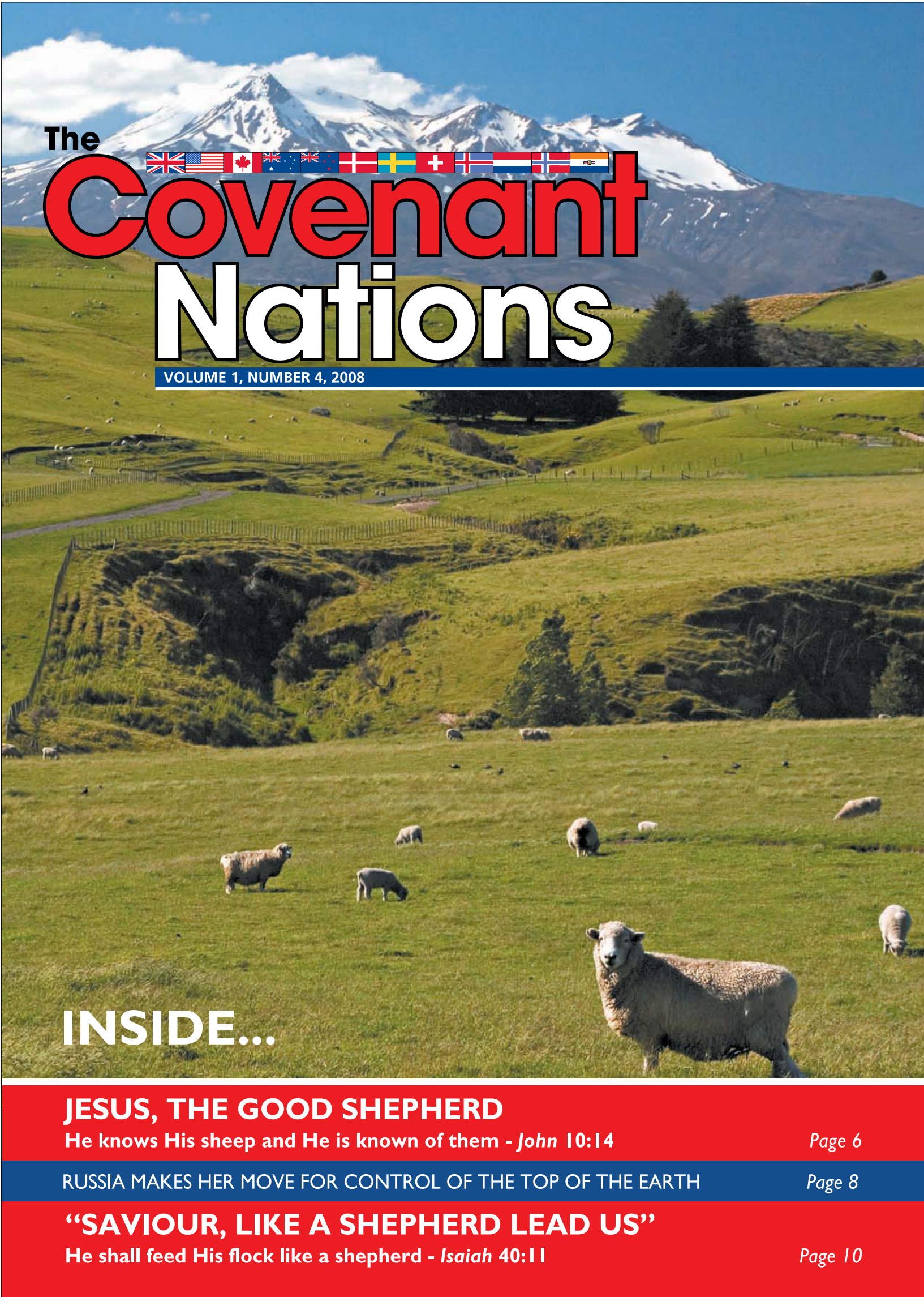




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Covenant Nations

VOLUME 1, NUMBER 4, 2008

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▲ These stone structures called dolmens are found from the Middle East, across Europe and in the British Isles. This is a picture of a typical one. Many dolmens and standing stones are in Ireland. It is interesting to note that their distribution is the same as the direction of the migrations of the Israelites. Stones have always been associated with them: *'and these stones shall be for a memorial unto the children of Israel for ever.'* Joshua 4:7

◀ COVER PICTURE: These sheep peacefully grazing on a pasture are a reminder that from the Old Testament to the New Testament, God's people have been known as His sheep. *"I am the good shepherd: the good shepherd giveth his life for the sheep."* John 10:11

The Covenant Nations

Volume 1, Number 4, 2008

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Disclaimer: The views and opinions expressed in
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OUR MISSION

To teach the Covenant Nations their Kingdom Identity
and unique Destiny to lead all nations in peace.
To proclaim the imminent Return of our Risen Lord.

OUR IMMEDIATE TASK

To alert the people of God's servant nation to the fact that the
deepening global crisis now facing them is a spiritual crisis,
satanically inspired, and that if they are to restore their
integrity and freedom as a Sovereign Company of Nations they
have only one course open to them –

**TO RETURN TO THEIR COVENANT-KEEPING
GOD AND OBEY HIS DIVINE LAW.**

An interdenominational magazine emphasizing the
need for the closest possible co-operation between
the English-speaking and kindred peoples as the vital
factor in the preservation of the freedom inherent in
the Kingdom of God on Earth, through the Code of
our Lord Jesus Christ.

We believe that they embody the great bulk of the
descendants of God's servant, Israel – irrespective of
world Jewry, among whom we find only a residue of
today's Israel folk.

“The LORD is my shepherd; I shall not want. He maketh me to lie
down in green pastures: he leadeth me beside the still waters.”

Psalms 23:1-2

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EDITORIAL

*Bank of England,
Threadneedle Street*

THE CLEANSING OF THE SANCTUARY

A Time of Reckoning for the False Financial System

The global financial crisis stemming from the United States, which is also destabilizing banking systems around the world, is being likened to the Wall Street Crash of October 1929 and an economic Pearl Harbour. Yet, it may be more like the earlier Bankers' Panic of October 1907. The history of the United States banking system records that subsequent to the 1907 Panic, on the evening of 22nd November, 1910, a group of bankers representing one-sixth of the world's wealth, left for a secret meeting on Jekyll Island where in the course of a week the US Federal Reserve System was born. In 1912, the National Monetary Commission recommended the creation of a central bank. Congress then passed the Federal Reserve Act in 1913 to dampen the effects of future panics and the legislation was enacted on 23rd December, 1913, so creating the Federal Reserve System.

It is significant that the term Central Bank has always been avoided in the name of the Federal Reserve, as even today the System is still privately owned by eight banking entities, whose headquarters are in Europe and so it remains subject to private and 'foreign' vested interest. To observe, therefore, the present huge crisis moving towards more US State control of the monetary issue marks a highly important, if not prophetic, development. Some are suggesting it is the end of the American Century with the economic power of China being involved in the crisis. Prophetically speaking, the destruction of the twin towers of the World Trade Centre in one hour on 11th

September, 2001, undoubtedly gave warning of approaching financial collapse affecting world trade, clearly defined by the Apocalyptic vision in Revelation 18. A significant seven years since that warning passed on 1st September 2008.

Subsequently, from 15th-21st September, 2008 and in the 13th month of America's credit crisis, the storm arrived in the form of a \$700 billion rescue plan being presented to Congress to avoid a collapse of the financial system. There also came a call by the US government on the world to follow its model of bailing out stricken banks.

It was on 17th September, 2008, that the United States reached the 221st anniversary of the American Constitutional Convention of 1787, which was signed by 39 (3 x 13) brave men and gave birth to the document that most Americans believe is the most wonderful document ever written. This is a period of 17 x 13 years, from which we see the number 17, defined as a period for The Elect with the number 13, specifically associated with the United States, as being identified with Manasseh, the 13th Tribe of Israel. This significant anniversary was followed on 29th September (St Michael and All Angels Day) by the vote in Congress on the \$700 billion bail-out Bill – it was lost for the lack of 13 people voting for, rather than against the Bill, marked by the Dow Jones index falling 777 points.

This is manifestly a global crisis. The two

main Russian stock exchanges were suspended on 17th-18th September and in London while the water was flowing down the Thames as usual, in the City of London the financial liquidity was drying up. The Bank of England began injecting billions of pounds into the system towards the end of September in an attempt to get the whole financial system flowing again. Known as the Old Lady of Threadneedle Street, the Bank of England is going to require restored powers to prevent the fallout from the irresponsible speculative investments. These so-called “masters of the universe” have ruled in the City of London for many years.

Threadneedle Street seems a highly appropriate name for the street in which the bank is located, in consideration of Christ's words that: “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God” (Matthew 19:24). On the reverse side of US dollar bills the words “IN GOD WE TRUST” are printed – that trust could well be tested in the days ahead if the sanctuary of God's people is now cleansed of the moneychangers' defilements (Matthew 21:12-13).



JESUS, THE GOOD SHEPHERD

“I am not sent but unto the lost sheep of the House of Israel” Matthew 15:24

In John chapter 10, Jesus is informing us that He is the Shepherd of the sheep. Reading from verse 1, “Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow,

but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep.” When we think of what Our Lord said concerning Himself, that He was not sent but unto the lost sheep of the House of Israel, that is a significant statement. Jesus is stating here that He is the door of the sheepfold and He is talking about His people Israel.

In John 10:10-11, “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they (the word ‘they’ is important. The ‘they’ the Lord is talking about are the people of the House of Israel, His sheep)... that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.”

Turning to Ezekiel 34:2-4, “Son of man prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe be to

the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.”

Instead of warning His people of their lack of faith in God and His promises and guiding them as a good shepherd should they remained silent, even helping to persecute the Lord’s prophets when they, fulfilling

their commission, tried to guide the people back into the fold of Almighty God’s mercy.

Returning to Ezekiel 34:11-12, “For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.”

So the Hand of God was moving to preserve His people and gather them to a place spoken of through the prophet Nathan to David long ago. Therefore, we have an appointed place in the west for His people to come. A place of safety. Verse 16, “I will seek that which was lost.” No wonder the Lord Jesus Christ stated emphatically “I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24.

With the focus upon the word ‘they’ and realising that ‘they’ are the people Jesus is concerned about, let us return to John 21:15-16. Our Lord is speaking to Peter, “Lovest thou me more than these? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him Feed my sheep.” Jesus asked the question of Peter three times and he was very upset. But what Jesus was emphasising strongly to Peter and indeed the rest of the disciples, was that they were to be given the important task of seeking out the lost sheep of the House of Israel with the good news. To “feed my sheep.”

Some of these lost sheep were in Asia Minor, including Galatia. Peter writing his first epistle mentions Galatia, 1 Peter 1:1. How they arrived there in the first place was that the kings in Asia Minor were fighting wars against each other and it was known that the best fighting men were the Celts. One of the kings engaged them as mercenaries and the Celts were successful. After the battles were over and they received their payment, they did not leave but sent for their families and came to live in Galatia. It was said by Jerome, the writer of the Latin Bible, that in his travels through Asia Minor the Celt dialect he heard in Galatia was very

similar to the Celt dialect found in Gaul. The House of Israel lost their ancient name and were known by many different names, including Celt, on their travels to the appointed place in the isles.

In the passage of time the message is brought to the Celtic people in these lands through Joseph of Arimathea and later through the Apostles. Eusebius, Bishop of Caesarea, circa AD 300, stated the Apostles came to the Isles Britannic and preached the Gospel to them. So the Celtic people are amongst the first to receive the good news of the Lord Jesus Christ. When they hear this Gospel they cannot do other than accept it wholeheartedly, for, as Jesus the Christ has already explained, My sheep know my voice. They are impelled to accept their Shepherd, the Christ of God.

It can be seen from the reading in John 10 that Jesus is both true shepherd of the sheep and the door of the sheepfold. By concentrating on the word ‘they’ we realize it means the people of the House of Israel and Jesus is their Shepherd. In Ezekiel 34:30-31, the prophet refers to the people of Israel as sheep, “Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”

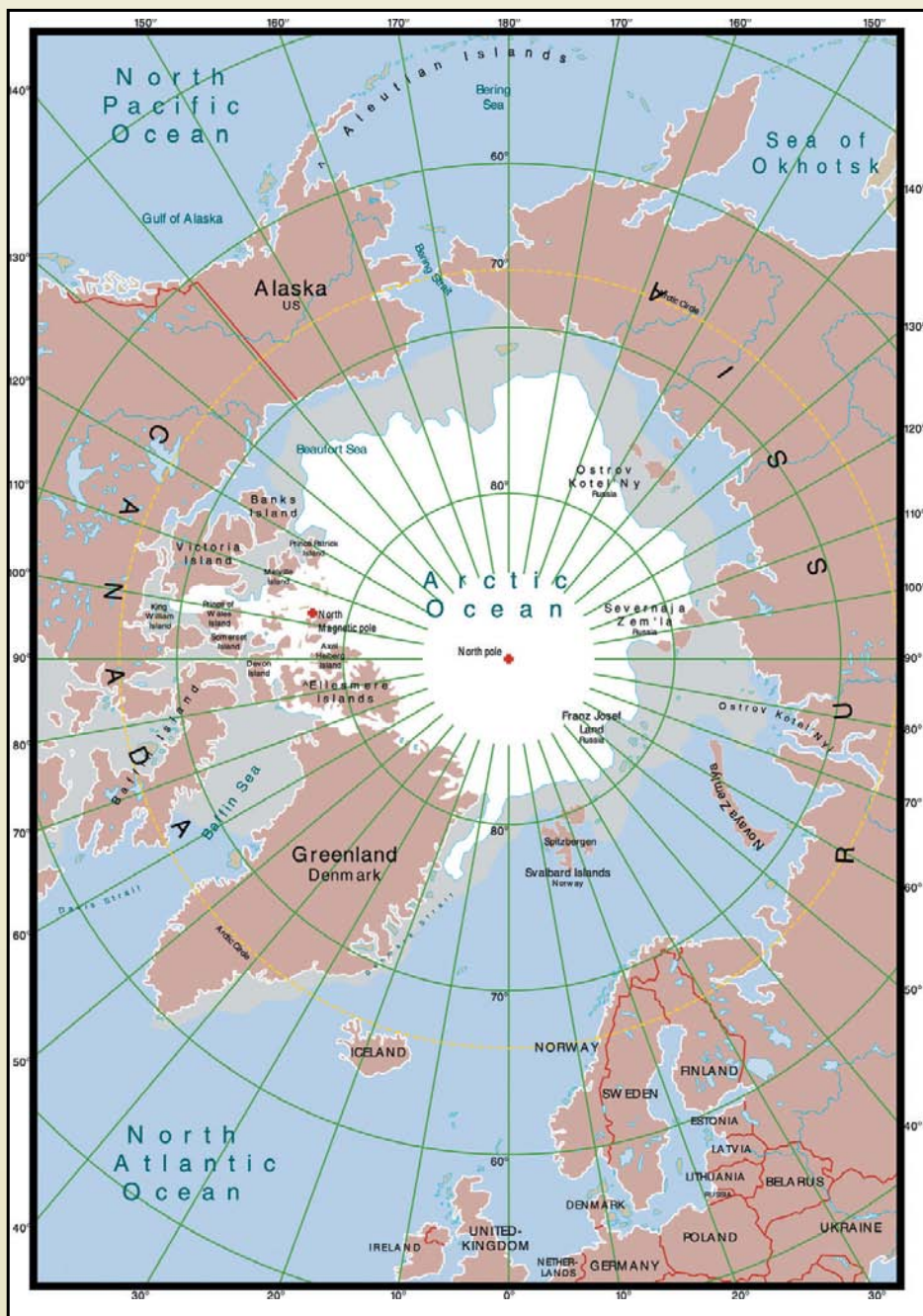
So we have in symbolism the way God our Heavenly Father regards His people of Israel. They are lost sheep and He wants to find them. So He sent a Shepherd to seek them out; to minister to them. And that Shepherd (our Lord Jesus Christ) is given twelve men from out of the world. And they are obedient to their master and also carry this wonderful message to the lost sheep of the House of Israel wherever they are scattered for they knew where they were to be found. Jesus prays and thanks His Heavenly Father for the men God has given Him, “I pray for them: I pray not for the world, but for them which thou hast given me.” And “Neither pray I for these alone, but for them also which shall believe on me through their word.” John 17:9 and 20. Indeed Jesus is the Good Shepherd.

KATHLEEN GAGE

Sheep in an English field.

RUSSIA MAKES HER MOVE FOR CONTROL OF THE TOP OF THE EARTH

A prophetic signal as a new 'Cold War' looms for Arctic spoils.



The West has become increasingly concerned by Russia's determination to flex its muscles in international waters and airspace. Russia has now announced plans for a military build-up in the Arctic. On 11th June, 2008, the Russian defence ministry said that naval vessels would be sent to the Arctic Ocean, which

is believed to contain 25 per cent of the world's untapped energy resources, as part of a summer training exercise.

General Vladamir Shamanov, the head of the combat training directorate and a prominent military hawk who was accused of war crimes in Chechnya, said that Russia

had "highly trained military units" prepared for Arctic warfare. Russia had the capability, he said, to defend its claim to roughly half of the Arctic Ocean – including the North Pole. We have a number of highly professional military units in the Leningrad, Siberian and Far Eastern military districts which are specifically trained for combat in the Arctic regions," he said.

On the same day, Russian assertiveness in the sensitive region of the Arctic was reinforced when NATO jets shadowed two Russian bombers, designed for anti-submarine warfare, on a reconnaissance mission close to the pole. Then on 16th-17th September, 2008, President Medvedev of Russia threatened Russian Arctic annexation, telling his National Security Council that it had "strategic importance" for Russia.

The Area of Dispute in the Arctic – legal challenge for the United States.

These developments in the race for control of the top of the Earth and the Arctic riches took a significant turn on 2nd August, 2007, when Russia provoked anger in the West by planting a rust-proof titanium flag on the sea bed beneath the Polar ice cap, in a symbolic gesture to stake its claim to billions of dollars worth of oil and gas in the Arctic Ocean.

One week later on 10th August, 2007, Canada's Prime Minister fired a warning shot giving a signal in a new 'Cold War' over the vast resources of the far North by announcing that the country will build two military bases in the Arctic wilderness.

Two days after this, on 12th August, Denmark joined in the scramble for the Arctic with the launch of a scientific mission to try to prove its ownership of the North Pole. The USA and Norway also have competing claims in the vast Arctic region, where an American study suggests that as much as one quarter of the world's undiscovered oil and gas could be hidden.

Russia began the present "scramble for the Arctic" by calling up its file on the 1982 UN convention on the Law of the Sea. Each

of the five Arctic countries – Canada, Russia, the United States, Norway and Denmark, via its control of Greenland – can claim oil and minerals in any continental shelves that extend within 200 miles from their shores. Except for one ironic predicament for the United States – under President Reagan, the great superpower never actually got around to signing the Law of the Sea. Washington lawyers therefore will have their work cut out to invoke its rules.

Kremlin cartographers, not slow to take up on this, noticed that though Siberia is some 1,200 miles from the pole, a narrow isthmus of continental shelf called the Lomonosov Ridge extends to the pole. The ridge and with it the North Pole and a great deal of submarine riches is Russia's.

However, the limits of that shelf are in dispute, and as Russia seeks to expand its gas and oil reserves, the region is at the centre of a battle for energy rights and ownership. The problem is that ridge does not stop at the North Pole. It goes all the way across the Arctic and joins up with Canada and Greenland.

Russia is seeking to establish that its Siberian shelf is directly linked to the Lomonosov Ridge. In 2001, Moscow submitted research findings to that effect to the UN, but they were rejected, and it is expected to resubmit its claim in 2009.

Moscow's stance has riled the other northern hemisphere countries with their own claims to waters around the North Pole. The Canadian Foreign Minister, Peter MacKay, told CTV television; "This isn't the 15th century. You can't go round the world and just plant flags and say: 'We're claiming this territory'." MacKay predicted that the Russian expedition would not bear fruit, adding: "There is no threat to Canadian sovereignty in the Arctic... we're not at all concerned about this [Russian] mission. Basically it's just a show by Russia." Events in the future may well cause Canada to think again as to the seriousness of Russia's plans.

Meanwhile, Denmark has conducted a month-long expedition seeking evidence that the Lomonosov Ridge is attached to the Danish territory of Greenland, making it a geological extension of the Arctic island. Denmark's minister of science, Helge Sander, has confirmed that their preliminary investigations done so far are very promising. "There are things suggesting that Denmark could be given the North Pole," he said. Interestingly when the Danes granted Greenland home rule back in 1979, the Greenlanders' first significant act was to leave the EU. The Danes still claim the world's largest island as part of the Kingdom

of Denmark, but there could be some ice-breaker diplomacy developing if the European Union tries to muscle in on the Arctic spoils through Denmark as an EU member.

Gog comes to take a spoil from God's People "Residing on the Top of the Earth"

From the prophetic viewpoint, we should note that 2nd August, 2007, when Russia planted its flag on the sea bed beneath the Polar ice cap, came 98 years, or 2 x 7 x 7 years, from 2nd August, 1909, which date in Great Pyramid chronology marked the beginning of the Consummation of the Age. The latest development in the growing battle for control of the Arctic, which took place on 16th-17th September, 2008, came at the very moment financial meltdown was threatening Western banking systems. President Medvedev of Russia called on his security chiefs to establish a formal border in the Arctic region. This date was 7 years exactly from 16th-17th September, 2001, which date marked the announcement that the West was at war with terrorism after the 9/11 terror atrocity in the USA and was a highly significant Great Pyramid date pointed to since the 1930s.

There is the startling reference in this context provided by the prophet Ezekiel – in what is known as the Russian chapters – to Gog who comes "against the Mountains of Israel that were a continuous waste... to attack a land of unwallled villages... to plunder and loot... against a People collected from the heathen, practising commerce and trade, and residing on the top of the earth." (Ezekiel 38: 8, 11-12 Ferrar Fenton).

This would appear to be a clear pointer to the Arctic territory, where the covenant nations of Canada, the United States, Denmark and Norway reside; the continuous Arctic waste now in direct contention over claims for mineral wealth with the Russian "Gog, of the land of Magog, the chief prince of Meshech and Tubal" – a locational reference in Ezekiel 38:2 to the vast land of Russia, stretching from the capital city of Moscow in the west to Tobolsk in the east, a river port at the confluence of the Tobol and Irtysh rivers in Siberia.

MICHAEL A CLARK

- 1) North Pole**
Russia leaves its flag on the seabed, 4,000m (13,100ft) beneath the surface.
- 2) Lomonosov Ridge**
Russia argues that this underwater feature is an extension of its continental territory.
- 3) 200-nautical mile (370km) line**
Shows how far countries agreed.
- 4) Russian-claimed Territory**
The bid to claim a vast area is being closely watched by other countries.



SAVIOUR, LIKE A SHEPHERD LEAD US

“He shall feed His flock like a shepherd” Isaiah 40:11

The analogy of a shepherd and his sheep is one of the most tender and loving relationships ever portrayed in the Word of God. No words are more comforting than those that fell from the lips of our Saviour when He said, *“I am the good shepherd: The good shepherd giveth his life for the sheep”* (John 10:11). The shepherd ministry of the Lord Jesus in the New Testament is clearly seen as threefold.

First, He identifies Himself as the **Good Shepherd** who lays down His life in death for the salvation of His sheep. It is significant when the Apostle John said that Jesus, the true shepherd, entered into the sheepfold by the door. Old Testament writers clearly identified the sheepfold as being the House of Israel when they said; *“But made his own people to go forth like sheep, and guided them in the wilderness like a flock”* (Psalms 78:52), *“So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations”* (Psalms 79:13), *“For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,”* (Psalms 95:7; 100:3). In his distress, the prophet Jeremiah expressed the heart of Israel’s shepherd when he cried; *“my people hath been lost sheep”* and *“Israel is a scattered sheep”* (Jeremiah 50:6, 17).

John goes on to say that the true shepherd entered in by the door. The ‘door’ represents the fact that Jesus came by way of the Hebrew Scriptures in fulfilling all the prophecies and requirements of the law. After His resurrection, Jesus opened the understanding of His disciples to the Scriptures saying, *“These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me”* (Luke 24:44). John refers to the ‘porter’ as representing the Holy Spirit who introduced the Shepherd to His sheep. This introduction is vividly seen and heard at the baptism of Jesus in the River Jordan when the Holy Spirit descended like a dove and the voice from heaven spake; *“This is my beloved son, in whom I am well pleased”* (Matthew 3:13-17). John the Baptist clearly knew that the purpose of the water baptism of Jesus was *“That he [Jesus] should be made manifest to Israel”* (John 1:31). The **Good Shepherd** was the **dying** Shepherd who redeemed His sheep.

Secondly, the writer of Hebrews portrays the Lord Jesus as the **Great Shepherd** of the sheep. Here, Jesus our great shepherd has overcome death being *“brought again from the dead.”* Now *“through the blood of the everlasting covenant”* He is perfecting the

saints to do His will that they may be *“well-pleasing in his sight”* (Hebrews 13:20-21). The **Great Shepherd** is the **risen** Shepherd who cares for His sheep.

Thirdly, Jesus is known as the **Chief Shepherd** or a magistrate who shall yet appear, when the saints *“shall receive a crown of glory that fadeth not away”* (1 Peter 5:4). The **Chief Shepherd** is the **reigning** Shepherd who rewards His sheep.

Early on in the life of the Abrahamic family the watchful eye of Israel’s Shepherd was ever mindful in protecting and caring for His heritage. In uttering the birthright blessing to the two sons of Joseph, the patriarch Jacob invokes one of the sacred family names by which God has manifested Himself to His people Israel. *“And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,”* (Genesis 48:15). Jacob said that the God of his fathers *“fed me”* which is translated “shepherded me” reflecting the nature and name of the Almighty as Yahweh Rohi, the Lord our Shepherd. It is not without extreme meaning that this attribute of ‘shepherd’ should be invoked over Ephraim and Manasseh and be included in their birthright blessing. It was by divine providence that these two tribes

forming the House of Joseph would be given the awesome responsibility to be the earthly “family shepherd” to their brethren.

Jacob plainly declared that these sons would be ‘great’ and ‘greater’ and together in Joseph would be given *“one portion above thy brethren”* (Genesis 48:15-22). Jacob further declared that among his blessings of natural, material and economic prosperity, the dual tribe of Joseph would bear the national responsibility of acting as family shepherd to the whole House of Israel. It was by divine oath that it was Joseph *“from thence is the shepherd, the stone of Israel”* (Genesis 49:24). The Chief Shepherd and the stone of Israel is without doubt the Lord Jesus Himself, but Jacob declared that He would come from ‘thence’, referring to Joseph. His physical ancestry did not come from Joseph, but the greatest declaration and manifestation of His character would be expressed to and through the family of Joseph to the remaining tribes of Israel. To *shepherd* denotes leadership and the *stone* speaks of the foundation upon which this family kingdom would be built.

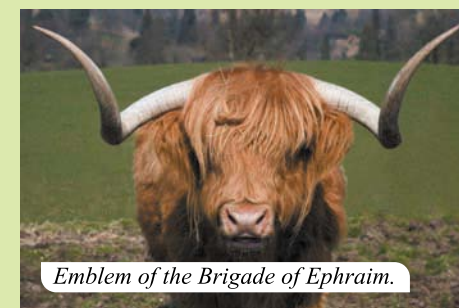
At first glance, many Bible students have tried to apply this prophecy strictly to Jesus as being the shepherd and the stone. Upon closer examination it must be applied also to the House of Joseph in a national and earthly sense. Jesus, in His humanity was not born of the tribe of Joseph, but of the House of David of the tribe of Judah. This prophecy of the House of Joseph being the national shepherd of Israel corresponds with the additional blessing *“unto the utmost bound of the everlasting hills.”* This shall not only be on the head, but *“on the crown of the head of him that was separate from his brethren”* (Genesis 47:26). This blessing on the ‘crown’ of the head was a sign of leadership and distinction that brings serious functions of responsibility to lead the family of covenant nations in all areas of national life. There are only two nations in modern history that have fulfilled this role of national leadership to any major degree, the United States and the United Kingdom of Great Britain. Without question, these two ‘brother’ nations have been given *“one portion above thy brethren”* in the role of technical, agricultural, economic, governmental and spiritual leadership. Hopefully, it will be some day soon with utter repentance and deep contrition that all the covenant nations will return to their Chief Shepherd. When the ‘shepherd nations’ first return to God in covenant relationship and true righteousness, then the other covenant nations will follow. Just as Joseph was he from whom his brothers received bread in Egypt so long ago, so shall it be in these last days when the House of Joseph shall fulfill

its divine destiny to once again serve his brethren.

The national shepherd calling of the dual House of Joseph is reflected in the blessings given by Moses in his last address to Israel. Besides the *chief* and *precious* things that were given to Joseph, he was also to be the cohesive and motivating force in the migration of all the Israel tribes in their westward trek to their new home in Northwestern Europe and North America.

The prophetic promise was that the bullock in his glory with his horns *“shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh”* (Deuteronomy 33:17). It was the ‘shepherd’ tribes that *pushed* the sheep of Israel to colonize the utmost regions of the Western World.

Asaph, in his plea for Israel’s spiritual return to her God, cried; *“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock”* (Psalms 80:1). When Joseph, the national shepherd of Israel returns to the Chief Shepherd of Israel, Jesus Christ, then all the scattered sheep will return together to their predestined glory and lost heritage. In spite of the devastating work of false shepherds, Israel’s Chief Shepherd declares, *“For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day”* (Ezekiel 34:11-12). This declaration finds its fulfillment in the words of Israel’s Good Shepherd when in compassionate love

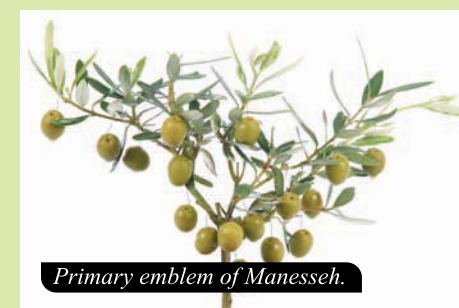


Emblem of the Brigade of Ephraim.

He said, *“and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd”* (John 10:16). Jesus also determined the mission of His disciples by commanding them to *“go rather to the lost sheep of the House of Israel”* (Matthew 10:6).

In 1985, after reading the tenth chapter of John, the Holy Spirit suddenly inspired me with the words below and the melody to a song, which expresses our Shepherd’s tender love and compassion for His scattered sheep of the House of Israel. As the Apostle Peter said, it is time that we as sheep who have gone astray, return unto the Shepherd and Bishop of our souls (1 Peter 2:25).

CHARLES A. JENNINGS



Primary emblem of Manasseh.

MY SHEEP HEAR MY VOICE

**My sheep hear my voice, and a stranger they won’t follow,
For the porter openeth unto me, For I am your Shepherd,
The Shepherd of all Israel and I came to seek my own.**

**For I am your Shepherd, the Shepherd of all Israel
I’ll lead you into my fold.
So follow me as you hear my voice
For now I’m calling thee.**

**So come my sheep into the fold
You’ve been away too long
For I loved you then and I love you now
For you are my very own.**

SOME THOUGHTS ON THE FIRST ADVENT

Over the years there has been some confusion regarding the order of events at the time of the First Advent. The thinking has been along the lines that when Jesus Christ was born in Bethlehem not only did the shepherds see the Christ Child but the wise men were also there.

One detractor of the Holy Bible has written, "why can't four divinely-inspired Evangelists agree on anything?" So perhaps the time has come to look further into the timing of these events. If we search and delve into Holy Writ, as we are encouraged to do by the Lord Himself, we will not be confounded by statements given by unregenerate man. The Evangelists do not contradict each other but speak with one voice. The said Evangelists in this instance being Matthew and Luke.

Luke 1:1-20 tells of the actual birth of Jesus, from Joseph and Mary journeying from their home in Nazareth to Bethlehem to be taxed; the Child being born in a manger because there was no room at the inn, to the shepherds coming and seeing the Babe and rejoicing greatly. In Strong's *Concordance*, the word 'inn' in this particular scripture is translated from the Greek as a 'lodging place; guestchamber, inn'.

Then verses 21-24 tell of the circumcision of Jesus eight days after His birth – according to the Law of the Lord found in *Genesis* 17:12. Then about forty days after the birth for the fulfilling of Mary's purification – also according to the Law in *Leviticus* 12:2-6 – they brought Him to the Temple at Jerusalem to present Him to the Lord, again according to the Law. All these verses point to the fact that Jesus was a newborn baby.

Verses 25-38 cover Simeon greeting them

at the Temple, followed by Anna, a prophetess, seeing the family also. Verses 39-40 tell of Joseph, Mary and the Baby returning to their home in Nazareth after the momentous happenings in Bethlehem and Jerusalem.

Now we turn to *Matthew* 2:1 which sets the scene that Jesus was already born when the wise men from the east arrive in Jerusalem. They may have been kings, the scripture does not say, the important fact is that they

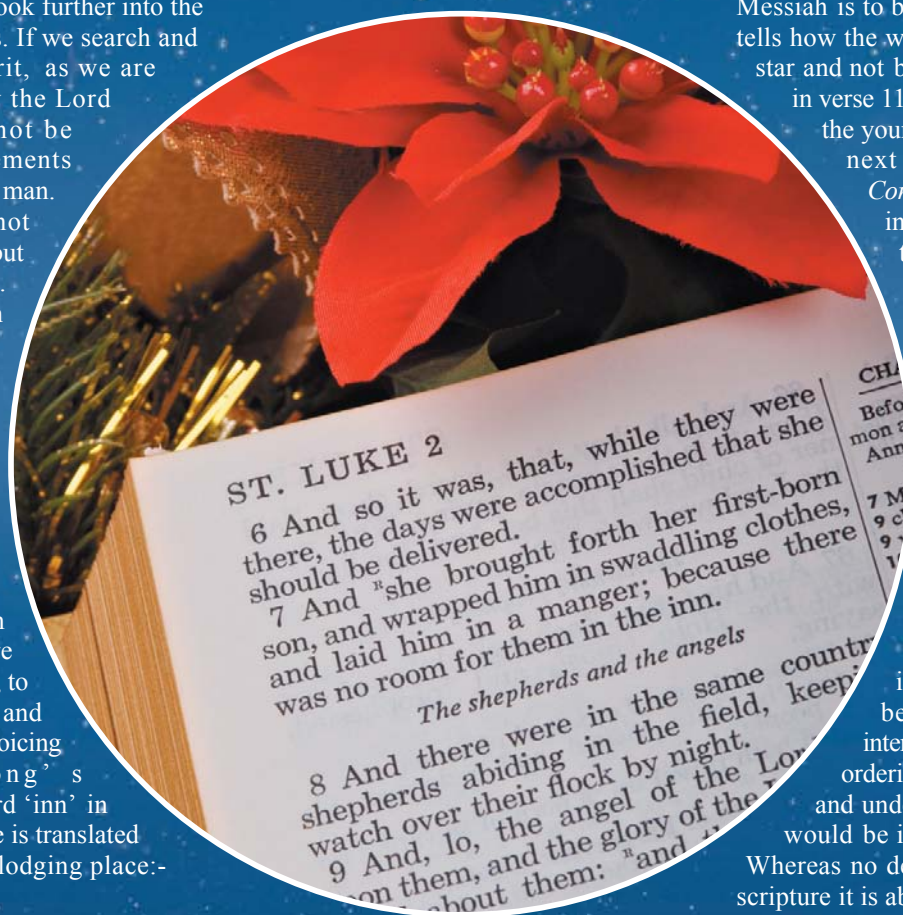
the Child was already born as the appearance of the star in the heavens meant the event had occurred. The wise men knew the Child was a king but not knowing where He was, naturally went to the capital city to make enquiries of King Herod. All this must have taken some time for the wise men to reach Jerusalem from their homeland. In verse 7 Herod asks them when the star first appeared, so he would then know how old Jesus could possibly be. Herod sends them to Bethlehem after his scribes tell him the Messiah is to be born there. But verse 9 tells how the wise men are guided by the star and not by Herod's instruction and in verse 11 come to the house and see the young Child – not in a manger next to an inn. In Strong's *Concordance* the word 'house' in verse 11 is translated from the Greek as 'an abode'; by implication 'a family home'.

Verses 12-15 tell of the wise men returning to their homeland by another way and not going back to Herod and Joseph being warned by the Angel of the Lord in a dream to flee to Egypt because of the danger to the Christ child. Verse 16 is about the fury of Herod at being thwarted of his true intentions towards the Child and ordering all children of two years and under killed hoping that Jesus would be included in the massacre.

Whereas no definite age is given in the scripture it is abundantly clear that Herod knew from verse 15, "...according to the time which he had diligently inquired of the wise men," that the Christ child was probably two years old.

So to sum up, in *Luke* 2, Jesus is a baby as the act of circumcision and His mother's purification proves and in *Matthew* 2, He is a young child of up to two years of age as Herod's act of murder against the young children also proves.

KATHLEEN GAGE



MARKING 90 YEARS OF WITNESS

BIWF celebrates 90 years of teaching the gospel of the kingdom in 2009.



In 2009 BIWF in the United Kingdom celebrates nine decades of spreading the Gospel of the Kingdom around the world. We are planning to mark the year with events in the South, the Midlands and the North of the country. It will be a time to join in our resurgent activity and I would like to invite all Members, Associates, Supporters and friends to our celebrations which begin in May, in London, with an Anniversary Rally. This will be an informal weekend of visits to learn about our great Christian and biblical heritage. There will be guided tours of Westminster Abbey, the Crown Jewels in the Tower of London and to the British Museum with a dinner on Saturday evening and an Address by myself.

We will continue the celebrations at the Summer Convention in Leicestershire in July and at our 90th Annual Congress in Cumbria, in October. I hope to have speakers from around the covenant nations and that both the events will be a time of special fellowship.

I look forward to meeting as many of you as possible at these special events. May God richly bless you in this coming year.

MICHAEL A. CLARK
President

Come and join us - all welcome.

- In London – Anniversary Rally, 9th - 10th May
- In Leicestershire, at Hothorpe Hall – Summer Convention, 13th - 18th July
- In Cumbria, at Gilsland Spa – Congress, 2nd - 5th October



THE REMARKABLE PATTERNS AND PARALLELS IN SCRIPTURE

In this short study the subject is the remarkable patterns and parallels to be found in situations and events in God's word. Mostly these pertain to the people of Israel, about whom the bulk of the Bible has been written.

Much is said and preached about the love of God and His readiness to forgive. There is no denying that He has these attributes for God, indeed, is good and He is caring. However, He is also just and He will not tolerate rebellion. If one were to describe the situation in human terms it could be said that God has two loves in His life. These are His Creation and His Kingdom and anything which threatens to damage or destroy either is severely dealt with. Those who recoil at the seeming hardness or ruthlessness of God, as is recorded in certain parts of scripture, and many sincere Christians do, have not grasped this important principle.

God's love is a deep caring love; there is no emotion or sentimentality involved in it. After all, did He not sacrifice His only begotten Son for our redemption? Could there be any greater love than that? So these things which He loves He will protect and preserve using whatever means necessary to achieve that end.

In the beginning, then, God created Adam and Eve and made every provision for their welfare. But when they rebelled He cast them out of the Garden of Eden. He created the nation of Israel and made every provision for their welfare too. But they also rebelled so they were cast out of the promised land.

Israel began life in a state of bondage in Egypt, held captive by what proved latterly

to be an oppressive regime. They were only released from that bondage by the skill and leadership of Moses, under God's guidance, thus, by their exodus from Egypt, gaining their freedom and independence. After making a covenant with God, promising obedience to His laws, they reneged on that promise and came again into bondage, the bondage of national sin. But Christ was like another but superior Moses and by His death released Israel from that bondage. Thus the bondage of the old sacrificial law Covenant gave way to the freedom of the new Covenant of Grace. In a way it was another Exodus situation.

I
Thou shalt have no other gods before me
II
Thou shalt not make unto thee any graven image
III
Thou shalt not take the name of the Lord in vain
IV
Remember the sabbath day to keep it holy
V
Honor thy Father and thy Mother

VI
Thou shalt not kill
VII
Thou shalt not commit adultery
VIII
Thou shalt not steal
IX
Thou shalt not bear false witness against thy neighbor
X
Thou shalt not covet

Moses, acting as the mediator between God and the Israelites, prefigured the greater mediatorial role of our Lord, through whom alone we can approach God in our worship and praise. As leader in Israel Moses brought from a mountain the written law of God to the people. Likewise our Lord taught the law to the Judeans from the vantage point of a mountain by His well-known Sermon on the Mount.

Israel's exodus from Egypt was impeded by a barrier, the Red Sea, and it was only by God's power in parting the water that they were able to escape the pursuing Egyptian army.

The veil in the Most Holy place in the Tabernacle, and later in the Temple in Jerusalem, was a symbol of the spiritual barrier between Israel and God. At our Lord's death on the Cross this barrier was also parted, again by an act of God providing another exodus for Israel who thus came into their new Covenant relationship with God through Christ. This is all part of an exodus theme which is quite prominent in the New Testament.

It would appear, then, that many events and situations which are recorded as part of Israel's history and experience also had symbolic significance which would only be recognised in retrospect later. They confirm the truth of that well-known statement in *Ecclesiastes* 1:9 that "there is no new thing under the sun." This is seen, not just in the repetition of historical events but in the patterns and parallels which they so frequently form.

Another interesting parallel to consider is the forty year period Israel spent in the wilderness following the Exodus. In *Hebrews* 4:15 the writer is considering the earthly experience of Jesus the Son of God Who, he says: - "...was in all points tempted as we are yet without sin."

We can look at this in general terms as the temptations of this life which are there to catch us all at weak moments. But our Lord was at one stage in His life subject to a

specific period of forty days in the wilderness and this has been described as a reflection in miniature of Israel's forty years in the Sinai wilderness following the Exodus. But with the distinct difference that where Israel failed Christ triumphed.

Israel was then the infant kingdom of God on Earth created by Him to be that blessing to all nations and from which would come the Saviour of mankind. As such it was the prime target of Satan and the people under Moses were in a position of great weakness and dependence on God for their very survival and thus vulnerable to temptation. So Satan played on their fears and lack of faith.

They became hungry and God provided manna for them but they were not very grateful. Satan reminded them of the plentiful supply of food in Egypt and, although life had been hard there, they had not gone hungry. So they grumbled at Moses for they were tempted by those memories of the fleshpots of Egypt.

Jesus was tempted by the Devil to turn a stone into bread but He refused saying: - "...man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Israel failed but Jesus triumphed.

Then the Israelites faced a water shortage and at a place called Massah (which means 'trial' or 'temptation') they demanded proof of God's presence and power. They failed to put their trust in Him, instead they questioned His unique abilities. When Moses struck the rock, at God's command, water flowed out in abundance. But the people had given in to the temptation to question God's ability to provide for them. Jesus, set on a high pinnacle of a tower, was challenged to jump off, to trust in the power of God to save Him. But He refused to do so saying: - "...thou shalt not tempt the Lord thy God."

There is perhaps further symbolism to be observed here, for Jesus Christ is often referred to as a Rock, the Rock of ages as the hymn writer Toplady called Him. In his hymn of that title the words of one verse read: - "let the water and the blood from thy riven side which flowed, be of sin the double cure and cleanse me from its guilt and power."

When our Lord's body was pierced by the Roman soldier's spear, water did indeed flow out. Later, on the day of Pentecost, there was an even greater outpouring, not of water but of the Holy Spirit. This may bring to mind the Lord's conversation with Nicodemus

when He told him: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Water and Spirit; they seem to go together, the physical and the spiritual inextricably linked together.

Coming back to Israel, when Moses' back was turned the people were tempted to emulate their neighbours. Rather than be faithful to God, who had done so much for them, they made the image of a golden calf, a visible icon to worship.

Satan tempted Jesus with power and worldly possessions in return for worshipping him. But our Lord refused the offer, instead ordering the Devil to get out of His sight and saying: "Thou shalt worship the Lord thy God and Him only shalt thou serve." So Jesus was in all points tested or tempted as Israel was and as we are. Like Israel He, too, came through a wilderness journey but in His case the temptations did not succeed.

I have already related the typology of Moses to Jesus and it is seen again in the transfiguration incident witnessed by the disciples. When Moses had returned with the second issue of the stone tablets with the Commandments written thereon his face shone with a white brilliance which unnerved the people. He was not aware of it himself so, when he was told about it, he covered his face with a veil for the benefit of the people.

In the gospel records Jesus is described in a similar way. "His face did shine as the sun..." the writer said; even His clothes shone with a brilliant whiteness, we are told. Thus He appeared on the Mount of Transfiguration with Moses and Elijah and the disciples were, understandably, overawed.

Moses represented the Law, being the law-giver to the Israelites at the beginning of their history. Elijah represented the prophets, the messengers of God, to His rebellious people towards the end of their occupation of the Promised Land and on into their exile. In the Transfiguration scene they were with our Lord Who was the great Law-giver and the supreme Prophet with the power and authority to hold both these offices. What they had inaugurated Christ fulfilled.

Moses had no known grave for he had not been buried by any of the people but, as we read in *Deuteronomy* 34:6, God buried him in an undisclosed site in the land of Moab. His appearance on the mount of Transfiguration is cited as a forerunner of the resurrection of the dead in Christ who



shall rise first, as we read in *I Thessalonians* 4:16. Elijah had not suffered death and his appearance in the Transfiguration is cited as epitomising the change that will take place in those who are alive and have kept the faith at our Lord's second coming and who will not, therefore, suffer death.

Now we are approaching the end of the present age, a time of serious trouble world wide as described in *Matthew* 24 and elsewhere. It is also referred to in *Jeremiah* 30 where the prophet speaks of: "...a voice of trembling and fear heard..." and in verse 7 he says it will be a great day, unlike any other, and calls it "the time of Jacob's trouble" yet with the assurance: "...but he will be saved out of it."

These optimistic words surely bring us to a final Exodus event. This will be the return of the Lord Jesus Christ to reign in His kingdom which will then be released from the present bondage of Satan's power and influence for we are told that he is to be bound up for a thousand years. So we will see a new age come into being when the righteousness and peace foretold in *Isaiah* 9 will come into effect.

How wonderful God's Word is and how blessed we are to be able to see the significance of these patterns and parallel situations in our nation's history. The symbolism of all these remarkable events is quite amazing and inspiring and they make the Word of God a joy to study. It is like a back-up system used by God Who knows how words, over the years, have had their meanings changed as mankind distorts his very means of communication. In His great mercy and providence He ensures that His truth shall prevail.

ALFRED BROWN

A MESSAGE FOR SOUTHERN AFRICA - REVISITING OUR IDENTITY

Theology owes much to Africa and African theologians. Phillip witnessed to the Ethiopian eunuch as recorded in *Acts* 8: 26-39, and this resulted in the Gospel being spread into Africa. We also know that St. Mark established one of the earliest churches established in Alexandria, North Africa, in AD 65. These first Christians were probably of Greek or Judean background, but native Egyptians also became Christians, and began to use vernacular languages in the church.

During times of persecution many Egyptian Christians fled into the desert, where many remained afterward to spend their lives in prayer. These were the first monks. By the 4th century organized Christian communities had been formed and this spiritual movement was being exported to other parts of the Christian world. Monasticism was the instrument through which much of Europe and northern Asia were evangelised. Another African theologian, Athanasius of Alexandria, wrote a definitive book on the statement of faith as we know it today.

Since the first century, therefore, a Christian Church has been in existence in north-eastern Africa. Much of the rest of Africa, however, was evangelised by non-African missionaries from Europe, particularly Britain, and North America. Their theology had been shaped by their countries of origin, and was in many ways different from the original theology of Africa. Most of these missionaries came to Africa during the 19th century. In the previous century their own cultures had undergone several transformations, which made it difficult for them to relate to the cultures they encountered amongst the African people. However, where these missionaries

preached, and their message was accepted by the local people, change took place.

The local people interpreted the Christian message in terms of their own situation, and they in turn preached to others a "contextualized gospel."

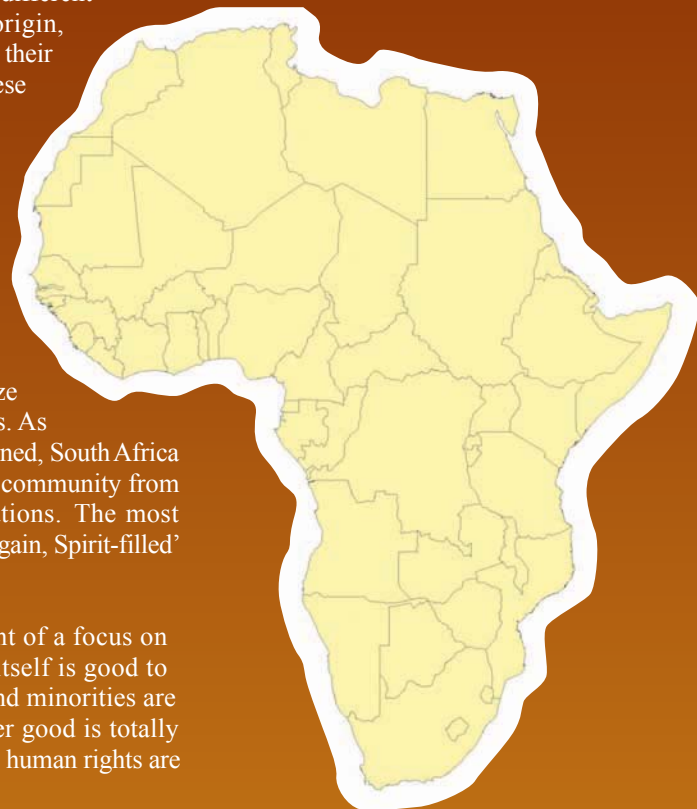
I believe we are to see that this migration of Israel-descendant people into Africa was all part of God's great plan to evangelize the world through His covenant people.

This brings me to the biblical truth of spreading the gospel in South Africa, particularly. I say "particularly", because South Africa is a country of great diversity, with 11 official languages being spoken. In this country reside many different peoples, all of African origin, except for those who have their roots in the families of these missionaries and other European and Western nationals who emigrated to live here, and spread the gospel.

Since 1994 the country has changed considerably. Only now does one realize how much diversity exists. As far as spirituality is concerned, South Africa boasts a thriving spiritual community from a multitude of denominations. The most active ones are the 'born-again, Spirit-filled' denominations.

However, with the advent of a focus on human rights, which in itself is good to ensure that individuals and minorities are not victimised, the greater good is totally undermined because these human rights are

not always in line with God's Word. It is this which brings me to the thought that perhaps if individual, churches and even nations, were aware of their identity and calling as stated in the Bible, it may lead to more of a theocracy, than a democracy, thereby ensuring that God's will is done. Furthermore, if those individuals and groups, who are descendants of the European and American missionaries, understood their true identity and calling, things may change considerably for the good of all. Instead of embracing 'human rights', they might endeavour to enter into the calling which God has upon them as individuals and groups.



Scriptures such as *Isaiah* 18 and *Zephaniah* 3 spring to mind and when reading this kind of prophecy, one begins to realise that the people spoken about in these passages must reside somewhere in the southern part of Africa – perhaps South Africa? Where are they then, and why are they not rising to the calling of God upon them as a nation?

When considering the political scene in South Africa, the abject poverty and crime which exists, it is very clear that the calling of being a blessing is not understood. What a revival could take place if those whose responsibility it is to spread the Gospel, help the helpless, and bring hope to the hopeless, through Jesus Christ our Lord, would arise to this wonderful calling and understand that they are part of God's covenant made to Abram (later to become Abraham) in *Genesis* 12: 2-3, "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all the peoples on earth will be blessed through you."



Zambezi river and Victoria Falls

Perhaps the Israel people in South Africa are striving too hard to be 'politically right', instead of being 'right with God', recognizing who they are, and what God requires of them in these last days. What a blessing to South Africa, Africa, and even other parts of the world if they could be made aware of their true identity. *Isaiah* 43: 21 states, "This people I have formed for myself; they shall show forth My praise" – declaring Israel to be an instrument of the Lord, and in *Isaiah* 42: 1, 6, 7, "Behold my servant... I have put my Spirit upon him: and he shall bring forth judgment to the Gentiles. I the Lord have called thee... and give thee for a covenant of the people, for a light of the Gentiles."

Let us pray that the Lord will open the eyes of His people to enter into what He has ordained for them from before the foundation of the world, and that they will become the blessing God want them to be.

As you read this article, remember the scripture in *Isaiah* 42: 18, which says, "who is blind, but my servant? Or deaf, as my messenger that I send?" and pray that the Lord may work in the hearts of His Israel people to arise and fulfil their true calling in South Africa.

DR VALERIE STRYDOM (Ph.D)

SHEEP

I recently returned from a super holiday in Ravenna and Aquileia – a niche destination for a niche tourist, as I unashamedly was. Ravenna, set in the marshes of the Po delta, was the refuge of the Roman Emperors when the barbarians were at the gate. Aquileia was once a thriving sea-port until the Huns ravaged it and the population fled to the islands which became Venice. This was the land of the decline and fall of empire, but it left behind spectacular art, and this was my interest. But it was also the age when the Christian Church was on the rise, enjoying both freedom and protection. That art illustrates the mind of the Church in that day.

The image which stays most in my mind, especially from Ravenna, is sheep - or rather the Good Shepherd and the sheep. That was the way at that time, and in the age of the catacombs which preceded it, the Church found it best to portray Our Lord, based, of course, on *John*, Chapter 10. Probably the most famous representation is that in the Mausoleum of Galla Placidia (sister of the Emperor Honorius who famously in 410 told the Britons to look to their own defence). Christ is seated in a rustic landscape holding

not a crook but a cross. The sheep standing or lying around Him all look in His direction. Christ is either stroking the nearest one or offering him a tit-bit. Appropriately, the mosaic stands over the entrance to the mausoleum, recalling *John* 10:7 "I am the door of the sheep." A variant scene recalls *Luke* 15:5 – the Good Shepherd carrying the lost sheep on His shoulder, returning home rejoicing. Our lecturer explained that the landscape in which the Shepherd and His sheep are set represents Paradise.

The Good Shepherd of these scenes therefore represents the One who will lead us safely to our heavenly home. The image draws on Classical mythology. Pagans believe that Mercury (Greek Hermes), himself the protector of herds and flocks, was the one who led departed souls to the Elysian Fields, as in the concluding book of the *Odyssey*. This was just one of many ways in which the Christian revelation fulfilled the yearning of the pagan heart – the longing to know that when we depart this earthly life, we are not alone or without a guide.

As we saw at Ravenna, the image of the Good Shepherd was soon replaced by that of the Pantocrator – Christ the All-Powerful. It is no doubt good to be reminded that all authority has been given Him in Heaven

and on Earth but this is an image which belongs to the age of absolute Emperors (or in the West, absolute Popes). Do we need an image at all? Well, yes, because without one, our imagination is likely to play tricks with us, trying to picture what God is like. In the church at Classe (the port of Ravenna), the eastern apse carries a representation of the Transfiguration (*Matthew* 17). Redeemed humanity is still there in the form of the familiar sheep, but between Moses and Elijah, the Saviour is indicated simply by the Cross. Perhaps that is the best representation of all – one which recognises the limits of human powers of expression, but which affirms our faith in the triumphant and risen Christ.

REV BARRIE WILLIAMS



Saint Apollinare in Classe, Ravenna



SHEEP SHEARERS FROM DOWN- UNDER

"...and drew the net to land full of great fishes, a hundred and fifty and three..." John 21:11

It is the detail of things that sometimes confirms the identity of the Covenant People, spread forth as they are, around the world. Early in 2007, a quite ludicrous new ruling came from the British Government which adversely affected the annual and temporary visit of top sheep shearers that come to Britain in May to July from Australia and New Zealand, to help shear the 20 million national flock. One man can shear as many as 300 to 400 sheep in a single day!

The ruling is that the British Government now requires our farmers to make a tax application under the PAYE system which makes them *full time* workers. The simple fact is that no one employs these very skilled men on a full time year-long basis. It is a mutual temporary arrangement as Britain's shearers also go to Australasia in their shearing season. There is a world wide shortage of shearers. Also, if the sheep do not get shorn they become vulnerable to parasites.

The Covenant Nations

What gets into the mind of officialdom in Britain, to introduce a ridiculous bit of tax bureaucracy that threatens to upset the whole informal arrangement that works to the benefit of our Covenant Nations on opposite sides of the globe? One feels it has something to do with the European Union wanting to break-up the British world and destroy agriculture in Britain. Whatever the truth about this, there is a very clear signal that an overruling Providence is at work to defeat the weapon formed against us, as the sheep of His fold.

The significant and revealing thing is that our employers in Britain have got to make an application attracting a fee for each man, which if not successful, the employer loses. The fee charged being **£153** sterling. This is very interesting, as 153 is the number of The Elect (and the gematria of the phrase 'sons of God') in Scripture (*John 21:11*). Jesus Christ was always referring to the Kingdom, or covenant people, as being the sheep of His fold – which the British people are in their

great covenant nations like Australia and New Zealand.

In fact, the number 153 is stamped on Australia in political events, also in the historical fact that this great land of wealth for the covenant people (The Elect) was discovered by Captain Cook on the 153rd degree of longitude. This being the right side of Australia, like the right side of the boat from which the disciples cast their net, at the instruction of the resurrected Christ, catching in their net 153 great fish.

Let not the sheep of His pasture worry, God's special sign is upon them. The day is coming when they *will* be delivered from the nightmare of taxation under the Babylonish system and from the disaster of the European Union itself.

MICHAEL A CLARK

OH WHAT A BEAUTIFUL WORLD IN WHICH WE LIVE

The following reminds us that the calling of the servant people is to be stewards of the Lord's creation in our lifetimes so that all things can be passed on in good order to our descendants until the Lord Himself returns to claim it.

There are moments in life, rare ones, but moments all the same, when you are completely delighted with the culture that you live in.

To have one's being among people who think that feeding wild birds a natural part of life is good enough: but when we start earnest debate about what kind of food will do the birdies the most good, I feel as if I never want to live anywhere else.

This is my home: I am proud to exist in a country where a national newspaper can examine the question of whether bread is extremely good for a bird or, on the contrary, extremely bad. Can you imagine them addressing such a vital question in, say, France? Or China? Or the United Arab Emirates?

But it is part of the British way: to revel in the sharing of resources with wild creatures. We happily share our space and even our food. We like to see the birds up close, we like to have them half-wild half-tame and, as it were, confiding with us, and we love the quiet pleasure of helping them out.

It is, I think, the legacy of the Romantic movement, which was stronger on this island than in most other places. The Romantic movement brought with it a belief that nature matters, not only for human convenience but for itself: that we humans are incomplete without the non-human world.

It hasn't made us any better than any other nations in terms of development, pollution, habitat destruction in the name of agriculture and transport and so forth: but at least we know, by counting the nation's bird tables, that such ruination goes against the grain of the country. We may be losing our wild places and our wild creatures as fast as everyone else, but at least we know it matters.

SIMON BARNES
THE TIMES 14th May, 2008



AN INVITATION TO SHARE YOUR TESTIMONY

Do you have an interesting story to tell?

Many people have the experience of hearing the gospel of the kingdom and the Israel message and from then being led by the Holy Spirit into faith. It is always a pleasure to hear other people's journeys and to learn from them the myriad of ways in which this can happen. Mrs Judith Bull would like to compile a booklet of such stories and she invites you to send her your accounts of how it happened for you. She will acknowledge all contributions and give due credit in the booklet itself.

If you would like to respond to her invitation please send your testimony to her c/o Head Office – see address on Page 2.



THE PROPHETIC SIGNIFICANCE OF THE UNION JACK

The flag of the United Kingdom of Great Britain and Northern Ireland, known as the Union Jack is, with its colourful and uniquely intricate design, one of the oldest and most recognizable flags in the world. It is used on thousands of different items, as a souvenir or trademark (I have it on my Reebok running shoes!) and it is part of the national flags of several other nations, including the original flag of the United States of America in 1776. But what many may not know is that the Union Jack is not just the banner of the United Kingdom but in its ancient origins it is actually three different flags in one!

The first flag, dating back at least to the

time of the Crusades in the eleventh and twelfth centuries, was the Red Cross – the familiar “+”-shaped cross on a white background. This, the cross of Calvary, with its scarlet colour indicating sacrifice, was the flag of St. George, patron saint of England. Born in the third century in Lydda, Palestine, George became a soldier in the Roman army. He marched with the British-born emperor, Constantine, and was eventually martyred under Diocletian. His feast day, April 23, is celebrated as England’s national day. Symbolically depicted on his white horse, St. George fights the Dragon, which the Bible calls “that old serpent, called the Devil, and Satan, which deceiveth the whole world”

(Revelation 12:9).

This, too, is the way the archangel Michael is depicted, for Revelation 12 also states: “And there was war in heaven: Michael and his angels fought against the dragon...” The prophet Daniel had foretold, “At that time [i.e. in the far future from Daniel’s time] shall Michael stand up, the great prince which standeth for the children of thy people” (Daniel 12:1). And so, as Michael is the angelic patron of Israel, likewise his counterpart, George, was the patron saint of England – the modern day descendants of Israel – in battle, when every soldier wore the Red Cross on his armour.

The second flag is that of St. Andrew – a white saltire or “x”-shaped cross on a royal blue background. St. Andrew is the patron saint of Scotland but it is a bit of a puzzle why he was named such as there seems to be no obvious connection between the two. We do know, however, that Andrew, one of the twelve apostles, preached in Greece and to the Scythians south of the Black Sea. The apostles had been instructed by Jesus to go, not to the Gentiles, but “rather to the lost sheep of the house of Israel” (Matthew 10:6). And the Scythians were just that, a section of the tribes migrating west across Europe from their exile in Assyria. They were ancestors of the Scots, who recognized this fact in the Declaration of Arbroath of 1320, often called the Scottish Declaration of Independence, which was signed by King Robert the Bruce and all the nobles of Scotland. And so we have the saltire cross, on which Andrew was martyred, as the flag of Scotland.

There is more symbolism in this flag, too, as the “x”-shaped cross was made by Jacob, the father of the Israel nation, when he deliberately crossed his hands when blessing his grandsons, Ephraim and Manasseh, giving the greater blessing to Ephraim, the younger son (Genesis 48:13-14). The “x” shape he made is also the symbol of multiplication, foretelling the great increase in the peoples of Israel, who were to become as numerous as the stars of heaven and as the sands on the sea shore. So it is fitting that this banner should symbolize the legacy of Jacob, and be a part of the flag by which even Jacob’s name is memorialized, as we shall see shortly.

The third cross, a red saltire on a white background, has come over the years to represent St. Patrick, who was a British missionary to Ireland in the fifth century. Patrick made his headquarters at Armagh, in Northern Ireland, but he also made excursions to Tara, the capital of the High Kings of Ireland, where he converted this last Druidic stronghold to Christianity.

The flags of St. George and St. Andrew were combined in 1606, after King James VI of Scotland became James I of the United Kingdom. This prophetic union of the two peoples was made official on 1 May, 1707, by the Act of Union, when the parliaments of Scotland and England were merged into one. The cross of St. Patrick was added to

the flag in 1801, when Ireland joined the Union. (The Principality of Wales has its own separate flag). The new flag of this “United Kingdom” became known as the Union Jack, Jack being a nickname in honour of King James, whose name is Jacobus in Latin. But by a strange coincidence the name also commemorates the union of Jacob – the Houses of Israel and Judah – under one throne, as was prophesied in the 37th chapter of Ezekiel: “I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” Over three hundred years later, these three countries are still united under one throne, also symbolized by Jacob’s Stone, the Coronation “Stone of Destiny”; and a worldwide Commonwealth of nations still look to Her Majesty Queen Elizabeth II as their rightful Head of State. The symbolism of the flag still rings true!

The colours of the Union Jack are also significant, since they are the colours associated with Israel in the Bible, and with the Tabernacle in the wilderness, whose pattern was given to Moses on Mt. Sinai. Red, the colour of blood, indicates sacrifice, for “without the shedding of blood there is no remission of sin.” White symbolizes purity or holiness, for Moses told Israel, “Thou art an holy people unto the Lord thy God.” And blue represents the sky, the heavenly realm of God. So beyond their patriotic symbolism, the three colours really represent the three offices of the Godhead: Blue, the Father; Red, the

Son; and White, the Holy Spirit. The flags of all the Israel nations (including the U.S.A., Scandinavia and the Netherlands) are red, white and blue in various combinations, with the addition of gold, the symbol of Kingship, also used in the walls and furnishings of the Tabernacle.

And there is yet more significance in this remarkable design! Though there are three crosses, there are only two shapes, those of an “x” and a “+”. Research reveals that these two signs were the shapes of the aleph and tau, the first and last letters of the original (Noahic or Enochian) Hebrew alphabet. Three times the Lord spoke to Isaiah saying, “Hearken unto me, O Jacob, and Israel my called; I am he; I am the first, I also am the last.” And Jesus said, “I am Alpha and Omega [the first and last letters of the Greek alphabet], the beginning and the end, the first and the last.” Thus, like the familiar Chi-Rho symbol (the first two letters of “Christ” in Greek), the crossed crosses of the Union Jack actually form a monogram of one of the titles or names of God! The flag literally fulfills the words of the Psalmist: “We will rejoice in thy salvation, and in the name of our God we will set up our banners” (Psalms 20:5).

Confirming this, the Old Testament prophet Ezekiel saw in a vision a man with an inkhorn, whom God told to “set a mark upon the foreheads” of the faithful of Israel, in order to protect them from the coming slaughter: “Come not near any man upon whom is the mark” (Ezekiel 9:2-6). The Hebrew words translated “set a mark” are





actually “*tau a tau*,” or “cross a cross,” indicating that the monogram of the Name of God is the seal of protection. The twelve tribes of Israel were also sealed on their foreheads with a similar safeguard in the book of *Revelation*, chapter 7.

And so, knowing the true significance of the Union Jack, we see the importance of its being kept on the national flags of the Commonwealth countries of Israel. This seal of God, signifying His dominion and protection of the nation, may still be found in the “position of honour” on the flags of Australia and New Zealand. The Canadian Red Ensign, Canada’s national flag for nearly one hundred years, also included the Union Jack, until the Ensign was replaced in 1965 by the Red Maple Leaf. However, the crossed-cross has been maintained in several of Canada’s provincial flags (those of British Columbia, Manitoba, Ontario and Newfoundland), so our country is not entirely without it. And it is even found on the American State Flag of Hawaii, once a monarchy with close ties to Britain.

Thus, the divine symbolism of the Union Jack puts it in a league of its own among national flags of the world. We do well to honour it – not just as the emblem of a great nation, the United Kingdom, but as a remarkable symbol of our God Himself, the God of biblical Israel. As the psalmist proclaimed, “*Thou [God] hast given a banner to them that fear thee, that it may be displayed because of the truth.*”

PATRICIA BAGWELL



HE PREDICTED THE 1917 DELIVERANCE OF JERUSALEM

(31 Years before the Event) All due to a whistling plough boy.

At eighteen years of age, Jane Lucretia D’Esterre was talented and beautiful, but as she sat on the bank of the river in Scotland, she pondered taking her life. She was in deep despair. The year was 1815, and back in Ireland her husband had been killed in a duel. He left her penniless and completely by herself, with two babies to care for. A noise of movement caused Jane to lift her head. She looked up and saw a boy on the other side of the lake ploughing furrows on the hillside. He was completely focused on his work and was known for whistling Christian hymns.

On the edge of committing suicide, his example lifted her out of despair. She was infused with fresh hope. She needed to move straight ahead just as the young plough boy was doing. She, too, had a meaningful task to fulfil. Her children needed her. They had lost one parent already; they did not need to experience the loss of another. A few weeks after this experience at the lake, Jane came to faith in Christ, and later married Captain John Grattan Guinness, who was the youngest son of the famous brewer, Arthur Guinness.

Henry Grattan Guinness was born to John and Jane on 11th August, 1835. He became a popular preacher, evangelist and author. He was a great preacher and Bible teacher during the 19th century Evangelical Awakening and the Ulster Revival of 1859 which drew thousands to hear him. He was responsible for training and sending hundreds of missionaries all over the world.

His particular skill in understanding Bible prophecy is illustrated from the following extract taken from the 1886 edition of his book *Light for the Last Days* p.342-344

“It was in the year 606 BC that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father, and it was not until nearly two years later, 604 BC, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the vision of the great image, in connexion with which it was said to him, ‘Thou art this head of gold.’ This year has therefore some special claims to be considered as a very principal starting-point of the ‘times of the Gentiles’. (Guinness had calculated this period to be 2520 years). Measured from it the period runs out in AD 1917, and it is a very notable fact that a second most remarkable period also expires then.

The 1,335 years of Daniel 12:12, the ‘ne plus ultra’ of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1017, lead up to the great Hegira era, the starting point of the Mohammedan calendar (AD 622), the birthday of the power which has for more than twelve centuries desolated Palestine and trodden down Jerusalem. The two periods lie thus:

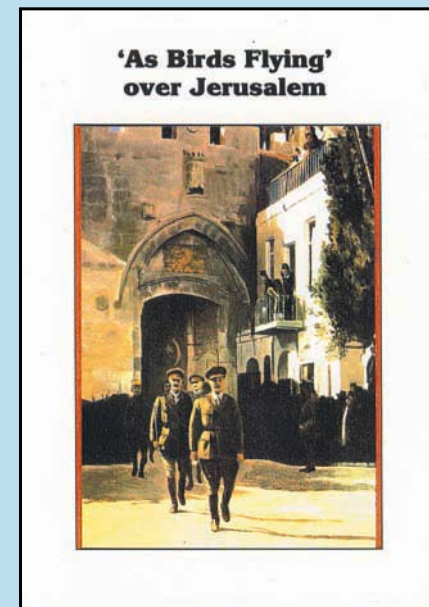
604 BC – 2520 solar years – AD 1917
AD 622 – 1335 – AD 1917

The year 1917 is consequently doubly indicated as a final crisis date, in which the ‘seven times’ run out, as measured from two opening events, both of which are clearly most critical in connexion with Israel, and whose dates are both absolutely certain and unquestionable.”

On the 11th of December, 1917, General Allenby, Commander of the British Expeditionary Force in Palestine, on behalf of the British government, walked into the city of Jerusalem to accept the surrender of the Turkish garrison. A momentous episode in terms of Bible prophecy and the shaping of world history.

Acknowledgements for the story of Jane Guinness: Derick Bingham – TBF Thompson ministries.

For more details of the remarkable events described above, see *As Birds Flying* available from Covenant Publishing Co Ltd, 121 Low Etherley, Bishop Auckland, Co Durham DL14 0HA.



BRITISH-ISRAEL – PLACES OF INTEREST

The first in a series of articles to highlight places to visit in the United Kingdom

LONDON

St. Peter’s Cornhill

There is a plaque on the vestry wall describing the establishment of the church of St Peter’s Cornhill by the Christian King Lucius in AD 179. This was over 400 years before Augustine purportedly introduced the Christian faith to Britain.

Overseas Chinese Bank, 111 Cannon Street – The London Stone

One legend - quoted by Theo Brown in *Trojans in the West Country* - suggests that the London Stone was an altar set up by Brutus in honour of Diana. “So long as the stone of Brutus is safe, so London shall flourish.”

St Martin-in-the-Fields, Trafalgar Square

As part of the £36 million Renewal Project, a Roman limestone sarcophagus, weighing 1.5 tonnes and containing a human skeleton, was discovered in 2006 at St Martin-in-the-Fields during excavations by archaeologists from the Museum of London. The burial dates from the late 4th or 5th century AD, late in the Roman period. The Rev Nicholas Holtam, Vicar of St Martin-in-the-Fields, comments, “This find is extraordinarily moving. It raises the possibility that this has been a sacred site for much longer than we previously thought.” The sarcophagus and body are from the time of St Martin himself, who died in AD 397 on the banks of the River Loire.

Westminster Abbey

There is a legend that a church was founded on the site by King Lucius but it was King Edward the Confessor who built a new church on the site which was consecrated in 1065. Not to be missed are the Great

West Window and the Coronation chair. The Great West Window shows the figures of Abraham, Isaac and Jacob with Moses and Aaron and the twelve Tribes of Israel. It was installed in 1735. The Coronation Chair stands in St Edward’s Chapel but now lacks the Coronation Stone – Jacob’s Stone – which was moved to Edinburgh Castle in 1996. The ashes of Viscount Allenby who led the deliverance of Jerusalem are in St George’s Chapel and the officers and men of the Flying Corps are commemorated in a window nearby.

British Museum, Russell Square

There are numerous archaeological exhibits (artefacts, stelae, wall carvings and engravings) confirming the deportation of Israel into Assyria, and giving confirmation of the early pre-Augustine church in Britain. For example, there is the Hinton St Mary Mosaic which could be the earliest known image of Christ, dated 4th century AD. This magnificent mosaic was discovered buried beneath a field in the village of Hinton St Mary, Dorset, in 1963. Also found were wall paintings and gold rings dated to Celtic times inscribed with the Chi-Rho Christian symbol.

Tower of London

The crown jewels are rich in Israelite and biblical symbolism. To name a few pieces, there are the Ampulla which holds the oil for anointing, the Orb surmounted by the cross, the Rod with the dove of the Holy Spirit and the Salts which are a reminder of the covenant with salt (2 *Chronicles* 13:5).



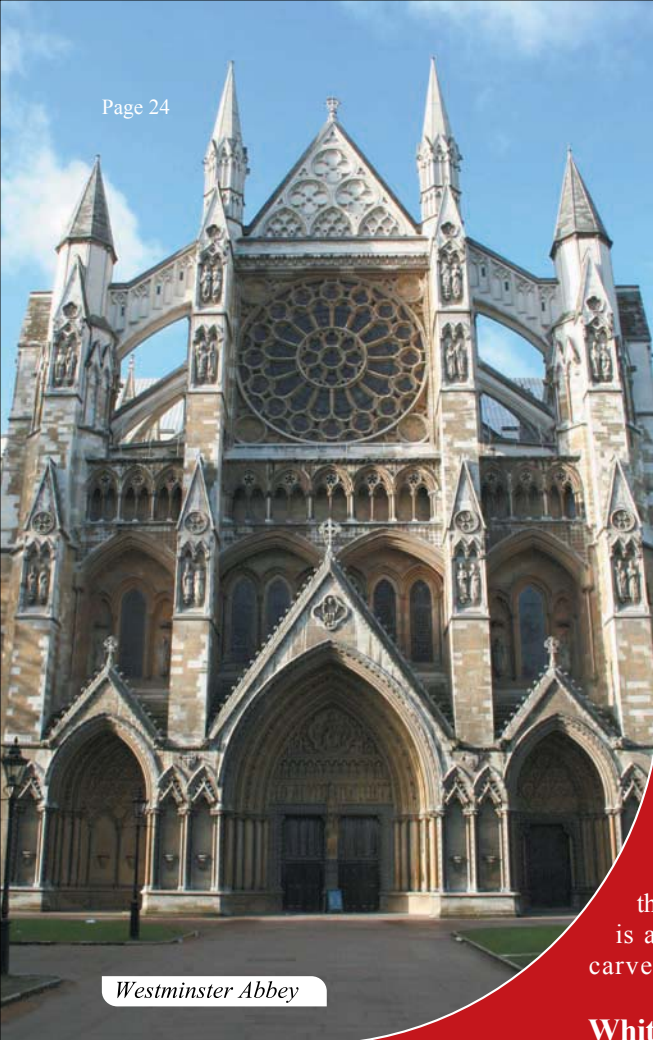
St Paul’s Cathedral.

The Monument to the Great Fire, Monument Street

The Monument is a fluted Doric column 202 feet high with a sculptured plaque commemorating the great fire of London on the west face of the plinth. London is portrayed as a female figure in great distress redolent of a similar allegory of Jerusalem in *Lamentations* 1:1-2 “*How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks ...*”

St. Paul’s Cathedral

This is the cathedral of the capital city of the United Kingdom. It is full of memorials to those who have contributed to the nation’s life in all sorts of ways. Royal weddings, state funerals and thanksgiving services all take place here. Holman Hunt’s *The Light of the World* is in the north transept. St. Paul’s Cross Memorial is in the churchyard situated near to the place upon which the apostle Paul is said to have preached to the people of London.



Westminster Abbey

College of Arms, Queen Victoria Street

The College of Arms, the headquarters of world heraldry, is still active today. It received its Royal charter in 1484 and the present building dates from the 1670s. The wide display of British coats of arms is rich in terms of depicting Israelite symbolism. Admission is free to look at the exhibits but a fee is charged to search the records. Parties need to make prior arrangements.

St. Dunstan-in-the-West, Fleet Street

This church houses the statues of the mid-first-century King Lud and his two sons, after whom was named the original Ludgate of London. There is also a statue of Queen Elizabeth I carved during her lifetime in 1586.

Whitehall Gardens, Embankment

There is a statue erected to the memory of William Tyndale. He was born in 1493 in the county of Gloucester. Clerics of his time argued that “ordinary people could not understand the Bible if they had one,” but Tyndale had a burning desire to bring the truths of the Bible to the common people around him. Tyndale vowed to one priest, “If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than thou doest!” His translation of the scripture into English formed the basis for the later Authorised Version. He remarked how readily the Hebrew translated into English.

Protestant Martyrs Memorial, Smithfield

See the memorial stone put up in memory of the Protestant martyrs who were burnt at the stake near that spot during the period 1555-57. This is an opportunity to reflect on the bravery and faithfulness of our forebears.

MARTIN LIGHTFOOT



The Tower of London.

East London Cemetery, 230A Grange Road, Plaistow

This is the last resting place of Edward Hine, a foremost founder of the British Israel teaching. The head stone is missing but the grave is No 7125 in Section 57. The wording on the stone read:

‘IN MEMORY OF EDWARD HINE. HE FELL ASLEEP OCTOBER 15th, 1891, AGED 65. AUTHOR OF THE ‘FORTY-SEVEN IDENTIFICATIONS’, ‘LOST ISRAEL FOUND, WHICH SHEW THAT THE BRITISH PEOPLE ARE DESCENDANTS OF THE TEN LOST TRIBES OF ISRAEL.’ “They that be wise shall shine as the brightest of the firmament. And they that turn many to righteousness as the stars for ever and ever.” His Bible with all his notes and references is kept at B.I.W.F. headquarters.

Victoria Embankment

Cleopatra’s Needle on the Embankment near to Charing Cross Station is an Egyptian obelisk which dates back at least to the time of Moses, possibly the time of Joseph and his two sons Ephraim and Manasseh. Sealed into a cavity in the obelisk is a time capsule, which, amongst other artefacts records the text of *John 3:16* in over a hundred different languages. A similar obelisk from the same period and place is situated in Central Park, New York.



TRAIN STORY

This enjoyable account of a recent event demonstrates the value of a monarchy which continues down the generations, as promised in the covenant to David in the Old Testament

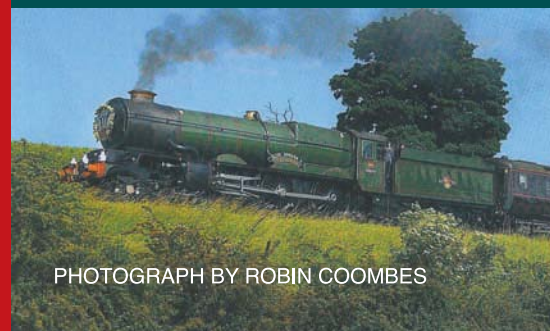
“A Royal debt repaid”.

In early June the Prince of Wales and the Duchess of Cornwall visited the Worcester area, and the Prince repaid a 357 year old debt. He presented the Clothiers Company in Worcester with a specially made gaming purse containing the sum of £453-15. Apparently King Charles II had placed an order for uniforms in 1651 and never paid for them!

The Royal couple travelled on the Royal Train, which also took them onto the Severn Valley Railway, where the train was hauled by the King Edward I express steam engine, carrying a Fleur de Lys garlanded headboard, first used by the Cambrian Railway on a Royal Train in 1896 for the then Prince of Wales (later Edward VII)

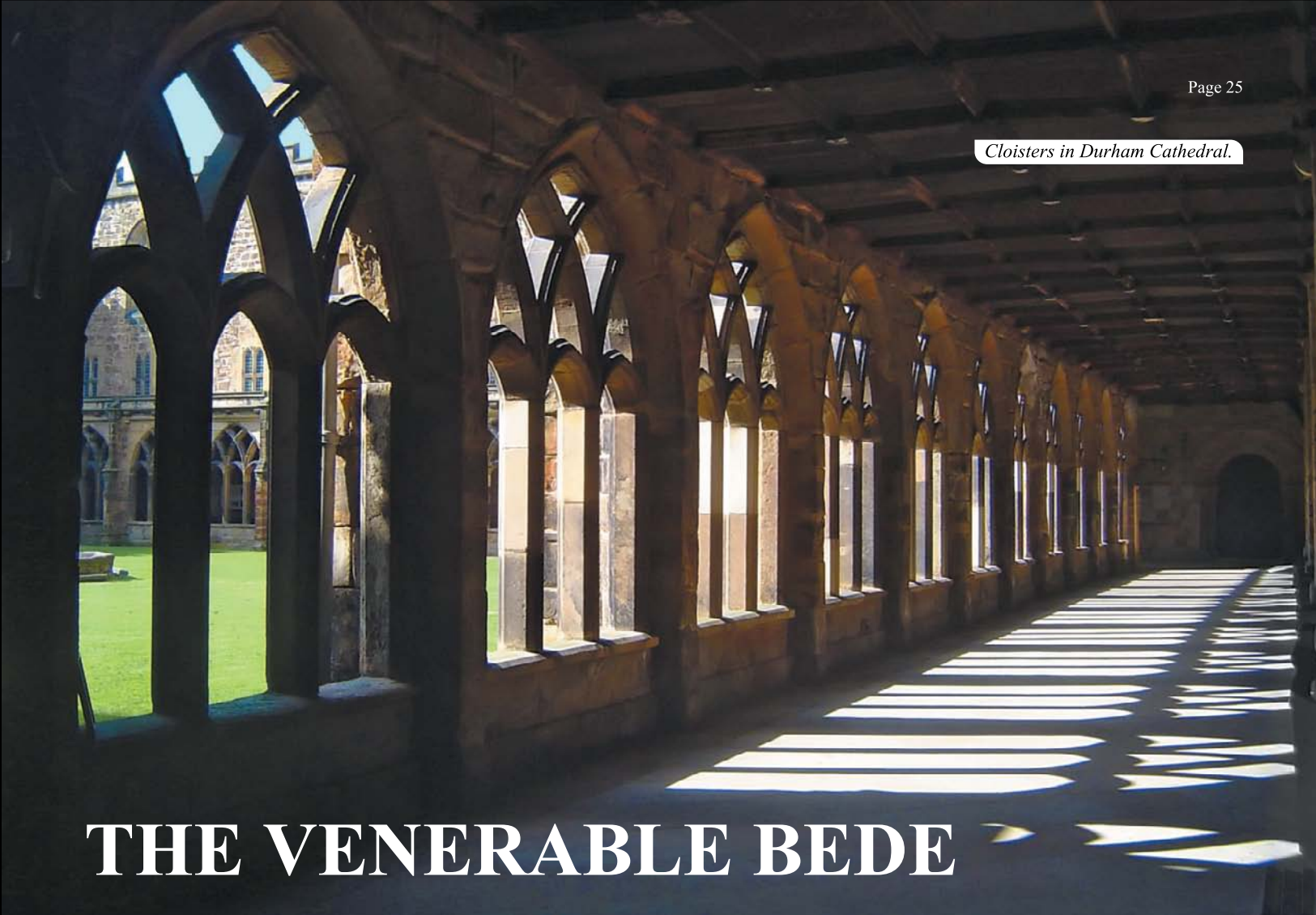
(From *Steam Railway Magazine* 27th June 2008)

JOHN BATTERSBY



PHOTOGRAPH BY ROBIN COOMBS

Cloisters in Durham Cathedral.



THE VENERABLE BEDE

AD 672 – 735 *The Father of English History*

Bede was one of the most influential Bible teachers and historians, and it is from his practice of dating events from the incarnation of Christ – *Anno Domini* – that our present dating method of separating events before Christ (BC) and after Christ (AD) came into general use.

Bede was born to Saxon parents in Jarrow, Northumbria, in Northern England. He entered the monastery at age 7 and devoted all of his time to the study of the scriptures and absorption in monastic disciplines: daily singing, working, worshipping, learning, teaching and writing. In his 19th year, he was admitted to the diaconate and in his 30th year to the priesthood. Bede was a prodigious writer, he wrote 45 books, including commentaries, textbooks, translations and histories. His knowledge was encyclopaedic. He wrote grammatical and chronological works, geography, hymns, poems, sermons, biblical exegesis and the first Martyrology with historical notes. Although most of his works were in Latin, Bede was also the first known writer of English prose.

His didactic and ethical works were so widely spread throughout Europe, and so highly esteemed, that he was described as the Teacher of the Middle Ages. He engaged in lengthy research concerning seasons, cycles, times and events. In 703 he wrote *On Times* and twenty years later, *On the Reckoning of Time*. His chronological research and calculations profoundly affected the way we continue to date events – to this day.

Bede led a life of simplicity and devotion, always occupied with learning, teaching and writing. He was zealous in the performance of his duties. He was known as the most learned man of his time. Proficient in Patristic literature, he mastered the classics and studied in Greek, Hebrew and Latin. Bede was described as kind and generous with a tremendous love for truth and fairness. Many expressed admiration for his devotion to the Lord and service to God’s people.

Bede wrote that “the door of the kingdom of heaven” was not opened to “those who only know in their learned minds the mysteries of faith and the commandments of their Creator, but to those who have progressed far enough to live by them.”

One of his greatest achievements was the invaluable *Ecclesiastical History of the English Nation* completed in AD 731. His authoritative history of the Christian origins in Britain speaks of the Celtic people who were converted to Christianity during the first three centuries after Christ, and details the coming of the Anglo-Saxons, and their subsequent conversion by Celtic missionaries. Bede’s devotion to truth and accuracy set an unprecedented standard for future historians. His *History* remains the major source of information on life in early England.

Bede described the importance of history: “For if history records good things of good men, the thoughtful hearer is encouraged to imitate what is good; or if it records evil of wicked men, the good religious reader or listener is encouraged to avoid all that is sinful and perverse, and to follow what he is in God.” Bede emphasised the evangelical and civilizing mission of the church. The history of nations has moral meaning.

The prayer with which Bede closed his *Ecclesiastical History* gives an insight to the motives of this dedicated disciple of Christ: “I pray You, noble Jesus, that as You graciously granted me joyfully to abide in

the Words of Your Knowledge, so You will also of Your bounty grant me to come at length to Yourself, the Light of all wisdom, and to dwell in Your presence for ever.”

At the end of Bede’s long and productive life, as illness and weakness overcame him, he insisted on completing his translation of John’s Gospel into English. Despite sleepless nights and days of weariness, he continued his task, taking every care in comparing the text and preserving its accuracy. “I don’t want my boys to read a lie or to work to no purpose after I have gone,” he told his scribe. On his last day, Bede called his scribe, Wilbert, and told him to write with all possible speed: “There is still a chapter wanting, be quick with the writing, for I shall not hold out much longer .”

He worked till nightfall and when his young scribe had completed the task, Bede rejoiced: “It is finished!” He sang the *Gloria Patria*, then breathed his last and entered into the joy of the Lord’s presence.

The Teacher of the Middle Ages continued to influence all of Christendom, not only through his writings, but through one of his star pupils, Egbert, who established schools throughout Europe and became master of Charlemagne’s palace school at Aachen.

Bede lived and ministered during tumultuous times with theological, political and geographical conflicts between the Greek Orthodox church in the East and the Western Roman Catholic church, the rise of Islam which spread through the sword conquering most of the Byzantine Empire and massacring Christian communities across the whole of North Africa and Spain.

However, instead of becoming entangled in the controversies of his day, Bede dedicated himself to serving God in obscurity, and using his gifts to produce some of the most important works of ecclesiastical literature in history. And every time we write the date, we are using the dating method that Bede established.

“If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the Words of Faith and of the good doctrine which you have carefully followed.” 1 Timothy 4:6

DR PETER HAMMOND

With acknowledgement to The Reformation Society, P.O. Box 74, Newlands, 7725, Cape Town, South Africa



FAQ

The Louvre, Paris.

Q: What is the Moabite Stone and why is it important?

A: In 1868 F.A. Klein, a German missionary, found a basalt stone stele or upright stone slab in the town of Dhiban in what is now modern Jordan. It was 4 feet high and 2 feet wide with 35 lines of text of a language very similar to Hebrew inscribed on it. The writing turned out to be an account of the exploits of Mesha, king of Moab, who lived about 850 BC. Mesha describes how after a long period of being oppressed by Omri, king of Israel, he defeated Omri’s son and then he goes on to relate some of his other conflicts and building works. The Bible records the battles between Mesha and the house of Omri in II *Kings* 3:4-5.

‘And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.’

The stone became known as the Moabite Stone or Mesha’s Stele.

The authenticity of the Bible is often challenged by atheists and sometimes by Christians themselves who find it difficult to believe that events really happened as described. There is in fact more evidence in archaeology than is realised and a great deal of it is on public display. The British Museum in London is a major place to visit and see such items.

This monument is one of the most important non-biblical inscriptions ever discovered because it corroborates the biblical account. It can be seen in the Louvre in Paris.

PHILIPPA CLARK

Some Light Relief

It is good to think about sheep
Though counting them may induce sleep!
But the BIBLICAL sort
Are the ones Jesus bought
And for ever in safety will keep.

Sent in by Stephanie Lear of the UK

I’m afraid to ask the good Lord for
patience, because whenever I do, He
always gives ample opportunity to
develop it.

The prayers of the unrepentant
profligate rise as high as he can throw
dust in the air – during a downpour.

Sent in by Bruce Riley of the USA



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 for 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.

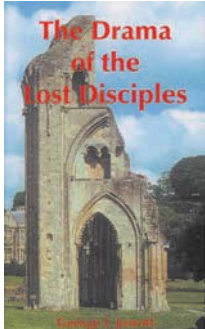
We invite you to use *The Covenant Nations* as a witness to all who will receive this message. Please help us to make the maximum contribution to the spread of His Age-end counsel among our Christian Israel peoples – as a first crucial step towards world peace!

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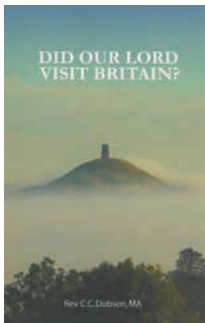
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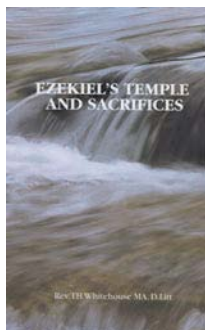
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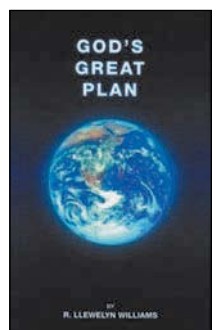
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