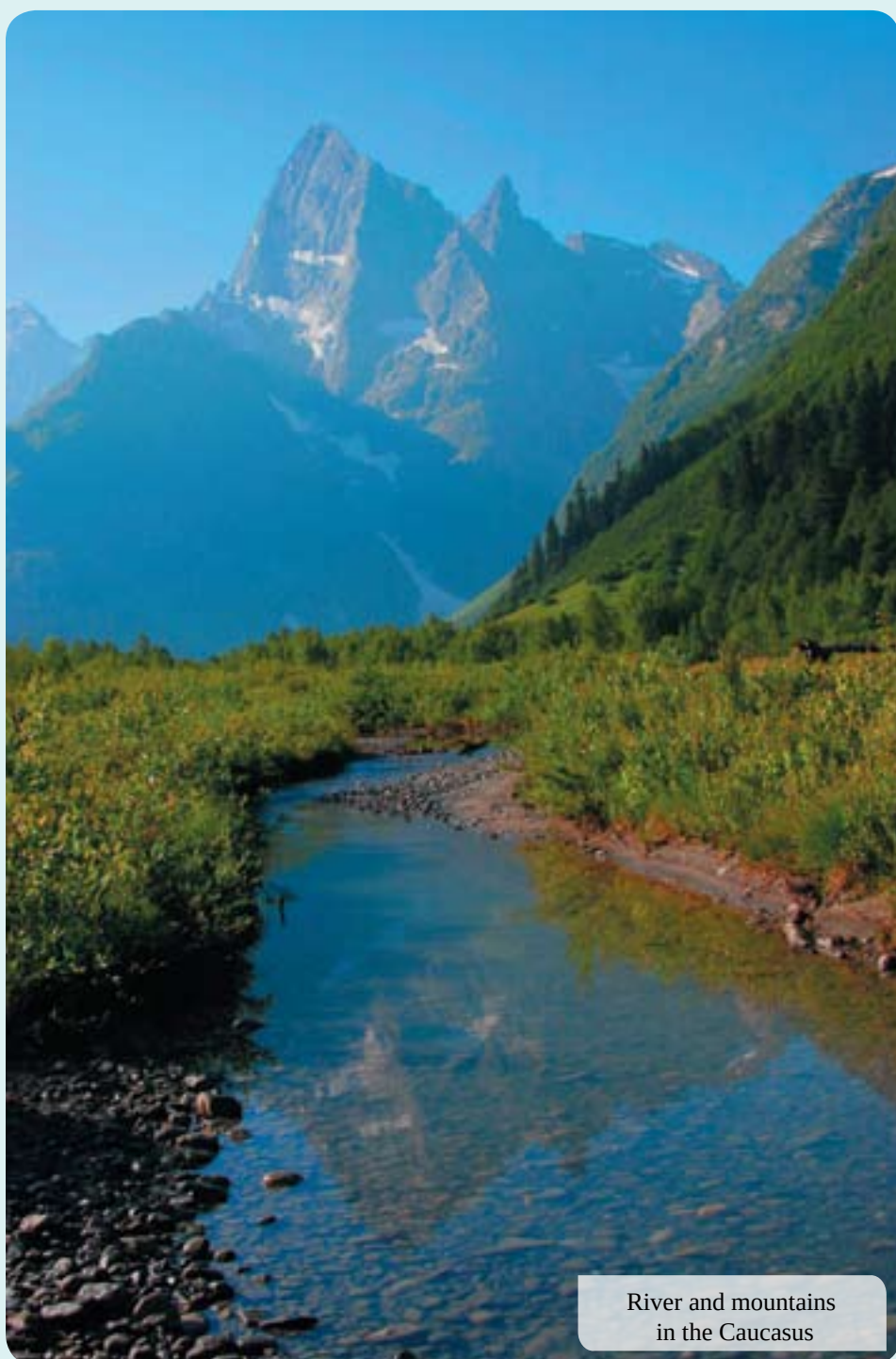
They are no longer in the land, for at the outbreak of the late war, while Russia was still at peace, Stalin, himself a Georgian, taking no avoidable risks, removed them as a precaution to fresh lands in Siberia. It is understood that they were granted all possible help in their new settlements.

These people during their century’s sojourn in Georgia occupied a peculiar position. They remained to the end intensely religious and evangelical – saturated with Old Testament ideology as were our Puritan forebears. They were by their circumstances more or less trilingual, retaining their own German tongue but speaking of necessity the Kartvel of their Georgian neighbours and the Russian of their over-

lords. While retaining their own Lutheran faith they were in close touch with their fellow Christians of the Georgian Church, especially through occasional members of the Basle Mission to Armenia. They constituted a permanent link between the occasional wanderer from the west and the local inhabitants of the country.

It is probably to this community as much as to any other factor that we owe the perpetuation of the picturesque title of “The Gate of Israel” as an alternative name to the pass in western Europe.

**BRIGADIER-GENERAL SIR
STANDISH CRAUFURD,
Bt., C.B., C.M.G., C.I.E., D.S.O.**



River and mountains
in the Caucasus

BIWF CONGRESS 1922



Central Hall, Westminster

This is the address given by Rev T H Whitehouse during the third Congress of the BIWF held in Central Hall, Westminster, from 9th-14th October, 1922. It is printed here for inspiration, encouragement and a reminder of our long history as a movement.

Mr. Chairman, Fellow British-Israelites: It is very kind of the Chairman to say such kind things about my meekness and modesty. The fact of the matter is, there was much more useful work to be done than I could possibly have done had I occupied this platform and your time. Instead of that you had something which was far more valuable than anything I could have hoped possibly to contribute, and something which was infinitely more important to the Cause. Therefore, it was not a matter of modesty at all; it was a matter of urgent necessity, and I was very glad indeed to have the opportunity of knuckling under for so important a theme.

I want to give you some impressions of this Congress, and I do not want to take up too

much of your time, for there are still many speakers to follow me, so I will not waste words. The first impression that has hammered itself into my mind is the fact that everything seems to have changed since the old days that some of us remember. There are those on the platform with myself who can remember that it would have been quite hopeless to take any larger hall, even in London, to say nothing of the Provinces, that would hold more than one hundred people for one meeting, perhaps, in twelve months. But look at what has been going on this week. I can only explain it in one way. God said, "*My people shall be willing in the day of My power.*" And this is the day of His power, and so there has come the willing mind.

The next impression that I have felt is that this is a wonderful fellowship, this British-Israel-World Federation of ours. Some of us have been like John the Baptist for a long time. In our own little locality we have been like a voice crying in the wilderness, feeling so lonely; but we come here and we meet people we have never seen, or dreamed of, and their faces are all aglow, and their hearts are so warm, and their handclasp is so hearty; and instantly we are at one – though we have not met until five minutes before. We have a very wonderful fellowship in existence, and I think this is going to tell marvellously on the future of our work. Let us develop it for all we are worth. We are brothers and sisters. We are co-workers and co-believers, and hope, if God pleases to bless our labours, to see

very wonderful fruits in the days to come. Unity is strength, and Christ prayed for His disciples *“that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they all may be one in us.”* So that we are fulfilling our dear Lord’s Prayer by cultivating this spirit of absolute accord and unity.

Another impression that has come to me, and which it may possibly be useful to mention, is the great number of young clergy and ministers of the various denominations who are coming forward as advocates, and who gladly and proudly take their places on the platform day after day, and ardently, intelligently, and whole-heartedly proclaim this glorious truth which is going to revolutionize, not merely the religious beliefs, but the lives of the people. Of course, I am only a very old fossil, but I am proud to be a fossil when I can sit on the same platform with such men as Mr. Milner and Commander Roberts and Mr. Marchant, and a number of other glorious old stalwarts who began forty-five to fifty years ago. I am a hopeless mid-Victorian, and what can I say worse than that? It is a glorious thing to have these young men coming along to carry on the work which we have been trying to do. We have been digging the trenches, and they are going “over the top,” and they will capture the position undoubtedly, and we will rejoice with them.

The next impression which, perhaps, I had better mention is that I have been rejoicing all this week for so glorious and blessed a change to have come over the advocacy of our great truth. This is the most evangelical platform in London to-day. In all the years of my ministry and my activities I have never attended conferences or meetings – certainly not revival meetings – in which Jesus has been so exalted, the Cross so faithfully preached, the help of the Holy Spirit so ardently implored to be in our midst and to actuate all our motives and plans. I feel that I have come from my distant sphere, and so have many of my brother and sister delegates, as accumulators that have run out, and we are here at the power station being recharged, and we shall go back again filled with new life and vigour, and a new plenty to give forth to the hungry ones whom we are to feed. Let us avail ourselves of this wondrous power with which God will fill us all if we will lay our souls before Him that He may do with us what He wills.

Then, again, Mr. Woodhams Denham reminded us in one of his addresses of the coming glories. Some of those who are on the platform will remember that about forty-five years ago there was a pamphlet circulated by another old mid-Victorian, who

has gone to his long rest, Edward Hine, and the pamphlet was called, “The Coming Glories.” That was also the title of Mr. Denham’s address; and it was the title of one of Mr. Hines most powerful and useful pamphlets. He was, like myself and some of the other mid-Victorians, an excavator. He dug out for the foundations that other men, thank God, could build upon. Now he published not only that pamphlet, but many others. Not only “Coming Glories,” but he wrote another pamphlet, “Flashes of Light.” That also had a splendid vogue in its day, and it is as good to-day as it was then.

We have had “flashes of light” this week, flashes of inspiration, flashes of Divine knowledge, and flashes of coming glories. And I think one of the flashes of light that suffused my own soul alone of our meetings was this – that we have got that revival that the churches are praying for. It has come; but it is not the revival that the poor, deluded, blinded churches are yearning after and praying God for. The revival along British-Israel lines is not the revival of churches which reject the Creeds, and reject the Bible, and reject the Divinity of our Lord, and reject almost everything that is worth having, and want nothing but whist drives and dances, and the things that are of this world. But we have got the revival that we have in the 37th of *Ezekiel*, the dry bones being thrown together.

Here we are together from all parts of the Empire, knit together in a glorious brotherhood. We are praying for the Spirit of God to come as the breath of the Lord, and we want it to come to the whole nation; and it rests very largely with you and me how soon it is to come. When the breath of God comes and fills the whole nation, then we shall get flashes of light, we shall get floods of glory, and we shall stand upon our feet an exceeding great army. Revival by the Spirit of God. Pray for it, labour for it, and believe that it is coming. It is here, and it is for us to carry the fire into our own localities. God helping us, we may contribute each our little bit to the bringing about of that day when God’s own dear Son shall sit upon the throne of His Father David, and reign over the House of Jacob forever, when of Israel it shall be said, *“I will take away the stony heart, and will give them a heart of flesh, and will put My Spirit within them. When no man shall say to his neighbour, know the Lord, for they shall all know Him. All their children shall be taught of the Lord.”* *“Then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.”*

May God speed this gracious revival with which He is visiting us, because we have come to the turning-point, I am sure of it. I believe that if we were each, here and now, to solemnly consecrate ourselves to God’s service, to give ourselves wholly to Him, body, soul, and spirit, to be directed by Him, and to be used by Him just as He will, and to receive our directions from Him, we should soon see England revolutionized in a way that our political parties never dreamed. Oh, that we may have our eyes ever towards Him, looking unto Jesus. When He fed the hungry people they sat in ranks on the grass, and He took the bread and gave it to the disciples, and the disciples to the multitude, and they did all eat, and were filled. We have this week in our Father’s house bread enough and to spare, while they perish with hunger. Let us deal our bread to the hungry souls around us.

REV T H WHITEHOUSE

THANKS TO ALL READERS!

In our previous issue we printed a request ‘Calling All Readers!’ for help with finding out more about Colonel Pearse whose work we will be featuring in the second documentary film currently in production.

We are pleased to say that not only do we now have the information about Colonel Pearse which we needed but we have also found the article on ‘The Gate of Israel’ by another researcher which is on page 20 of this issue.

Watch out for the new film!

If you have not yet seen the first documentary, *Our Christian Heritage*, contact The Covenant Publishing Company for a copy:

£12.99 + Post & Packing:
Add: £2.00 Within UK
£3.00 Within Europe
£4.00 Rest of World

NEW BIRTH

This reader describes the beginning of his own spiritual journey. A journey that began in a school hall in 1982 which has led and guided him into belief.

I was aged eight when Prince William was born. We were all assembled in the school hall to be told the news and to celebrate the birth. Our headmaster simply announced to us that 'a very special baby boy' had been born in London. He was a prince and one day, when we were all grown up, he was going to be our king. He explained to us that this baby was different and more important than other baby boys 'because he had been born royal. God had chosen him from among our generation to rule over us. This meant that, as a school, we were going to give thanks to God.'

As children we were sort of mystified and fascinated by this idea we had a prince. So

much so you could hear a pin drop. Indeed, I remember wanting to know why there was a prince and what it was about him that made him so special. I just could not understand why all the grown-ups wanted us to celebrate his birth. To a boy aged eight it was deeply puzzling and mysterious. At one level it seemed completely irrational and illogical. Yet at another level, a deeper level, it somehow made sense and struck a chord.

At the end of the afternoon our headmaster said we were going to sing 'God save the Queen.' As we stood to attention in our neatly ordered rows, I began to imagine that I could see the Queen and our infant

Prince. I suddenly became aware of this quite powerful and magical feeling deep down inside. This profound feeling of joyfulness, gladness and happiness. A spiritual feeling for the baby Prince.

'God bless the Prince of Wales!'

'God save the Queen!'

NEIL WELTON

A fuller version of this testimony will appear in a book of testimonies being collated by Judith Bull for publication at the end of the year.

Covenant Clips

The Covenant Publishing Co Ltd

NEW! IN PRODUCTION

A DVD of 5 short Bible Studies by David Aimer, Michael A Clark and Martin Lightfoot has been filmed and is in production by British Christian Media.

'Daniel's Statue; Daniel's Beasts; The Forgotten Birthright; The Torn Cloak and The Gospel Boat'

COMING SOON!

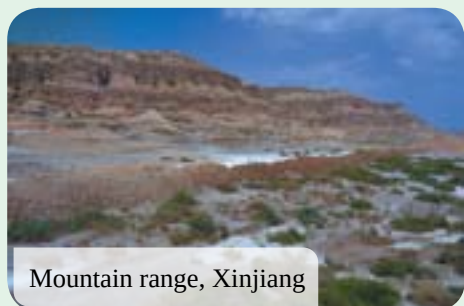


DNA EXPERTS REVEAL CHINA'S ANCIENT OPEN DOOR TO THE WEST

Scientists discover European genes in Tarim mummies 2,000 years older than the Silk Road

For four millennia their secrets lay hidden beneath the desert sands, the final resting place of a mysterious civilization. And since their discovery in 1934, the Tarim mummies in China have perplexed historians and archaeologists.

But a remarkable new study has found that the origins of the inhabitants of the ancient graveyard in the Taklimakan desert north of Tibet lie in Europe.



Mountain range, Xinjiang

A team of Chinese geneticists have analysed the DNA of the Bronze Age cadavers and found they are of mixed ancestry, displaying both European and Siberian genetic markers.

One expert in Chinese history at the University of Edinburgh said the test revealed a “fascinating development.” Professor Paul Bailey said the findings confirmed long-held suspicions that they had travelled to the autonomous region of Xinjiang from the West, well before the opening of the Silk road in the second century BC.

The graveyard of more than 200 mummies, known as Small River Cemetery No 5, lies near a dried-up riverbed in the Tarim Basin, an inhospitable region encircled by mountain ranges.

The site was discovered by Folke Bergman, the Swedish archaeologist, in 1934 but then lay forgotten for 66 years until a Chinese expedition relocated it using GPS navigation.

Carbon testing carried out at Beijing University has dated the oldest of the mummies as far back as 3,980 years. However, until recently the history of how they came to be buried in the desert in upside-down boats was unclear.

That many of the mummies – well preserved thanks to the dry air and salty sands – displayed fair skin, brown hair and long

noses led to some educated guesses.

Bailey, professor of modern Chinese history at Edinburgh University, said: “There has always been talk of blue-eyed people inhabiting that area of China.”

Confirmation came thanks to a team led by Dr Hui Zhou of Jilin University in Changchun. All the men who were analysed had a Y chromosome that is now mostly found in Eastern Europe, Central Asia and Siberia, but rarely in China.

The mitochondrial DNA, which passes down the female line, consisted of a lineage from Siberia and two that are common in Europe.

Since both the Y chromosome and the mitochondrial DNA lineages are ancient, Dr Zhou and his team concluded the European and Siberian populations probably intermarried before entering the Tarim Basin 4,000 years ago.

Dr Victor Mair, a professor of Chinese at the University of Pennsylvania, who translated the studies of Dr Zhou’s team, said several items in the graveyard resemble artefacts or relate to customs familiar in Europe, including the use of boats in burials, string skirts, and phallic symbols.

The findings, published in the *BMC Biology* journal, turn on its head the notion that the Far East was an isolated realm before the early Europeans ventured east for trade.

“Historians of early China are sympathetic to the view that there was interaction between what we could call China today and central Asia and further afield, both in terms of cultural transmission but also in terms of the transmission of technology,” Bailey said. “The likes of bronze making and the use of the horse did not simply happen overnight in China.”

Such a subject has caused considerable controversy in China, where the official account has it that Zhang Qian, a general of the Han dynasty, led a military expedition to Xinjiang in the second century BC.

Today the area is occupied by Turkish-speaking Uighurs, who have been joined in the past 50 years by Han settlers from

China. Ethnic tensions have recently arisen between the two groups, with riots in Urumqi, the region’s capital.

Bailey suggested that, although only a few decades ago the DNA results would have sparked anger in China, a new generation will be “interested” to learn of its early links with Europe.

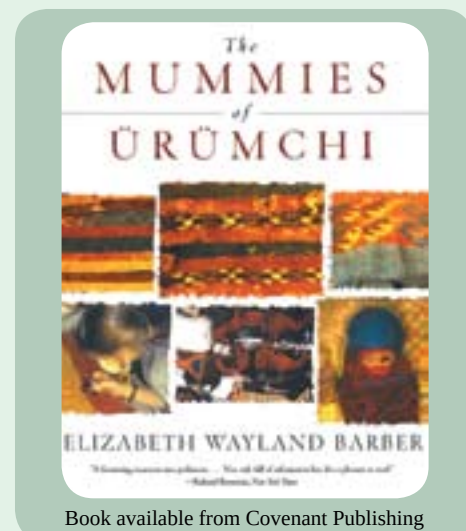
“Twenty or thirty years ago this research would have been considered an abhorrent and controversial view that would have undermined Chinese pride in its indigenous cultural development,” he said.

“But the situation is different nowadays, and I think this will be viewed positively. China is interested in its historic links with the rest of the world, and this development shows that the country had close ties with other areas, it wasn’t closed off.”

Work will now continue to uncover more details of the Tarim mummies. Already archaeologists have found hundreds of poles, each 13 ft tall, around the burial site, described as resembling oars from a galley. Clothes have been recovered, including felt caps with feathers, woollen capes with tassels, and leather boots.

Their language remains unknown, but Dr Mair, an expert in the prehistory of the Tarim Basin, believes it could have been Tokharian, an ancient member of the Indo-European family of languages.

This article appeared in *Scotland on Sunday*, March 21st, 2010, by **MARTYN McLAUGHLIN**



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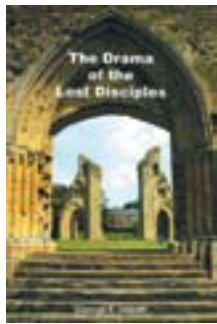
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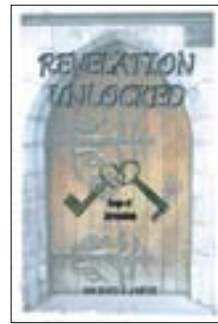
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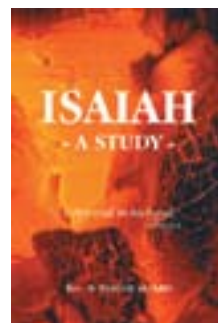
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