

The



Covenant Nations

VOLUME 1, NUMBER 6, 2009



INSIDE...

THE COVENANTS OF THE BIBLE

Page 6

THE SALT COVENANT

Page 10



▲ The Coronation Chair in Westminster Abbey - a physical reminder of the covenant with David (*Psalms* 89: 34-37). The chair was made for Edward I to enclose the famous Stone of Scone which he seized in 1296 and brought from Scotland to the Abbey. All sovereigns of England have been crowned on it with the exception of Edward V, Mary I and Edward VIII. The Stone of Destiny (*Genesis* 28:18) was returned to Scotland on 30th November 1996. For the full story see *The Stone of Destiny* available from Covenant Publishing.

◀ COVER PICTURE: An image representing one of the covenants made by Almighty God with His people and with all creation.

The Covenant Nations

Volume 1, Number 6, 2009

EDITORIAL STAFF

Michael A Clark
Ernest S Gage
David J Aimer

Philippa M Clark
Kathleen D Gage

HEAD OFFICE

The British-Israel-World Federation
121 Low Etherley
Bishop Auckland DL14 0HA
United Kingdom
Telephone: 01388 834 395
Fax: 01388 835 957
E-mail: admin@britishisrael.co.uk
Web: www.britishisrael.co.uk

The Covenant Publishing Co Ltd
121 Low Etherley
Bishop Auckland DL14 0HA
United Kingdom
Telephone: 01388 835 753
E-mail: admin@covpub.co.uk
Web: www.covpub.co.uk

OVERSEAS OFFICES

Australia

BIWF in NSW Ltd, PO Box 76, Ungarie, NSW, 2669
E-mail: britis1@bigpond.com

BIWF (Queensland) Inc., 41 Kirikee Street,
Ferry Grove, Queensland, 4055
Telephone: +61 (0) 3851 2697
E-mail: micdor1@optusnet.com.au

BIWF (Victoria) Inc., PO Box 596, Camberwell,
Victoria, 3124
Telephone: +61 (0) 39882 4256
+61 (0) 39882 8643

New Zealand

BIWF (NZ) Auckland Inc., PO Box 56-142, Dominion
Road, Mout Eden, Auckland, 1446
Telephone: (09) 630 0982

Canada

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

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

The Netherlands

Bond Netherlands Israel
Postbus 30009, 1303 AA Almere
Telephone: 036 5296956

South Africa

South African Office - Mrs A Fromburg
PO Box 2565, Port Alfred, 6170
Telephone: +27 (0) 46 6243342

USA

BIWF-USA, (also The Covenant Publishing Company
of North America) 405 West Searcy Street, Heber
Springs,
Arkansas, 72543, USA
Telephone: 501 362 5299
Fax: 501 362 5312
E-mail: biwfusa@sbcglobal.net /
covpubna@sbcglobal.net
Web: www.biwf-usa.com

Inside...

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

The God-given purpose to spread the Christian Message

5 The Nations in Contention

A pagan world financial system must give way...

6 The Covenants of the Bible

An overview of all of God's covenants

8 The Providence of God in the Old Testament

How He intervenes to fulfil His plans

10 The Salt Covenant

The importance of salt to the House of David

11 The British Royal House

How British is it?



13 The 1859 Revival: The Covenant renewed

The great move of the Holy Spirit in Ulster

16 The 500th Anniversary of John Calvin

Information about the Reformation celebration

17 The Biblical Big Bang

An interesting perspective

18 King Alfred the Great

The Reformer King

20 The Divine Economy

The biblical model for finance and economics

23 Melchisedec

The King Priest of the Old Testament

25 English Literature - a Treasure of Western Civilization

The concluding part of this study

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



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

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

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

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

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

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

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

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



The Nations in Contention -

A pagan world financial system must give way to the separated Nations of the Divine Covenants

After decades of global engineering by the internationalists to introduce a pagan concept of the ‘world citizen,’ the present great financial crisis is presenting the power elite with the opportunity to further deconstruct the foundations of the nation states. This option, however, may well be denied them. Whether or not the crisis was planned by them in the first place, the financial tsunami that has swept around the world has destabilised great institutions but, most significantly, it has woken up the ordinary people – particularly in the United States – to the greed and corruption in the banking and financial world.

For the past three decades at least, with the governor of the financial engine being removed, commerce has driven business and the finance industry ever faster. More and more energy has been transmitted into the financial system around the world and, like a steam engine, it has now blown itself apart. As the mountain of debt has reached unprecedented proportions, world leaders have run out of ideas of how to solve the massive problem of getting the banks to do their

job – trust has to be restored and the whole system reconstructed with discipline.

One particular event in this world of unreal finance resonated with telling significance. This was the Bernard Madoff affair, the New York broker who allegedly committed a \$50 billion fraud against mainly wealthy Jewish people and their charities. What seems highly surprising is the fact that Madoff, himself Jewish, defrauded *his own people* in what may be the biggest financial fraud of our times.

Significantly, one wealthy Jewish lady when she heard the news that she had lost everything let out the cry, “**Jesus Christ.**” Taking the name of the Redeemer of Israel in vain, the name of the Messiah that the Jews reject to this day seemed to point to a highly important moment, as we approach the final judgment that must come upon the false systems of the present world order. We should not fail to note the figure 50 that is being linked to the financial loss, the number of jubilee which marks release and restitution in the economy of the nation under God.

When Jesus Christ came into the Temple in Jerusalem, it was the tables of the moneychangers that he overturned (*Matthew 21:12-13*), accusing them of making the centre of God’s house a “den of thieves,” when, as He said, it is written it should be called “my house of prayer” (*Isaiah 56:7*). It appears that the Lord may be about to “come to his temple” or “holy mountain,” the great nation and kingdom of the covenant (*Malachi 3:1*).

Bernard Madoff’s confession came on 10th-11th December, 2008, 50 plus 42 years after the anniversary of the *peaceful deliverance* of Jerusalem in 1917. Fifty years from 1917 brought us to 1967 when the Israelis stormed Jerusalem in the 6-day War. This was conquest not deliverance and has provoked contention. Another 42 years, the number of confusion, have brought us to 2009 and the great overturning of the present financial and banking system. The separated Company of Nations of the Divine Covenants are awaiting their final deliverance as the “holy mountain” and Kingdom of God upon Earth.

THE COVENANTS OF THE BIBLE



Adam and Eve at the old church in Ardmore, Co. Waterford, Ireland

centres for these sacrificial rites. Abram is told to provide a heifer, a she-goat and a ram, each three years of age, plus a turtledove and a pigeon. The three animals were killed then the carcasses cut in two and each half placed in rows on the ground. The dead birds were also laid on the ground and after performing this task God put Abram in a deep sleep.

The account of this mystical action states that a smoking furnace and a burning lamp passed between the animal pieces. As we read in the subsequent record of Israel's life and development the presence of God in their midst is seen in similar dramatic manifestations. There is great symbolism to be found in this display of God's power. The smoking furnace is likened by Bible scholars to the situation of the first Israelites in Egyptian bondage, which is described in *Deuteronomy* 4:20 as like having been in an 'iron furnace.' It had been a period of servitude and affliction and, in later years when the people had become so resistant to God's authority, they suffered a similar fate with the captivities and exile.

The burning lamp, in contrast, is symbolic of Israel's deliverance. The means of that deliverance was contained within the kingdom of Judah and in the royal line of David, of whom Jesus Christ was a descendant. The tribe of Benjamin was specially included in that southern kingdom to be a light-bearing tribe. This function was fulfilled in later years for that great apostle, St Paul, declared his Israelitish origins and stated that he was of the tribe of Benjamin (*Romans* 11:1). The apostles who were chosen by Our Lord were Galileans and, according to Adam Rutherford in his book *Israel Britain*, they were all Benjamites (p 726). They were given the task of taking to 'the lost sheep of the House of Israel' the news of their redemption through Our Lord's supreme sacrifice at Calvary. They were, therefore, as light-bearers to a people then in obscurity.

This covenant made with Abram was an agreement in which God was the sole contracting party, sealed by the passing of the smoking furnace and the burning lamp between the pieces of the carcasses while Abram slept. The promise God made to him was "...Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:" (*Genesis* 15:18). In *Genesis* 17 the covenant is repeated to Abram whose name is changed to Abraham and he is promised that he would

The covenants of the Bible narrative are a prominent and important feature of that Holy book. It is no exaggeration to say that on them hangs the destiny of mankind in general and of the Kingdom of God in particular. The latter contains within it the throne of the Lord which itself is under a separate covenant guarantee. In all there are eight covenants to consider in this brief study.

The first of these was that made with Adam in the Garden of Eden as we read in *Genesis* 1:28. God gave Adam power and responsibility to multiply and populate the earth and ensure the welfare of all plant and animal life which God gave into his charge. It was a unique and privileged position with which he was entrusted but through temptation Adam failed to honour that trust.

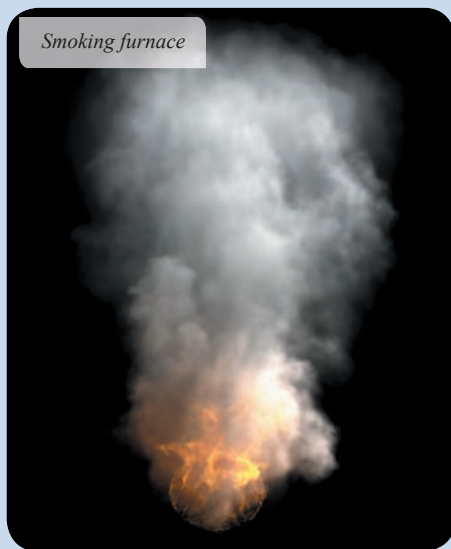
A second covenant was made with Adam after his fall from grace and is found in the familiar words of *Genesis* 3:15. Here there is the promise of atonement for sinful man in the 'seed of the woman,' which we know was Jesus Christ. The reinstatement of man's close union with God was only thus made possible and this is the foundation of the Christian faith.

The third covenant was made with Noah for God had by now passed judgment on a rebellious human race and destroyed it in the flood. So in *Genesis* 9:13 we read of God's covenant of promise to Noah that He would never again destroy life on earth by total inundation. Although the flood wiped out all human and animal life it did not destroy all the vegetation. We know this from the fact that the dove sent out from the Ark by Noah finally returned with an olive leaf in its beak, indicating that the waters had by then receded. There were no conditions attached to this covenant – it was just a clear declaration of intent. There was to be, as a sign of its continuing effectiveness, a bow in the sky which man would clearly see as the witness to the faithfulness of God's promise.

Next we come to the covenant God made with Abram as is given in *Genesis* 15:18. It is unique in that we are introduced here to the principle of animal sacrifice which was to be a permanent feature of life in Israel during their time in the Sinai wilderness and later in the Promised Land. The tabernacle and then the temple in Jerusalem were, respectively, the

be the ‘father of many nations.’ Again, no conditions were attached to this covenant.

The fifth covenant is that known as the Mosaic and is the giving of the law to Israel. In this covenant, compliance with the Divine law guaranteed the blessings which are listed in the 28th chapter of *Deuteronomy*. However, non-compliance would bring automatic retribution which is also foretold in that same chapter. So, this covenant is conditional on the obedience of the people. The laws are comprehensively stated in *Exodus* from chapter 20 to 23. In chapter 24:7 the people then declare in an apparently unanimous vote of acceptance, “*All that the Lord hath said will we do.*” As we know they broke their pledge of obedience and eventually suffered exile as a consequence.



To break a contract or covenant is a serious matter but it is the more so when, as in this case, God is the plaintiff. Yet He is merciful and forbearing, His grace perhaps prefigured symbolically in the five types of offering introduced in the Abrahamic covenant-making ritual. Even at that early stage God made provision for what was to come.

The sixth covenant, called the Palestinian and found in *Deuteronomy* 30, is also remarkable in that it looks ahead to the time when Israel would be scattered among the nations after her eviction from the Promised Land (30:1-3). It must have been disconcerting for the people to be given this prophetic picture by Moses when they had not yet crossed the river Jordan into their new home. But they were being warned that when their descendants broke the Mosaic covenant they would be scattered amongst the nations in exile (29:24-25). However, they were then told that when these scattered tribes repent and turn back to God He will restore them to their land, see to their return to prosper-

ity and peace and subdue their enemies (30:5-9). This has still to take place as foretold in the prophecy of *Ezekiel* 36:37: “*I will yet for this be enquired of by the house of Israel, to do it for them.*”

In all God’s dealings with Israel His judgments on an often recalcitrant people were never enacted before a warning had first been issued and their error clearly pointed out to them. Such fairness and justice is a principle to which God has adhered throughout history. In this sixth covenant provision is being made for the future reinstatement of the kingdom which, as God foresaw, would break the Mosaic covenant. At this point the nation is not yet a kingdom in human terms. God is their ruler in this theocratic state. But His rule is eventually rejected when the Israelites demand a king from among their own people. God acknowledges this rejection in His reply to the distressed Samuel when He says “*They have not rejected thee, but they have rejected me, that I should not reign over them.*” (I *Samuel* 8:7). God’s grace and forbearance towards His people is surely exemplified in His agreement to allow them to have an earthly monarch as they desired. But the Israelites were warned that the occupants of this throne would at times, throughout their history, be oppressive and corrupt. However, God made a covenant with King David, of the tribe of Judah, that his throne and dynasty would continue in unbroken descent for ever, as we read in II *Samuel* 7:16.

This is the seventh or Davidic covenant which is recorded here and it is without conditions. This did not rule out chastisement when it was justified, as we read in *Psalms* 89:30-33, and there were many kings who did evil in God’s sight and were condemned for it. But the throne was to last for ever, as long as the sun and moon remained in heaven (*Psalms* 89:36-37). Through the foreknowledge of God we find in *Genesis* 49 a prophetic vision given by Jacob concerning the twelve tribes. In his blessing of his twelve sons he said of Judah “*the sceptre shall not depart from Judah ... until Shiloh come.*” Shiloh was a reference to Jesus Christ at His second advent when He returns to take over the throne of His father David, as the angel revealed to Mary prior to His birth. His first advent was to be as the promised Messiah, the Saviour of mankind and the Redeemer of Israel. His second advent will be His return as the king of Israel. Between the time of Jacob’s wonderful blessing and the later demand of the people for a king they had the chance to

experience the benefits of a theocratic regime. But this did not satisfy them so they were permitted to experience the alternative man-made system and learn of its disadvantages. This seems to be characteristic of Israel throughout her history. We try all the alternatives first before being driven back to the truth and sanity, as we surely will be. Here again we think of that prophecy of *Ezekiel* 36:37 already quoted.

Finally we come to the eighth and last covenant which is known throughout Christendom as the New Covenant or Testament. Prior to His crucifixion Our Lord celebrated the Passover feast with His disciples. At this meal He took the bread and the wine, blessed them and indicated that they were as symbols of His body and blood and, as such, they should be used in future acts of remembrance of His sacrificial death. The Apostle Paul, in his letter to the Corinthians, explains clearly the order and meaning of this act of devotion in our Christian worship (I *Corinthians* 11:23-26). The Gospel writers record the words of Jesus at the last supper as, for example, in *Matthew* 26:28 “*For this is my blood of the new testament, which is shed for many for the remission of sins.*” Under the Old Testament law the blood of animals merely covered men’s sins but the blood of Our Lord takes them away and thus makes the New Testament possible and effective.

“For this is my blood
of the new testament”

Matthew 26:28

The detail of the new covenant is recorded in *Hebrews* 8:8-10. Comparing the declaration given here with the prophetic statement we read in *Jeremiah* 31:31-34 we will see that the wording is so similar as to be almost identical. They include the promise (8:10) “*I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they will be to me a people.*”

Here, then, is the climax of the ages, the restoration of Israel the Kingdom of God on earth, to her rightful place of service and blessing to the nations of the world who know not God. It is fitting and appropriate that such a destiny should be the purpose of this eighth covenant for in numerological terms eight is synonymous with restoration or regeneration and this is the theme of Scripture, both individual and nationally, from *Genesis* to *Revelation*.

ALFRED BROWN

THE PROVIDENCE OF GOD IN THE OLD TESTAMENT

The providence of God, that is, His holy preparations and actions through which the sovereign Lord fulfils His plans and purposes - may be summarised by three great divine interventions:

(1) *The Creation itself* came into being by God, with provision for everything that Man would ever need, including fellowship with God Himself (and all for God's glory).

(2) After the fall, God, by His grace, provided His *ordinances and law* to spare sinful man from the totality of His holy anger.

(3) Because of God's love for us, He gave *His only begotten Son* through whom redemption and salvation would come. (In Old Testament terms, God revealed *the coming Messiah* to the prophets, giving hope for the future salvation of Israel).

Throughout Old Testament history, God's providential care for His people is shown during times of blessing and judgment: by sustenance in the wilderness (*Exodus 16:4, 12, 13*); protection in prison (*Genesis 39:21*); victory in battle (*Joshua 8:1, 2*); at times of plenty (*I Kings 4:20*); and times of hardship (*Exodus 1:20*). God providentially blesses His people when they obey His word; and spares them by enabling them to escape total destruction when they have turned away in sin.

By His sovereign power God intervenes because of His compassionate love, mercy and grace.



The sacrifice in place of Isaac



The place of escape for Noah and his family

For example by:

- The ark (and instructions to build it) which enabled righteous Noah, His family and God's creatures, to escape the Flood – (*Genesis 6, 7*).
- The ram, used as a sacrifice in place of Abraham's beloved son Isaac (because Abraham had proved himself to be faithful before God) – indeed, Abraham, recognised the significance of what had happened and called the place in Moriah: "The Lord Will Provide" (*Genesis 22:11-14*).
- The Israelites' safe passage through the sea, giving God's people a miraculous escape from the pursuing Egyptians (*Exodus 14:21-28*).

The Lord God puts into action His perfect (though at times perplexing) solutions for the benefit of His chosen ones, in the working out of His purposes for mankind.

- God's covenant with Abraham offered promises and hope for Abraham and the future generations who were to become a great nation under God.
- When God's judgment of the plagues fell on Pharaoh and the Egyptians - culminating in the deaths of the Egyptian first-born - God instructed His people how to avoid the same fate, at the Passover. (This was one of the most significant of God's provisions, as the sacrificial, atoning nature of it was analogous to the *great sacrifice of the Saviour*).
- Later, God gave His people the

commandments and laws (*Exodus 20*) thus specifying a whole social, moral and religious system by which they were to live; and ensuring that the people had knowledge of God as their *only* God: the Provider of Israel, whom they were to worship, love and obey.

- The Lord gave land to His people, which enabled them to develop into a nation after years of wandering in the wilderness; and later to rebuild after the exiles.
- At times God demonstrates 'on request' His providential action when called upon by individuals (for example, when Joshua called on God to 'stop the sun' (*I Kings 4:20-24*); or when Elijah called upon the one true God to show His power to the worshippers of Baal (*I Kings 18:36, 37*)).
- Sometimes God sent an angel: to minister (to Elijah – *I Kings 19:5-8*); to destroy (on the night of the Passover; the city of Jerusalem – *I Chronicles 21:15*); or to deliver (Daniel – *Daniel 6:22*).
- God not only provided the Israelites with great **leaders**, such as Moses; and **kings**, such as David - He ensured that His word was available to His people through the work of the **prophets**, such as Samuel and Elijah, whom God called to speak His revelation for the benefit of Israel in particular: a word of warning, instruction or encouragement.

However, this benevolent care is not meted out by God without price or cost: to God as well as man - *most profoundly through*

the suffering and death of Jesus, God's beloved Son, for our sakes (John 3:16-17). God demands obedience for blessing. Disobedience brings dishonour and causes the Lord's anger to be raised against His people and this results in judgment. Though He does not totally abandon His people in their sinfulness or captivity – (He continues to supply their need, for example, by the prophets; or instructions on how to make the best of their exile in Babylon – Jeremiah 29) - nevertheless, the Holy One of Israel cannot fully bless His people until they turn to Him again in repentance and worship God only.

Therefore, through *Genesis* to the words of *Malachi* we see that:

- (1) God is faithful, full of love, mercy and compassion towards His chosen people.
- (2) Because of disobedience to God, His people continually need to be punished and reminded of God's holiness and sovereignty by which He bestows His gracious providential care on them.
- (3) God's judgment needs to result in sufficient suffering so that, eventually, the people will humble themselves before God and pray in repentance, yearning to return to the fold of His holy love, in obedience. Then God will 'hear their cries' and demonstrate His faithfulness and the keeping of the covenant by restoring Israel (II *Chronicles* 7:14), when they can again enjoy the richness of God's blessings: His covenant promises; and hope for the promised Messiah.

All through the history of God's people, therefore, the providential hand of God is on them: blessing, disciplining and saving. The experience of judgment may not be a comfortable one for sinful Israel - nevertheless *everything* God does is because of His *love and faithfulness* towards His children, in order to draw them back to Him:

"Like as a father pities His children, so the Lord pities them that fear him" (Psalm 103:13).

Through Christ, we also have the assurance of our Heavenly Father's caring provision. We too are judged for disobedience and blessed in obedience. By faith and sovereign grace we too are the covenant people of God's promises, in whom God the Creator and Sovereign Lord, *The Great Provider*, works out His eternal purposes for mankind, through Christ: *"the same yesterday, and today, and for ever."* (*Hebrews* 13:8).

HEATHER GRAHAM

BIWF 90th ANNUAL CONGRESS



MARKING
90 YEARS
OF WITNESS



2nd to 5th October 2009



**At: Gilstrand Spa Hotel
Gilstrand, Carlisle, Cumbria, CA6 7AR**

Theme: Looking Towards the Next Ten Years

**CONTACT BIWF FOR BOOKINGS
01388 834 395**

THE SALT COVENANT



twelve tribes of Israel into two groups because He had different purposes for His people. This is seen in I *Kings* 12: 24 when Rehoboam from the tribe of Judah in the south went up against Jeroboam in the north:

“Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.”

Then, 17 years later, the army of Abijah of Judah faced the army of Jeroboam of Northern Israel in II *Chronicles* 13:4-5:

“And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?”

The above scripture is important in that it says David’s royal line would last forever and that this is ratified by a “covenant of salt”. It is often interpreted that Jesus Christ has fulfilled this verse, but He came as a servant at his first coming, and at the second coming He will truly come as The King of Kings and Lord of Lords over all nations. In *Hebrews* 12: 2 Jesus is now sitting on the right hand of the throne of God:

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

It is interesting to see the gap of around 600 years between Zedekiah, the last king of Judah, and the death of Christ on the cross. Closer bible study reveals that Zedekiah’s two daughters continued the royal line. Read II *Samuel* 7:13 and verse 16:

“He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee:

The phrase “covenant of salt” is used only twice in the bible and only once as “salt of the covenant,” which means that the connection between salt and the House of David is often overlooked, due to our focus on the New Testament. To highlight the importance of salt let us turn to two references. In *Leviticus* 2: 11-13, shows that the meat offering must have salt:

“No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.”

In *Numbers* 18:19: *“All the heave offerings of the holy things, which the children of*

Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.”

When the twelve tribes of Israel were in the wilderness there was salt in the various seas around them. On the west coast one has the Mediterranean Sea; in the east, the famous Dead Sea that gave an unlimited supply, as well as a large mountain-range of salt in the south east, five miles long and two or three miles wide and a few hundred feet high, called Jebel Usdam. This shows that everyone had access to salt, thereby making it a very cheap and common resource. There could be no excuse for not using salt in the Promised Land, which had an abundance of salt.

About 523 years on from the Exodus, to a period after the reign of King David and his son Solomon, Israel had split into two: the Northern and Southern Kingdoms. It was part of God’s plan to split the

THE BRITISH ROYAL HOUSE

HOW BRITISH IS IT?

“A little learning is a dangerous thing.” So wrote Sir Francis Bacon and it is a remark which may be applied in a wide variety of circumstances – not least in the study of history. Lessons in school leave in many people’s minds a jumble of disconnected facts and vague recollections of a number of tales of doubtful authenticity – for example, Alfred and the cakes or Bruce and the spider. These are trivial matters but such scanty knowledge, imperfectly remembered, may even give rise to certain prejudices.

Such prejudice may easily arise over the question of the descent of the Royal Line in England. Some will go so far as to assert that the British Royal Family is not really British at all but is compounded of many foreign elements, particularly German, a notion that is oddly embarrassing to some people and to others an excellent reason for anti-monarchical feelings in view of the emotions aroused by the name ‘German’ after two world wars. The two villains of the piece, so to speak, are George I as the first Hanoverian king of England and



The Albert Memorial in London

Prince Albert who, as it were, reinforced the German element by marrying Queen Victoria, herself a direct descendant of George I. However, a closer study of the facts will reveal that such beliefs and prejudices are somewhat ill-founded.

Let us begin by examining the origin and meaning of the word ‘German’ and the background and development of that modern German nation which has twice helped to plunge Europe, and indeed the world, into the darkness of war.

The name ‘German’ was a name given by the Romans to the miscellaneous collection of tribes living outside the boundaries of the Roman Empire and not enjoying the benefits and advantages of Roman civilization. Because there seemed to be a certain similarity and relationship between these tribes the Romans named them ‘Germani,’ a Latin word meaning ‘related peoples.’ The word has the same root as the word ‘germinate’ meaning ‘to produce offspring.’ Incidentally, it has a subsidiary meaning

Continued on page 12

thy throne shall be established for ever.” And Jeremiah 33:17 – 21: “For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the LORD came unto Jeremiah, saying, thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.”

These scriptures imply that God will not break his covenant, and that means we need to look for the throne of David in the world today.

When we observe the salt cellars in the Tower of London next to the Crown Jewels, Sceptre and the anointing Ampulla, we have to stand in awe as to

the fulfilment of the word of God. Salt is present on the coronation day. We have a Christian protestant throne that has strong symbolism from the Bible showing that the British Royal Throne is from David’s royal line. Today, Her Majesty Queen Elizabeth II and the royal family is uniquely respected throughout the world.

In the Tower of London there are thirteen salt-cellars in all. The number was reduced by King George VI to the current thirteen salts. The Exeter Salt looks like a model of the Tower of London, but it is not. The actual salt is held in seven places, in the four turrets and three dishes.

The next salt is known as the Queen Elizabeth Salt but there is no connection to Queen Elizabeth I. Then follow the eleven St. George Salts. The workmanship is so fine that some have actually been upside down for the last two hundred years, as it is difficult to tell the top from the bottom. The Ampulla is modelled after an eagle. At the anointing, the oil is poured out of the

beak into the spoon. The Anointing Spoon and the Elizabeth Salt are dated from before the purge of Cromwell in 1661 because they were hidden by faithful clergy at Westminster. The actual anointing is the most sacred moment of the service so it is fitting that the Eagle’s head, the Anointing Spoon and the Elizabeth Salt are present: these are the oldest coronations relics.

A visit to the Crown Jewels in the Tower of London is strongly recommended. Many other objects and symbolism can be seen, also pointing to the coronation service as being modelled on the House of David. For instance, the reference to Zadok the priest; the sceptre with a dove and cross; the orb with a Christian cross on top of the world; and other points all show that God’s word is truly fulfilled, which encourages us to believe all the Bible as the inspired word of God.

DAVID AIMER

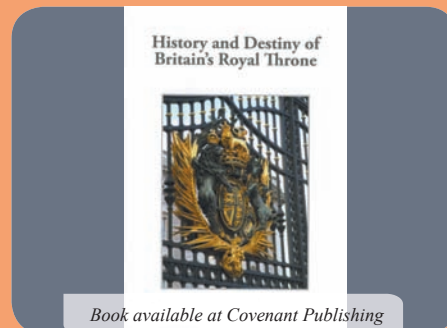
– ‘honestly’ or ‘faithfully’ – because these were the qualities expected of the behaviour between people of the same kith and kin.

These miscellaneous but related tribes settled into what became the three hundred or so independent states which comprised the so-called Holy Roman Empire, the name by which Germany was known from the time of Charlemagne until the time of Napoleon, a period of about a thousand years. It must be emphasised that the three hundred states were completely independent and that the Holy Roman Emperor was, in the words of one English statesman, “neither Holy nor Roman nor an Emperor” for he had no real authority over the three hundred states of which he was the titular head. By 1815, as a result of Napoleon’s manipulations of European boundaries and the rearrangements made by the powers of Europe after his defeat, the number of German states had been reduced to thirty nine, loosely bound together in a confederation, this time without even the benefit of a titular head. An attempt to bring about a closer unity failed because of the mutual antipathy of the two largest states, Prussia and Austria. The Prussian representative at this unsuccessful conference at Frankfurt in 1848 was a certain Count Otto Von Bismarck who came away from it with two firm convictions in his mind – that German unity must be achieved and that it must be achieved under Prussian direction and control.

In 1863 Bismarck became Chancellor of Prussia (a kind of Prime Minister and Foreign Secretary rolled into one) and he was thus in a position to translate his ideas into action. His policy, in his own words, was to be one of ‘blood and iron’ and it was pursued with a ruthless and cynical disregard of standards of decency and honour hardly to be equalled in the annals of Europe. The story of how Denmark, Austria and France were each in turn sacrificed on the altar of Bismarck’s ambition for Prussia may be studied in any text book of nineteenth century European history. Suffice it to say here that his purpose was achieved and in 1871 the king of Prussia became Kaiser Wilhelm I of Germany, a Germany which was to all intents and purposes an enlarged Prussia.

The state of Prussia had been renowned in Europe for close on three hundred years for two things in particular – the strength and efficiency of its army and the absence of any scruples or political conscience in its rulers, and Bismarck was

thus only following tradition. To give two examples: in 1740 the Emperor Charles VI who was Austrian, was succeeded by his daughter Maria Theresa and in the same year Frederick II became King of Prussia. Before his death Charles VI had had some misgivings about his daughter’s security as Empress of Austria and had therefore drawn up a document known as ‘Pragmatic Sanction’ guaranteeing the integrity of Austria and Maria Theresa’s right to the title of Empress. This document was signed by the leading powers of Europe, including Prussia. However, in spite of this, almost the first action of the new King of Prussia was to invade and capture Silesia, an Austrian province which he fancied, justifying his action to himself and to the rest of Europe by claiming that the promise to respect Maria Theresa’s position had not been made by him personally and that therefore he was not bound to honour it.



Again, between 1772 and 1793, in three separate stages, Prussia, together with Austria and Russia, dismembered Poland and shared out the land between them. Their pretext for this action was that Poland’s weakness was a constant source of danger to the peace of Europe. The crown of Poland was not hereditary and every time it became necessary to elect a new king there would be one or more foreign candidates and consequent international disagreements, even war. The real reason for the Partitions of Poland, however, was that the territory ruled by the Hohenzollern Kings of Prussia was split in two by a piece of Polish territory known between the two world wars as ‘the Polish Corridor’ and Frederick II was determined to join together his divided territories. It was a clever move on his part to approach Austria and Russia and suggest that they should each take a slice of Polish territory for then they would not be in a position to protest against his annexation of ‘the Polish Corridor.’ Once the process had started there seemed to be no logical reason, at least in the mind of Frederick II, why it should not be completed, and so Poland as a political entity disappeared from the map of Europe until its revival

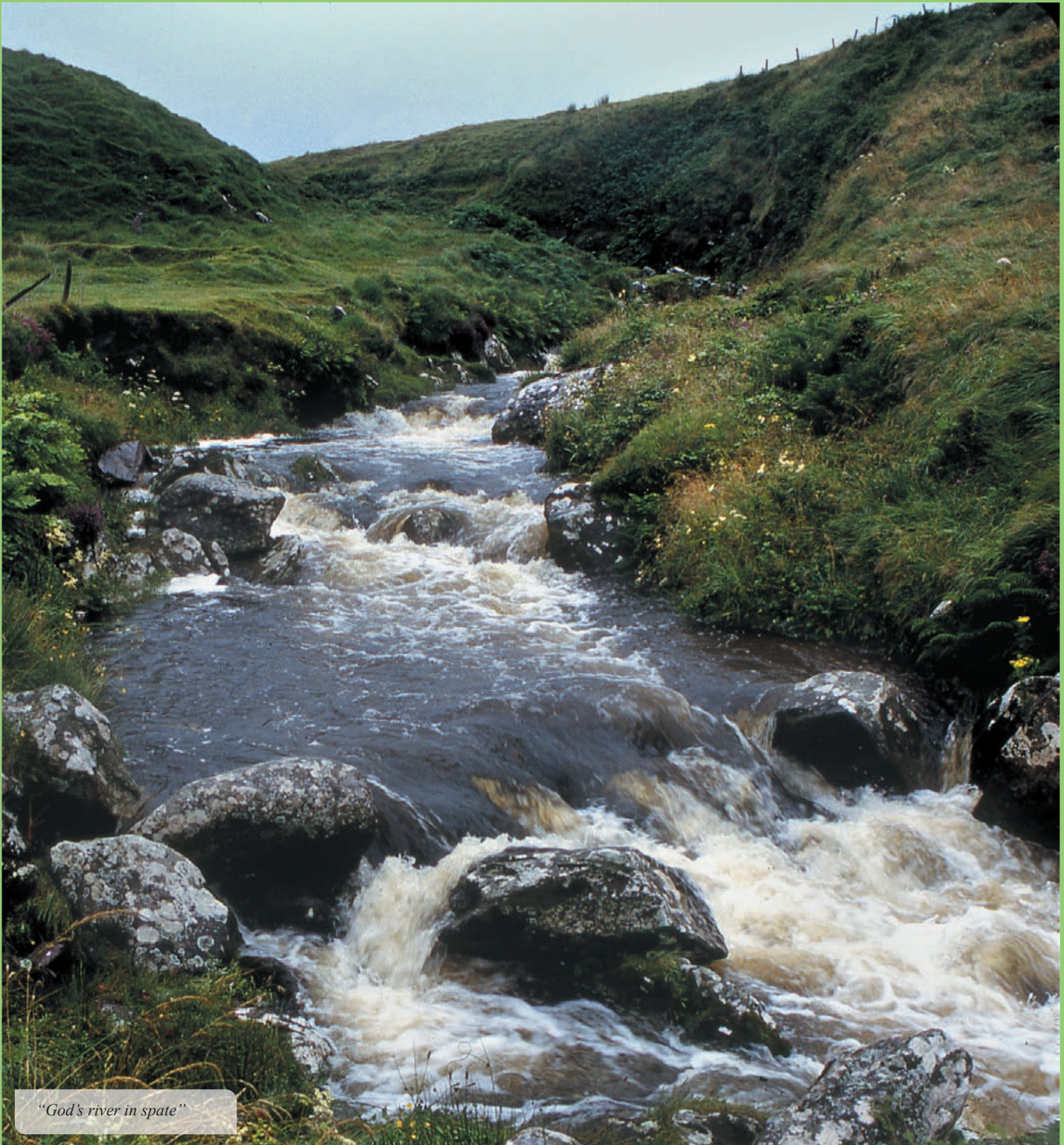
in 1918.

Such then was the Prussia whose traditions and attitudes were inherited by Kaiser Wilhelm II and by Hitler. Moreover, in the words of the historian H.A.L. Fisher, “while England grew, Prussia was manufactured.” Growth is a slow process and the history of our islands goes back many hundreds of years: in fact it was exactly three hundred years from the accession of the first Hohenzollern King of Prussia in 1640 to the death of the last of his line in 1940. Frederick William I, the first King of Prussia, was not even a king by right of inheritance but only by the grace and favour of the reigning Holy Roman Emperor who granted the title of King to Frederick William at the latter’s request and as a reward for certain military assistance rendered to the Emperor.

It was not, however, from Prussia that England received George I and Prince Albert. The latter came from Saxe-Coburg and it is not necessary to be an expert in languages to notice the similarity between the name of that state and the name of our own Anglo-Saxon ancestors. When the main body of Saxons came to these islands in the fifth century some groups stayed behind in Europe. These Saxons were just one of the many tribes to whom the Romans referred as ‘Germani.’ Thus Prince Albert, who was Queen Victoria’s cousin, was not only closely related to her in his own generation but shared a common ancestry from more remote times. It is an interesting and noteworthy fact that Queen Victoria’s uncle, Leopold of Saxe-Coburg, became the first King of the Belgians when Belgium achieved its independence in 1830 and so founded a dynasty and a Royal Family which is one of the few Royal Families remaining in Europe.

George I admittedly came from Hanover which does not sound as though it had any connection with the Saxons, but Dr. Latham, in his book *The Ethnology of the British Isles* states that Hanover too was a home of Saxon peoples. Moreover, George I’s grandmother was a British princess, daughter of James I, otherwise there would have been no question of his inheriting the British throne. His mother Sophia, wife of the Elector of Hanover, was next in line to inherit the throne of Britain after Queen Anne. However, she died just a few weeks before Queen Anne and so the title passed to her son George. His accession did not in fact mark the beginning of a new dynasty but was simply the continuation of the original one under a new name.

THE 1859 REVIVAL: THE COVENANT RENEWED



"God's river in spate"

The reader may be surprised to learn that we are commencing our account of the Ulster Revival of 1859 with events that took place in the Middle East some 2,500 years previously. The Jewish exiles had returned from their Babylonian captivity. Great Babylon had been displaced by the Medo-Persian Empire. The walls of the City of David and the wonderful Temple were all

tumbled down and in ruins but, as we read in the Old Testament books of *Ezra* and *Nehemiah*, a work of cultural restoration had been put in hand.

This was a work owned of Almighty God and though the task of rebuilding the Temple and walls of Jerusalem may seem remote from us in the modern world, we need to look deeper. There are startling parallels

between the events discussed in the Book of *Ezra* and what is recorded as having taken place on Monday evening, 16th March, in Ulster in 'the year of grace 1859.' On that night remarkable manifestations occurred following an interrupted traditional service of thanksgiving following the administration of The Lord's Supper on the Sabbath. The setting for these events was the 'Diamond,' the word used in Ulster for

a village or town square, in the County Antrim village of Ahoghill.

What took place that March night in County Antrim, will be set out in further detail as the story unfolds, but it is important to underline the similarities in the experiences of the two tribes, Judah and Benjamin, returned from exile to a desolate Jerusalem, and ordinary people from North America, Ulster and Sweden who witnessed and testified to a life transforming encounter with the living God.

Though this topic is as vast as its importance is profound, column space dictates we move swiftly to identify three particular sets of verses in *Ezra* which act like stepping stones, enabling us to navigate our way across 'God's river in spate.' This lovely description of the revival was coined by one of the number who have documented this story.

Firstly, let us examine the introductory verse of chapter 5 in *Ezra's* wonderful book; where we read: "*Meanwhile the prophets Haggai and Zachariel, son of Iddo were preaching to the Jews in Judah and Jerusalem in the authority of the God of Israel who ruled them.*" (All scripture quotes from *The Message* by Eugene H. Peterson.)

This is not an incidental verse: rather, we are encountering a work of preparation. A solid foundation was being laid not only for the walls of Jerusalem, but for what would happen in the very hearts of God's wayward people.

Coming forward thousands of years, one of the documents from earlier in the 19th century which has come to light, is an exhortation in the name of the Ards Presbytery. The Ards, as the locality is known, is part of the coastline of County Down. The text called upon the people, and especially the ministers and elders, to be more zealous for the Lord and to 'faithfully discharge their Christian duty.' This challenging poster headed 'Revivals' indicates that years before the revival came there were those who were exercised to undertake a much more biblically based and disciplined Christian life that would speak to the whole community. The ministers and elders gave their assent to this document on the 28th January, 1826; the consciences of the people were being stirred, and a work of preparation had begun.

Years later the Rev J H Moore in the The Covenant Nations

village of Connor, County Antrim, played a vital role in preparing the hearts of the people. This minister encouraged prayer meetings, while Sabbath School attendance was vigorously supported, and it was this solid work amongst ordinary people which witnessed a small but rising number of conversions.

Turning again to God's model or pattern for revival set out in the Book of *Ezra*, our attention is drawn next to chapter 9 where we learn that the sins of the people were set out with great clarity; they had abandoned God's laws and gone their own way. *Ezra*, overcome with grief at the sins of the people, offers up prayers of confession and intercession.

Although what happens next is separated from events in the village of Ahoghill by thousands of years, and indeed thousands of miles, is this not the same Holy Spirit at work?

"All the people were weeping as if their hearts would break"
Ezra 10:1

These are the first lines of chapter 10 in *Ezra*, and they deserve our attention:

With the sins of his people displayed before him; "*Ezra wept prostrate in front of the Temple of God. As he prayed and confessed huge numbers of men, women and children of Israel gathered around him. All the people were weeping as if their hearts would break.*"

Is this an example of mass hysteria? This is, in fact, the charge which some secular authorities made in regard to similar scenes witnessed in the Diamond, Ahoghill on Monday, 14th March, 1859. That was the moment when the power of God fell upon a crowd of some 3,000 people who had speedily exited from the Presbyterian church. The congregation feared that so great a crush would cause the balconies to collapse. There in the square the 3,000 strong crowd listened to the exhortations of friends and neighbours who had recently experienced conversion and were already caught up in this remarkable movement of the Spirit of God.

The people had been prepared for God's blessed favour. There had long been a mood of anticipation as prayerful people waited on God to move. Large numbers of believers had followed with great interest the many letters

and reports telling of revival fire in North America. Here is an eyewitness's moving description of the progress of that earlier revival in North America:

"John Lafayette Girardeau (1825-98) has been classed as one of the four greatest pulpit orators of the Southern Presbyterian Church in the United States of America. That was the assessment recorded in *Sermons That Shaped America*, (Philipsburg USA 2001.) The chapter on John Girardeau noted that Girardeau had a remarkable preaching ministry, much of which was delivered to black slaves, and later, freedmen, of the South Carolina seaboard and the city of Charleston.

"In 1854 the preacher was called to Anson Street Church which had been built for the sake of slaves. The idea of a separate building where blacks could worship, with a white pastor and white Sunday school teachers was novel.

"A remarkable revival manifested itself in the church in 1858. The background to these events had been a series of prayer meetings. Then one evening Girardeau sensed the presence of the Holy Spirit. Up to that point there had been no preaching at these prayer meetings. The minister told the congregation 'The Holy Spirit has come; we will begin preaching tomorrow evening.'

"Girardeau closed the meeting with a hymn and prayer, but no one rose to leave the church. The whole congregation had taken their seats again. Girardeau realized that not only had he encountered the presence of God's Holy Spirit, but so had his whole congregation! God was with them. A contemporary account described how 'They began to sob, softly, like the falling of rain,' and then with deeper emotion some wept bitterly while others cried out with loud rejoicings. God was awakening His people."

People in Ulster were also alerted to revival happenings in the great city of New York, which at the time was blighted with huge economic problems.

The Rev. Stanley Barnes in his recently published book, *A Pictorial History of the 1859 Revival*, describes these events in the following terms:

"Jeremiah Lamphier had been called to the position of a city missionary by the Dutch Reformed Church. His field of mission was the business community at

the heart of New York city. He made no progress, so Lamphier resolved to circulate hand-bills that he had had printed calling people to a prayer meeting.”

The famous evangelical writer Dr J Edwin Orr continues this uplifting and challenging story: “At twelve noon, 23rd September 1857, the door was opened and the faithful Lamphier took his seat to await the response to his invitation. Five minutes went by. No one appeared. The missionary paced the room in a conflict of fear and faith. Ten minutes elapsed. Still no one came. Fifteen minutes passed. Lamphier was yet alone. Twenty minutes; twenty-five; thirty; and then at twelve thirty pm a step was heard on the stairs and the first person appeared, then another, and another, and another until six people were present and the prayer meeting began.”

From such small and insignificant beginnings Almighty God did a wonderful work. By May 1859, fifty thousand people had professed faith in Christ. Within two years the number of converts added to the churches across America was to increase to one million.

When the revival came to Ahoghill those who had experienced the working of God’s Holy Spirit travelled around the neighbouring hamlets and villages bearing testimony to others of what God had done in their lives. The role of ordinary people was so important in this powerful movement of the Holy Spirit, that the events of 1859 have been described as ‘the layman’s revival,’ though, as has been observed, the earlier role of ministers of the gospel in encouraging and preparing the

people’s hearts dare not be undervalued.

As this movement of God spread beyond County Antrim, the winds of revival soon hit Londonderry with hurricane force. On 12th June, 1859 –Whitsun – a city of some 20,000 souls would be shaken to its foundations, as many fell under the powerful conviction of sin and thousands entered into a deep and penetrating knowledge of Jesus Christ as their Saviour.

Now, Londonderry, where the Church of Ireland had been offering special prayers ‘for the comforting influences of the Spirit’ would experience times of refreshing from the hands of Almighty God. Thousands attended large open-air meetings while eminent preachers of the time like Grattan Guinness and Brownlow North pressed on the large numbers attending the claims of Jesus Christ as Saviour and Lord.

The words we read in chapter 10 excite our attention:

“Ezra wept prostrate in front of the Temple of God. As he prayed and confessed huge numbers of men, women and children of Israel gathered around him. All the people were weeping as if their hearts would break.” As the story continues a spokesman for the weeping people named Shecaniah responds to Ezra’s leadership stating : *“We betrayed our God by marrying foreign wives from around here, but all is not lost there is still hope for Israel. Let’s make a covenant with our God right now.”*

Faithfulness in a work of preparation; a powerful conviction of sin followed

by repentance and a renewal of the covenant which healed a fractured relationship with Almighty God; these were the characteristics set-out both in *Ezra* and in the Ulster Revival of 1859. What amazing grace that those who experienced revival fire in 1859, had similar experiences to the exiles of Ezra’s day.

Among the small number of secular historians who have ventured to discuss the 1859 revival the consensus is that the revival transformed the lives and attitudes of thousands of Ulster folk, giving them a sense of unity and community which had previously been absent, and consolidating their belief in the Protestant faith.

We are led to ask questions: did the 1859 revival set Ulster Protestantism on a new course? Did these events prompt Thomas Sinclair to pen his brilliantly worded *Ulster Covenant* in 1912? This was the foundational document that mobilised Ulster’s anti-home rule Unionists; leading eventually to the emergence of Northern Ireland, which played a pivotal role in World War II, as Sir Winston Churchill would subsequently acknowledge.

Today even among Christians within the United Kingdom there is retreat and unbelief. Where is the expectation that Almighty God can move? People may have a private faith that cries out to God both in worship and distress but in the matter of great public affairs, the world is apparently ours to mar or mend.

We are as idolatrous as the Children of Israel were in ancient times; but the time of weeping and repentance may not be far off.

DR CLIFFORD SMYTH

◀ **Kilwarlin Moravian Church,**
Hillsborough, N.I.

John Cennick, the Moravian Evangelist, was a close friend to John Wesley. When John Wesley could not preach he asked Cennick to stand in for him. It is stated that Cennick preached with such power that he was asked to preach the next day and ‘tears fell from many eyes.’ The next Sunday, 4,000 people came to hear Cennick preach and in due course, Cennick became associated with the Moravian Movement.



© Julie Gibson, Braehillphotography.co.uk

THE 500TH ANNIVERSARY OF JOHN CALVIN REFORMATION CELEBRATION

July 2009 will mark the 500th Anniversary of the birth of John Calvin

The outlawed and exiled French Reformer, John Calvin, became the most influential man of his age and his teachings have been recognized to have provided some of the most important foundations in the shaping of Great Britain and the United States of America in particular.

The Reformation teachings of John Calvin were foundational in the development of modern Europe and North America. Calvin's concept of the separation of the church and civil government - where each stand independent of each

other yet recognise each other's Divine authority, supporting each other within their own spheres - transformed Western Civilization.

His ideas of religious toleration, representative government, constitutional monarchy, establishing the rights and liberties of citizens and the Christian work ethic led to the Industrial and Scientific Revolutions, developing the most productive and prosperous societies in history.

Calvin's Reformation teachings

dominated European and American history for centuries - setting the agendas and inspiring most of the greatest social reformers. The record of history is that in every fight for freedom the Calvinists were on the forefront of political and military resistance to tyranny. This was true of the Puritans in England, the Dutch fighting for freedom from Catholic Spain in the Netherlands, the Huguenots in France, the Presbyterians in Scotland, and the founding fathers of the United States of America. Historians have noted that Calvinism thrived in those countries where opposition was the greatest.



St Pierre's Cathedral in Geneva

Some of the greatest philosophers, writers, Reformers and Christian leaders in history have described themselves as Calvinists. Some of John Calvin's influential disciples include: John Knox, William the Silent, Oliver Cromwell, John Owen, John Milton, Richard Baxter, Jonathan Edwards, David Brainerd, George Whitefield, William Carey, William Wilberforce, Sir Isaac Newton, Lord Shaftesbury, Charles Spurgeon, David Livingstone, the Covenanters in Scotland, the Huguenots of France and the Pilgrim founders of America.

Calvin's concept of the Christian life was as a militant pilgrimage leading safely home by a pre-destined path of service and suffering - as we fulfil our cultural calling. He stands out as one of the finest Bible scholars, one of the greatest systematic theologians, and one of the most profound religious thinkers in history. John Calvin was Bible-centred in his teaching, God-centred in his living, and Christ-centred in his Faith. The rigorous pursuit of moral righteousness, both personally and in society, was one of the primary features of Calvinism. Calvin made character a fundamental test of genuine Christianity and taught a dynamic social activism.

2009 will also be the 450th anniversary of the final edition of Calvin's monumentally important book: *The Institutes of the Christian Religion*. The *Institutes* has

THE BIBLICAL BIG BANG

been described as: *“The clearest, most logical and most readable exposition of Protestant Doctrines that the Reformation age produced.”* The final edition of the *Institutes*, of 1559, contained 80 chapters and more than 1000 pages. The *Institutes* stands out as the finest textbook of Theology; apology for the Protestant Faith; manifesto for the Reformation; handbook for catechism; weapon against heresy; and guide to Christian discipleship. It is a systematic masterpiece which has earned itself a permanent place amongst the greatest Christian books in all of history.

An outlaw and exile from France, Calvin was invited to minister in Geneva where, for over a quarter of a century, he preached an average of five sermons a week, lectured to theological students, wrote commentaries on almost every book in the Bible, as well as numerous other theological books, producing a river of theological treatises and a massive amount of correspondence, which alone fills eleven volumes. John Calvin stands out as one of the most productive and hard working Reformers in history; he trained and sent out pastors, church planters and evangelists who established over two thousand Reformed congregations in France alone, just in his own lifetime.

He was born at Noyon, Picardy, on 10th July 1509. Therefore from 5th–10th July 2009 The Reformation Society is cooperating with other Protestant groups worldwide to promote the 500th Anniversary of John Calvin Reformation Celebration in Geneva.

For further information, to register your involvement or to offer assistance in advertising this 500th Anniversary of John Calvin, please contact:
Davidhall520@gmail.com
and visit:
www.CALVIN500.org

May Calvin’s emblem of a heart aflame in the hand of God become true for us as well, and may his motto: *“Promptly and sincerely in the service of my God”* be ours as well.

DR PETER HAMMOND

The Reformation Society
P O Box 74
Newlands, 7725
Cape Town
South Africa
info@ReformationSA.org
www.ReformationSA.org

“ ... there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: ... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”
(II Peter 3:3-6, 10-13)

The popular idea that our universe came into being by a ‘Big Bang’ is not only contrary to scripture, it also denies proven laws of Physics. For example, the Law of Entropy (the second law of thermodynamics) makes it impossible for anything to change from the elementary to the complex without an input of intelligent design and energy. Big bangs always result in disorder, destruction and chaos.

‘Big Bang’ enthusiasts tell us the original explosion sent out clouds of hydrogen and helium gases that compressed and coalesced into galaxies and stars. But clouds of gases do not compress and coalesce into a more dense mass. Just the opposite is the scientific truth. Gases expand and become less dense.

The idea of an expanding universe is based upon the observation that a large proportion of red shift light from the most distant galaxies indicates that they were moving away from earth and from each other.



Nebula Galaxy

Since the more distant galaxies show more red shift, they are assumed to be moving away faster than closer ones. Supposedly, an explosion would do this, hence the ‘Big Bang’ theory. But there are some quirky red shifts, such as observed from quasars which may be emitting a higher than expected red shift.

Sceptics have long asked why so many highly red-shifted quasars appear in photographs alongside galaxies whose light is not shifted nearly so far. Is this apparent pairing just a coincidence, or do the quasar and the galaxy actually have some relationship to each other? An alternative explanation to that of an expanding universe could be that light loses energy when travelling vast distances, or possibly “the Compton effect,” that is, light energy is reduced when in contact with particles of matter in space.

A big bang is anticipated in scripture as the end of our present universe, not its beginning, and a new world order ushered in. For the Christian believer, the best is yet to be:

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness”

MARTIN LIGHTFOOT

To check out a short video on this subject, go to:
www.youtube.com/upfront4u
and click on “Big Bang and Scoffers”



The statue of King Alfred in Winchester

Alfred was soldier and scholar, lawmaker and educator, author and Reformer. He was born the fourth son of Aethelwulf and Osburh at Wantage in 849. His mother taught him a love for knowledge, and at a young age he responded to her challenge that whichever of her children first learned to read a beautifully illuminated Saxon book of poetry should have it for his own. Alfred dedicated himself to the task and won the prize. This was characteristic of his entire life's love for literature, hunger for knowledge and passion for advancing English literature. As the fourth son of the king, it was not expected that Alfred would ever come to rule; however, the death of his brother, Aethelred, in battle against the Danes, propelled Alfred to the throne.

For most of his thirty years' reign he was a soldier king who led his people in a desperate war for survival. Alfred personally commanded in 54 pitched battles, frequently fighting against overwhelming odds. In just the first five months of 870 he fought 9 pitched battles against the Danish Vikings. Alfred was defeated at Reading, and a few days later turned this defeat into victory at Ashdown. The Battle of Ashdown in January 878 was critically important. As Winston Churchill describes it: *"If the West Saxons had been beaten all England would have sunk into heathen anarchy. Since they were victorious the hope still burned for a*

KING ALFRED THE GREAT

The Reformer King (849 – 901)

King Alfred of Wessex spent most of his life fighting against the invading Danes and he is the only king in English history to be known as "The Great." His reign has been recognized as one of the most important turning points in English political and ecclesiastical history. He lived through tumultuous times and is recognized as one of the most intelligent, devout, industrious and effective of all medieval monarchs

civilized Christian existence in this Island. This was the first time the invaders had been beaten in the field."

There was an inconclusive battle at Basing, followed by a defeat at Marton. It was at this battle that his brother, Aethelred, died and Alfred succeeded to the throne. Shortly after this he fought the Danes to a standstill at Wilton, but the result of the battle was indecisive. Alfred and the men of Wessex had proven too stubborn a foe for easy subjugation so their resistance secured five uneasy years of peace in which to consolidate.

In the uneasy peace that followed, he reorganized his army and started to rebuild his realm which had suffered under the merciless ravages of the Danish Vikings. Many towns and villages were raided and plundered; London had fallen to the Danes; and Northumbria and East Anglia were firmly under Danish control.

Alfred realized that it was vital to create a navy to effectively defend England from the seafaring Danes. To be safe in an island it was necessary to command the sea. He contracted the Frisian seamen to build a fleet superior to any that had previously been seen. For building up the English navy from very small beginnings, Alfred has justly been called: *"The Father of the English Navy."*

Alfred also instilled a great respect for law and order in his kingdom and it was said that a traveller might hang a valuable jewel on a bush by the roadside and nobody would dare touch it. Alfred brought scholars from Europe in order to help educate his people. He was determined to give his nation a stable system of laws based upon God's Law. He blended

Mosaic law with the Sermon on the Mount and Germanic customs. Alfred's *Dooms* began with the Ten Commandments, the Laws of Moses, the Golden Rule of Christ and other biblical principles.

In 876 the Danes launched a surprise offensive, seized Wareham, besieged and took Exeter, and, rounding by sea, landed in Devon, then besieged Kenwith Castle. When they captured Kenwith they put all the inhabitants to the sword. Alfred was defeated at the battle of Chippenham, and forced to retreat. Wessex seemed to be in danger of falling under the shadow of Odin's bird (the great raven which the Danes took as their symbol).

Alfred's defeated forces withdrew to the Isle of Athelney, amidst the forests and marshes of Somerset. It was here that the well-known event of Alfred burning the housewife's cakes took place. Seeking shelter while on the move, he was asked by his hostess to watch her cakes which were being baked. Absorbed in thought, planning his strategies to counter attack the Danes, Alfred failed to notice the blackened cakes he was meant to be watching and was berated by the irate housewife when she returned.

After reorganizing his forces, Alfred surprised the Danes after force marching his soldiers at up to 40 miles a day. The Battle of Edington, in Wiltshire, was a decisive victory for him. The area is still known as Slaughterford and on the hillside above this decisive battlefield is a great white horse, which Alfred had cut out to commemorate this major victory. Alfred also forced King Guthrum of the Danes, along with 30 of his earls, to be baptized as Christians. These were the first Viking converts to Christianity.

The Danes withdrew from Alfred's territory until 884 when they attempted another invasion. This time Alfred gained a swift victory, seizing London in 885 and fortifying it strongly. Thereafter, he received the submission of the leaders of the Angles and the Saxons and from several princes of Wales. At this point, Alfred became in effect the first king over all of England.

In 892 a large invasion of Danes was met in battle. Alfred defeated the invaders at Farnham in 893. Again at Thorney and Benfleet, he out-manoeuvered and out-fought them. Then, hearing of a second Danish army besieging Exeter, he force marched his army and drove out the besiegers. At this point, his newly-formed English navy attacked the galleys of the invading Danes at sea and defeated them.

As a large army of Danes marched up the Thames valley, numerous fierce battles ensued. The Danish garrison at Chester was besieged and forced to retreat in 894. To prevent the Danes re-supplying their forces Alfred obstructed the Thames River, forcing them to withdraw. By 896 he had driven the invaders out of his kingdom.

Through virtue and valour, tactics and tenacity, Alfred had fought the Viking invaders to a standstill and turned them back out of his country. He succeeded in uniting the fragmented dominions of England against a common foe. His Christian courage was an inspiration to all. Alfred enjoyed over 32 years in marriage to Ealhswith – of the royal family of Mercia. They raised three daughters and two sons. (His son Edward and daughter Elhelfleda "*The Lady of the Mercians*" together defeated the Danes and liberated all England.)

Now, having rescued his country from invasion, he set to work reforming the laws, customs and culture of his people. He personally translated many Latin works into Anglo-Saxon so that the English people could read them. Amongst his many translation projects were *Bede's Ecclesiastical History*, *Orosius' Universal History*, *Gregory's Pastoral Theology*, *Aesop's Fables*, *Boethius' Consolation of Philosophy* and the *Psalms* of David. Alfred was also the author of many original titles, including a book against unjust judges.

Alfred desired that every Englishman learn to read, and so he devised a plan for the general education of the people.

He donated half of his personal income to church schools. Alfred taught that for a kingdom to be effective, it needed men of prayer, men of war and men of work. He insisted that his nobles learn to read, and learn the great history and heritage of Christendom.

King Alfred wrote: "*Local government ought to be synonymous with local Christian virtue, otherwise it becomes local tyranny, local corruption and local iniquity.*" He founded two monasteries and numerous schools. His charities were numerous. He received and cared for foreigners and strangers in his court and allocated 1/8th of his revenue to the poor and needy. He instituted a system of fortified posts (burgs) and established a national militia (the *fyrð*) ensuring that the common people were armed, trained and organised for local defence. Alfred enlarged and improved the English fleet. He also entrenched and enforced the Law of God as the Common Law of England.

"Happy are the
people whose God
is the LORD"
Psalms 144:15

Historians have noted that while the world has had other examples of kings who have been great generals or great magistrates, no other sovereign did more in battle, in rule making, in forming and developing the literature and education of their people, as well as working for the spiritual benefit of both subjects and enemies.

Winston Churchill marvels that Alfred should have wished "*to convert these savage foes... This sublime power to rise above the whole force of circumstances, to remain unbiased by the extremes of victory or defeat, to persevere in the teeth of disaster, to greet returning fortune with a cool eye, to have faith in men after repeated betrayals, raises Alfred far above the turmoil of barbaric wars to his pinnacle of deathless victory.*"

Edmund Burke wrote of Alfred: "*one cannot help being amazed that a prince who lived in such turbulent times, who commanded personally in 54 pitched battles, who had so disordered a province to regulate, who was not only a legislator but a judge, and who was continually superintending his armies, his navies, the traffic of his kingdom, his revenues and the conduct of all his officers, could have bestowed so much of his time on religious exercises and speculative knowledge, but*

the exertion of all his faculties and virtues seems to have given mutual strength to all of them."

King Alfred stands out as the model king, the perfect knight, a dedicated Christian, a Protestant before Protestantism, soldier and scholar, rule maker and educator, author and Reformer. He successfully fought against spiritual decay within the English church as well as against the Viking invaders, creating the first English navy, authored English literature, ensured the survival of Christianity in England, and began the great process of converting the bloodthirsty Viking invaders to Christianity.

"Blessed be the Lord my Rock, who trains my hands for war, and my fingers for battle – my loving kindness and my fortress, my high tower and my Deliverer; my shield and the One in whom I take refuge, who subdues the people under me... Stretch out Your hand from above; rescue me and deliver me out of great waters, from the hands of foreigners... the One who gives salvation to kings, who delivers David his servant from the deadly sword... Happy are the people whose God is the Lord!" (Psalm 144:1-2, 7, 10, 15).

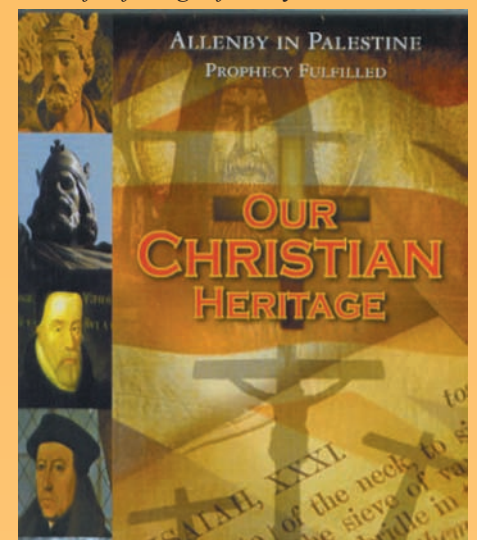
DR PETER HAMMOND

The Reformation Society
P.O. Box 74, Newlands, 7725,
Cape Town, South Africa
Sources: *Alfred the Great* by Jacob
Abbott, 1849

Alfred the Great; The Truth Teller, Maker of England by Beatrice Adelaide Lees, 1915

A History of the English Speaking People
by Winston Churchill, 1956

The Life of King Alfred by Dr Giles



"Our Christian Heritage" film available
as a DVD at Covenant Publishing

THE DIVINE ECONOMY

Leviticus chapter 25 is a passage that makes *Das Kapital* look tame... it is no longer Morris, Keynes and Beveridge who inspire and change the world – it's Leviticus.' (Will Hutton)¹

Introduction

Thanks to the Jubilee 2000 campaign for international debt relief, the ancient land laws of the Bible have joined the vocabulary of international finance. The Jubilee concepts of a periodic cancellation of debt, release of debt slaves and return of family property have become a powerful symbol for the advocates of debt forgiveness.

The state we're in

Western societies have accepted a compromise between relatively free trade and markets on the one hand and a sizeable role for the state in the form of redistributive welfare and regulation on the other. Essentially, we need to retain the disciplines and efficiencies of a market system but devise another mechanism that promotes fairness in the allocation of wealth and opportunities that does not require a burdensome tax and welfare system.

Why look to biblical law for economic answers? Could the biblical model offer such a viable alternative? The possibility has usually been dismissed on the supposed grounds that: the economic provisions of biblical law were designed to apply only to ancient Israel but not to later societies; technological changes make such teachings irrelevant; or that the law has been superseded by the coming of Christ. A fuller discussion of the case for using biblical law as a social 'paradigm' or model for contemporary application has been given elsewhere.² Suffice it to say, biblical law was devised

on the basis of 'the hardness of men's hearts,'³ the principles that should govern economic organisation (the ownership of capital, work incentives, finance, the monetary system, taxes and welfare) are not technology-specific; and the relevance of biblical law was, if anything, re-affirmed by Christ.⁴

The disobedience of Old Testament Israel meant that the law's economic insti-

constraints on trade in biblical law were the exhortations to merchants to maintain fair weights and eschew adulteration.⁶ This recognized the need for a basic degree of confidence by consumers in what they were buying. However, there were no other constraints on trade and no notion that trading for profit was inherently 'wrong' (although profit from an artificial monopoly was condemned). There is also ample evidence that Israel participated in the international trading networks of the time.⁷



This article is extracted from Dr. Paul Mills' publication *The Divine Economy* Volume 9 No 4, published in December 2000. Dr Mills is an internationally known economist specializing in finance who advocates the need for our nation to implement the principles of Divine law as laid down in the Bible. Never was this message more poignant and applicable than in our current bewildering financial crisis as we reap the result of practising a financial system based on rewarding individual privilege and greed.

tutions were rarely, if ever, implemented in full. Indeed, it is striking that Israel's punishment through exile in Babylon is attributed specifically to the non-observance of the Sabbath year of rest for the land and, by implication, the Jubilee.⁵ The law itself claims that economic prosperity will result from obedience. Indeed, *Deuteronomy* 28 even promises a 'trade surplus' if the law is adhered to. These promises are made because the economic sense of the model is assumed.

Apart from the ceremonial food laws and the observance of the Sabbath, the only

A capped and proportional rate of income tax

Tithes of 10 per cent on income were directed to local poverty relief, the support of the local priests and Levites, or to religious celebrations (although the number of tithes in any one year remains uncertain).⁸ The limited role of the state apparatus also reduced the potential for arbitrary confiscation – an all too familiar feature of monarchies at the time (I *Samuel* 8). Hence, there were few external disincentives to work or save.

A stable monetary system and price level

The evidence suggests that precious metals, first in the form of set weights of silver or gold and then coins, were used to increase trade by replacing barter throughout biblical times. This ensured a rough stability of the price level in Israel over hundreds of years,⁹ once again encouraging saving and trade by providing a stable store of value.

A limited role for the state

The intended structure of Israelite society did not include a privileged class to be supported through the labour of others.

Nor did it envisage a princely 'court' or aristocracy. Even when a king was eventually appointed, the law sought to limit the size of the royal household and its wealth (*Deuteronomy 17*).

Land transfer

A leasehold market was envisaged in the law, so families in dire economic straits had access to the market value of their assets until the next Jubilee year (once every 50 years). This also allowed the temporary transfer of land to those best able to use it. However, a freehold market in agricultural land was prohibited.¹⁰ No family could sell its land in perpetuity. At the time of the next Jubilee, ownership and occupation had to revert to the traditional family owners, regardless of who had leased the land in the intervening period.

Restrictions on the labour market

The requirement for employers to pay wages punctually¹¹ and to be responsible for their workers' safety shows the detail of the thinking behind the law in the protection of the waged labourer. Sabbath restrictions on work also underlined the importance of placing relationships to God and family ahead of material provision and reduced the pressures on vulnerable workers.

The prohibition of interest

As well as detailing sophisticated leasehold arrangements, biblical law described a rental contract and careful rules for the treatment of different forms of security for a loan, including bonded servitude in the case of default. It also envisaged a vital role for interest-free lending between family and community members as a means of poverty relief. Yet the model expressly prohibited all loans at interest, for both commercial and consumption purposes, at least within the Israelite community.¹² As a result, there was no place for a commercial loan market – a conclusion reinforced by the laws which prescribed the cancellation of all debts (and debt servitude) every seven years.

Although the text is not explicit as to why interest is prohibited, the problems associated with a debt-based financial system are numerous and we are only now fully appreciating their extent. Low income country debt is but one aspect.¹³ In the context of the wider economic model, perhaps the most important implications of the prohibition of interest were that it encouraged both non-interest

charitable lending and risk-sharing business finance (so distributing the profits or losses from commercial ventures more widely). Financial power could not be accumulated without sharing in the risks of enterprise, while no-one could be permanently enslaved in debt without prospect of release.

Hence the biblical model had a strong underlying current of concern for the poor. Yet its approach to the distribution of wealth and income was radically different from the familiar approach of redistributive taxes and welfare benefits. Instead, the biblical model did not concern itself with differences in portable wealth or consumption. Indeed, the acquisition of wealth was often seen as a blessing from God and provided incentives to work hard.

A national investment fund

Instead of a share in agricultural land, a national investment fund could be established, an equal share of which would be bestowed upon every citizen when reaching voting age and relinquished at death. A non-political board of trustees would oversee investment policy and a profit-related dividend would be paid each year linked to the returns enjoyed by the investments in the fund. If the fund was large enough, this dividend could provide a basic minimum income. Citizens could borrow against their dividends for, say, ten or twenty years (to finance education, training, house purchase or a business start-up). Crucially, however, citizens would not be able permanently to sell their shares to any third party. It is this Jubilee principle that distinguishes the idea from other suggestions for a universal capital endowment.¹⁴ At some time in the not-too-distant future, everyone would receive back title to their share in the fund.

A rediscovery of rootedness

The Jubilee was structured to preserve the universal ownership of property and to return an extended family to its ancestral lands at least once every 50 years. This not only recognised the contribution of widespread property ownership to economic freedom, but it underlined the importance of rootedness and a sense of place. It is only through the physical and prolonged proximity of extended family members and neighbours that society can deliver care of dependants without ever greater reliance on the state or on purchased 'care.'¹⁵

Low income country development finance

One of the ironies of the biblical economic model is that it does *not* unambiguously support the Jubilee 2000 campaign for international debt relief. Of course, on the one hand, biblical law prohibits interest on all loans within the Israelite community and protects the poor through periodic debt relief. On the other, however, it upholds the moral and legal duty of debtors to fulfil their obligations. Ironically, it did not apply the prohibition of interest or the cancellation of debt to loans made to foreigners. Hence, biblical law cannot be used to support the view that international debt relief is a matter of 'justice' *per se*. If relief is to be given, it is to be an act of *chesed* or mercy.

Space precludes examination of further implications for economic policy from the biblical model. Some have been outlined in earlier papers¹⁶ but others could include the design of the tax and welfare systems, the encouragement of home ownership for those on low incomes, or the protection of leisure from the pressures of 24-hour/7-days-a-week working.

Conclusion

The economic model set out in biblical law transcends the persistent debate about whether efficiency or equality ought to be pre-eminent in economic policy-making. By adapting property rights and factor markets, biblical law seeks to maintain universal access to the means of production and a rough equality in their distribution, without introducing state intervention or interfering with economic incentives. As such it represents a radical 'Third Way' that is genuinely different from capitalism and socialism.

DR PAUL MILLS

References on following page 22.

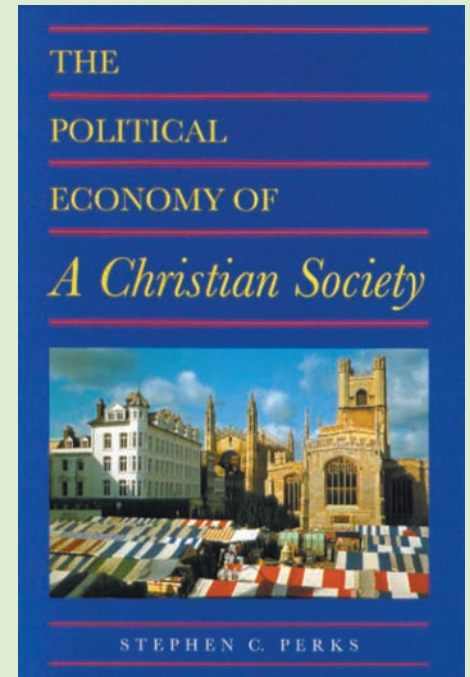


REFERENCES:

1. 'The Jubilee line that works.' *The Observer*, 3 October 1999.
2. See especially Wright, C.J.H., 'Living as the People of God,' IVP, 1983; and Schluter, M., and Clements, R., 'Jubilee Institutional Norms'. *Evangelical Quarterly*, Vol. 62, No. 1. 1990.
3. E.g. *Deuteronomy* 15:9; *Matthew* 19:8.
4. E.g. *Matthew* 5:17-20. Jesus also reaffirmed that man lives "on every word that comes from the mouth of God" (*Deuteronomy* 8:3; *Luke* 4:4).
5. II *Chronicles* 36:21. The Prophets foretell judgment on Israel because the economic institutions of the law were not upheld (e.g. I *Kings* 21:19; *Jeremiah* 25:8-11; 34:17; *Ezekiel* 22:7, 12; *Amos* 2:6-8).
6. E.g. *Leviticus* 19:35-36; *Deuteronomy* 25:15-16.
7. E.g. *Deuteronomy* 28:12; I *Kings* 10:14.
8. *Leviticus* 27:30; *Deuteronomy* 14:28.
9. See Essay entitled *Should Christians Support the Euro?*, Paul Mills and Michael Schluter (*Volume 7, No 4, Dec 98*).
10. *Leviticus* 25:8-54; a careful distinction is made between agricultural land, urban property (verses 29-31) and the

- holdings of the Levites (verses 32-34).
11. E.g. *Deuteronomy* 24:15.
12. *Deuteronomy* 23:19.20: cf. *Psalms* 15:5; *Ezekiel* 18:13. Although contemporary legal codes (e.g. Babylon) limit rates of interest, the Pentateuch is again unique in prohibiting interest outright. The teachings of Jesus presuppose and, if anything, reinforce the prohibition of interest (*Luke* 6:32 -35; 19:22, 23).
13. See essay entitled *The Ban on Interest: Dead Letter or Radical Solution?* Paul Mills. (*Volume 2, No 1, Mar 93*) The continuing difficulties of the Japanese economy bear chilling testimony to the damage that can be wrought by a debt-based financial system.
14. E.g. *How to achieve a stake in the country for all*. Samuel Brittan, *Financial Times*, 16 March 2000. p.19. Brittan envisages a one-off grant on reaching the age of 18.
15. See essay entitled *Roots: Biblical Norm or Anachronism?*, Michael Schluter, (*Volume 4, No 4, Dec 95*)
16. E.g. see essays entitled *The Ban on Interest: Dead Letter or Radical Solution?*, Paul Mills. (*Volume 2, No 1, Mar 93*), *Roots: Biblical Norm or Anachronism?*, Michael Schluter,

(*Volume 4, No 4, Dec 95*), *Should Christians Support the Euro?*, Paul Mills and Michael Schluter (*Volume 7, No 4, Dec 98*) and *Risk, Reward and Responsibility*, Michael Schluter (*Volume 9, No 2, June 00*)



Book available at Covenant Publishing



The National Bible College



TEACHING THE KINGDOM GOSPEL
WITH A NATIONAL RESPONSIBILITY TO
THE COVENANTS OF ALMIGHTY GOD

DISTANCE LEARNING COURSE

The Course comprises four modules:

1. Origin, Content and Chronology of the Bible
2. Old and New Testament Criticism
3. Prophecy in Old and New Testaments
4. Establishing the Identity of Israel, Jews and Gentiles

A registration fee of £35.00 is required for any or all of the modules

**COMPLETE THE ENCLOSED APPLICATION FORM
OR SEND NOW FOR FURTHER INFORMATION TO:**

The National Bible College

121 Low Etherley
Bishop Auckland
County Durham
DL14 0HA

Tel: 01388 834395

E-mail: admin@tnbc.org.uk

Web: www.tnbc.org.uk

MELCHISEDEC

Regarding Enoch it is said “*He was the seventh from Adam*” (Jude 14). The seventh of what? For there were many others born from Seth to Enoch. These seven no doubt were those born in line to be heads of houses or families, more often than not, the first born of that family. Not only would they be Prince or chief of that household, they would also be Priest of God as well. There were from the days of Enos many calling upon the name of the Lord, but these seven had a special office as ministers of God, perfect in their generations and holders of the birthright promises. This line continued with Methuselah, Lamech and Noah. They were all, except for Noah, gathered to rest in peace, before the Lord sent the deluge to destroy mankind whom He had created, because the earth was corrupt and filled with violence. The Lord would not release the deluge until all these had been gathered to their rest in peace. The flood took away all the brothers and sisters, aunts and uncles and cousins of Noah, along with any others who had grown up under godly parents, or who professed any form of belief or worship of God. It was a fearful and absolute end of all living creatures, “*All in whose nostrils was the breath of life,*” (Genesis 7:22), with only one man finding grace in the eyes of the Lord and thereby saving all his house. For the Lord said unto him “*For thee have I seen righteous before me in this generation*” (Genesis 7:1).

The line continued with Shem, (Whether he was the elder or not seems to be in dispute with the different translators of

the Scriptures, but according to *Genesis* 5:32; 9:24 and 11:10 he was older than Ham yet younger than Japheth). Which ever way it was does not alter the fact that the ‘mantle’ fell on Shem, and he was almost the last King Priest of God after the order of Melchisedec until the coming of the all-conquering, mighty victor, the Lord Jesus Christ. Some of the translators who put Shem as the eldest are J B Rotherham, J Moffat and Ferrar Fenton.

There is a point that ought to be brought up before we continue. It is said by some that Melchisedec was the Lord Jesus Christ before His incarnation, but if this was so, then why should He need to be made a Priest after the order of Melchisedec again, and why does it say in *Hebrews* 7:4 that Melchisedec was a man, or why does He need to be King of Salem and Priest of the Most High God if He is God Himself and King Eternal when appearing as the angel of the Lord?

Therefore I am persuaded that Melchisedec was none other than Shem, this grand ancestor of Abraham, fulfilling his priestly office in the blessings of Abraham after the slaughter of the warring kings.

While Shem still fulfilled this office, the Lord chose Abram, who only survived Shem by 25 years (D Parker) and made a covenant with him and his seed to maintain His purpose among mankind. Abraham, Isaac and Jacob, though prophets of the Lord and princes, never attained the King Priest office that apparently ended with Shem or Eber. Jacob obtained the name Israel, a prince with God (*Genesis* 32:28).

He had the birthright blessings and as a prophet blessed all his sons, yet he did not officiate as King Priest between God and man and receive from man the Lord’s portion. Compare also *Genesis* 20:7-17 and 23:6.

In Jacob-Israel the sceptre was given to Judah and the birthright to Ephraim and Manasseh, Joseph’s sons. At Mount Sinai, when the Lord made a covenant with the house of Israel, the priesthood was instituted with Aaron and his sons of the line of Levi.

The priests failed to maintain communion with the Lord and subsequently failed to hold the nation in a close relationship to the Lord and His covenant laws. The result was devastating. First, in a series of incursions the House of Israel, the Northern House, and also much of Judah, was taken away captive by the Assyrians. One hundred and thirty years after, what was left of Judah, the Southern House, was taken away captive by the Babylonians with only a remnant returning to Jerusalem after 70 years. This remnant remained until the Lord came to establish a new covenant with the lost sheep of the House of Israel.

The Lord had to intervene Himself, according to His pre-ordained plan, for there was no-one to stand in the gap or make up the hedge and the light of witness was failing fast. The nation had been infiltrated to an alarming extent by the seed of Esau and others, and traditions of Babylonian origin had taken the place of the living word of God.

“I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none” (Ezekiel 22:30).

“So the word became flesh and dwelt among us” (John 1:14). *“Being found in fashion as a man, he humbled himself and became obedient unto death”* (Philippians 2:8).

The immensity of this situation does not seem to be grasped by the average Christian. Here we find God, the creator, entombed in the fallen nature of man (not the sinful nature: it is up to man what he allows to rule in his life), but the fallen nature, bereft of the glory with which it was first adorned, subject to all the limitations of a natural being, a man of the seed of Abraham.

“For Jesus during his earthly life offered up prayer and entreaties, crying aloud and weeping as he pleaded with him who was able to bring him in safety out of death, and he was delivered from the terror from which he shrank. Although he was God’s son, yet learned he obedience from the suffering which he endured and so having been made perfect, he became to all who obey him the source and giver of eternal salvation” (Hebrews 5:7-9) Weymouth.

He had taken frail humanity with all the potential of evil that it is capable of, and bound it and made it completely subject unto the Father. Wrestling from Satan the power and authority that he held over the whole of mankind, who in trespasses and sins were dead to God’s will and desire for them, claiming back for man the Crown rights of the earth, that man may be able to rule this earth in equity and justice as he was first created so to do.

Jesus Christ proved beyond all doubt that man is capable of being subject to God’s will and able to work out His purposes on the earth. Therefore God’s creation of man is not a failure but a glorious triumph, a triumph which will ultimately be brought to pass in all. At the moment we do not see all things made subject unto man but we see Jesus crowned with glory and honour and made priest of the Most High God.

“God therefore hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth” (Philippians 2:9-10) to reconcile all things unto the Father. So as scripture so wondrously puts it in Hebrews 1:2 (Weymouth) “Jesus is the predestined lord of the universe.”

But in His ministry to fallen mankind, to reconcile the world, He has been ordained a Priest after the order of Melchisedec. Now this Melchisedec is the only one in the universe with the divine authority and right, as well as the only one with the power and ability, to intercede between God and man. For He was born of the true

unadulterated line from Adam of the seed of Abraham, of the covenant people of Israel.

The Lord has kept a witness in the earth, ‘His servant people.’ With Abraham the Lord had made His unconditional promises, to maintain, through Abraham’s seed, a witness to all peoples on earth. To make the witness more perfect by bringing the nation of Israel into conformity with His will, the Lord at Sinai entered into a covenant relationship with Israel which offered greater blessings on condition of her obedience, which covenant she broke. Yet the Abrahamic covenant is still in operation, read *Genesis* chapters 12, 13, 15, 17, 18, 21, and 22.

To fulfil the promises made unto the fathers God sent forth His son, made under the law to redeem them who were under the law. The law states that a man cannot remarry his divorced wife, and Israel had been divorced by the Lord God because of her adulteries with other gods and

**“At the name of
Jesus every knee
should bow”
*Philippians 2:10***

nations, and the subsequent breaking of His laws and commandments. The only way she could be redeemed from under this covenant law of her husband was by death, either hers or His (*Romans 7:2*). For Israel it was indeed as scripture records *“Without the shedding of blood there is no remission of sins” (Hebrews 9:22)*. So her husband, the Lord, became flesh, the son (He was the true heir to the throne of David and was indeed the King of Israel from the earthly standpoint as well as by the covenant made at Sinai, *Luke 1:35*) made under the law, and redeemed Israel from under the old law by dying on Calvary’s cross. The law of her husband ceased with His death, making it possible for her to be reconciled under a new covenant to Himself in a new living way. He was the door that closed the old covenant and opened out to the new *“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10:9)*. *“He that openeth, and no man shutteth; and shutteth, and no man openeth” (Revelation 3:7)*.

As well as being the Redeemer of Israel, the Lord Jesus Christ is the Saviour of the world. He is our Advocate interceding on our behalf at the throne of

Glory. Showing to all in heaven and earth that Man has triumphed, Man is able to overcome sin, death and the Devil, Man is able to be willingly conformed to the will and purpose of God, thereby fulfilling His priestly office as priest of the Most High God. Not to convince God the Father, for the Father knows all things from before the creation of the world, but to convince mankind that by the Power of the Spirit of Life we can overcome and triumph, with Him, over all our adversaries, just as He overcame (*Revelation 3:21*).

The Lord Jesus Christ holds the birthright of Man, the crown rights of the earth. *“The earth is the Lord’s and the fulness thereof” (Psalm 24:1)*. It is man’s right to subdue and replenish it, but this can only be done justly in a righteous way with equal rights for all, each in love and compassion seeking the welfare of their neighbours.

Certainly not as at present: ‘Truth forever on the scaffold, wrong forever on the throne’; a world of plenty yet thousands on the brink of starvation, whilst others have mountains of wealth - far more than they could ever use in many life-times. Surely, thank God, their days are numbered, for the King of Kings is coming, He is even at the doors. For he is also the ruler, the *“King of righteousness and ...King of peace,” (Hebrews 7:2)* and the government shall be upon His shoulder.

All power is given unto Him for He has the keys of David and keys of death and hell (*Revelation 1:18; 3:7*).

Therefore when He comes the one who now rules over the kingdoms of this earth will be bound and cast into the bottomless pit. All power and authority will be taken from these present evil rulers of the earth, seen and unseen whether political, religious, or financial and it will be given to the overcomers, the saints of the Most High God.

He will rule in righteousness and justice first over His people Israel and eventually, as His kingdom expands, over all the kingdoms of the earth. Then under His righteous and just rule the world will begin to blossom forth as it was originally intended so to do. Peace, Health, Strength and Joy will fill the hearts of all, for when His judgments are in the earth all men will learn righteousness.

What a great and blessed hope for this poor groaning creation; and what can we say more than *“Even so come Lord Jesus!”*

ENGLISH LITERATURE – A TREASURE OF WESTERN CIVILIZATION

This second part of the study of the great classics of English literature begins with one of the most popular of all English writers

JANE AUSTEN

Jane Austen is widely recognized as one of the greatest English writers of all time. No other writer is so often compared to Shakespeare. She has been described as: “*The most perfect artist among women, the writer whose books are immortal*” and “*the greatest female writer in English.*”

A Literary Genius

Despite the fact that she spent her whole life financially dependant on her father and brothers, sharing a room with her sister Cassandra, and writing her novels in the general sitting room, subject to every kind of interruption, Jane Austen was a genius whose novels present some of the most insightful commentaries on society, and the most extraordinary understanding of human character.

A Feminist’s Nightmare

It is understandable why many “*politically correct*” radicals would want to distort, or ignore, Austen’s literary contributions because Jane Austen is so obviously a conservative Christian whose novels celebrate marriage and patriarchal society.

Dereliction of Duty

Jane Austen’s novels encourage men to take charge. The male tendency to not take responsibility, to keep their options open, and not to get involved, is what makes young men so dangerous. The villains in her novels are generally the men who do not stick around. The male tendency to avoid, or weasel out of, commitment creates havoc.

Psychology and Sin

Jane Austen recognises the stubborn realities of male and female psychology. She takes her religion very seriously, and finds it completely natural that men and women should occupy gender specific roles. She accepted that human misery is

caused, not by traditional societal rules and structures, but by individual sin.

Identifying the Root Issues

Flying in the face of feminist rhetoric and egalitarian theory, Jane Austen’s novels portray the failure of female self-control on one hand, and male abdication of their proper responsibilities on the other, as among the chief causes of people’s unhappiness. Her novels celebrate old-fashioned marriage, in which a woman can expect to be guided and protected by her husband, and to be responsible for the management of a household and the nurture of her children as her most intense sources of fulfilment.

Humour and Hypocrisy

Jane Austen happily pokes fun at every kind of superficiality, pretence and hypocrisy. Her novels are full of women who are too free with their tongues, such as the embarrassing vulgar Mrs Bennet in *Pride and Prejudice*. Mrs Bennet’s gossip about her eldest daughter’s success with the rich young man determines that man’s friend to get his friend out of the

neighbourhood and nearly breaks her daughter’s heart.

Numerous female characters’ habits of selfish whining make their families miserable and cause untold suffering. Lydia Bennet in *Pride and Prejudice* so violates accepted social customs and good sense, that she ends up dependant on relatives and friends needing to bribe her seducer to marry her.

Lady Catherine de Bourgh in *Pride and Prejudice* is a rich widow clearly spoiled by too much money. “*Elizabeth found that nothing was beneath this great lady’s attention, which could furnish her with an occasion for dictating to others.*”

Emma

Emma Woodhouse, although “*handsome, clever and rich*” and only 21 years old, is spoiled, not only because of money and good looks, but because her “*affectionate, indulgent*” father is a hypochondriac who does not have the energy to give her the guidance and direction she so clearly needs. Emma is in some danger of ending



Jane Austen's home in Chawton, Hampshire

up as an interfering, bossy old dragon like Lady Catherine de Bourgh as she amuses herself with matchmaking. Because she is blessed with more than most young woman could possibly want, (more intelligence, more freedom, more money, more good looks, and without the needed constraints from her parents), she is always used to getting her own way and mercilessly interferes in other people's lives. Emma chooses to adopt Harriet Smith to manipulate, rather than Jane Fairfax, who is of her own class, because Jane is just as intelligent as Emma, and much more accomplished. Jane reminds her of her own few faults, whereas Harriet gives her endless opportunity to indulge herself in condescension, and advice, and to bask in Harriet's uncritical gratitude. Emma falls to the temptation to enjoy Harriet's blind flattery rather than make the effort to live up to a real friendship with a girl who is her equal. Laziness and pride almost destroy her.

Spoiled Men

There are many spoiled men in Jane Austen's novels too. These men are not the feminist villains of those who attempt to dominate women. Jane Austen's male villains are those who shirk their responsibilities, do not involve themselves, and fail to take charge. Mr Elton humiliates Harriet Smith in public in order to please his vulgar new bride. John Dashwood allows his selfish wife to persuade him to break his promise to his dying father to take care of his sisters. Mr Bennet in *Pride and Prejudice* fails to be an effective father, retreating into his library, and his sardonic sense of humour, to escape his ridiculous interfering wife and the daughters she lets run wild. Mr Woodhouse is so weak that it does not even occur to him that he has a duty to guide Emma.

Sir Thomas Bertram of *Mansfield Park* is a strict parent, but he fails to adequately interfere to the extent of teaching his daughters "the necessity of self-denial and humility." Most seriously, he allows his daughter Maria to marry a worthless man whom he knows does not love her, just because he is reluctant to scrutinize her motives too closely.

Jane Austen exposes the tendency of men to fail to take responsibility, and in each of her novels there is at least one man who pays a woman the kind of attention that he should not unless his intentions were serious – which in these cases they were not.

Traditional Family Values

In *Sense and Sensibility*, Marianne Dashwood, seriously hurt by her experience with passionate Rousseauian naturalism, finds refuge in religious principles, conventional standards and traditional family values. She marries "with no sentiment superior to strong esteem and lively friendship" settling for much less than she had once hoped for. However, having seen where her blindness to the cold, hard facts of human nature had almost taken her, she recognizes how much worse it could have been. Such as in the case of the already seduced, pregnant and abandoned other girl who was in love with her 'almost' lover.

The Victorian reaction to the excesses of Romanticism was also seen in the writings of Alfred Tennyson, Robert Browning, Matthew Arnold, George Meredith, Gerard Hopkins, the Brontes, George Eliot and Charles Dickens.

CHARLES DICKENS



Charles Dickens was a crusading social reformer against the debtors' prison, the workhouse and other abuses in Victorian society. However, as an astute observer of human nature, he exposes the faults typical of new liberal thinking as well.

A Tale of Two Cities

Charles Dickens' monumental *A Tale of Two Cities* about the French Revolution, not only exposed the decadence of the pre-Revolution French Monarchy, but was such a devastating exposé of Revolutionary ideology, that Margaret Thatcher presented French President Francois Mitterrand with a copy.

Unintended Consequences

Charles Dickens' novels illustrate the unintended consequences of liberal actions. Every set of choices set in motion a complex chain of events that no one could have foreseen, let alone control. Good and evil deeds have long shadows.

Actions Have Consequences

The ultimate effects of our actions are determined more by the intrinsic character of the acts themselves than by our motivation at the time. Deeds of greed and cruelty have devastating consequences. The end does not justify the means. It is never right to do evil that good may come of it.

Hard Times

In *Hard Times*, Dickens not only depicts the conditions of factory workers, but exposes the destructiveness of the radical modern experiments in education as well.

Bleak House

In Dickens' *Bleak House* Mrs Jellyby loves the Africans so much that she neglects her own family, even persecuting her own children in pursuit of her high and compassionate ideals for strangers. Her children become casualties of the Revolutionary era in which large projects for the betterment of the human race crowd out traditional individual responsibilities and absolute moral standards.

Non Art

Evelyn Waugh points out that "art," the only aim of which is to annoy and upset its audience, is not really art at all.

Without Faith Civilization Crumbles

Waugh observes that without the Christian religion human beings are disgustingly selfish and shallow. The loss of the Christian Faith means death for western civilization.

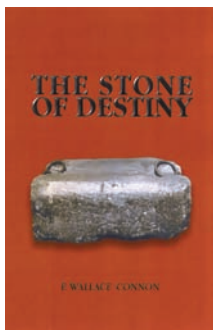
This may explain why so many politically correct "English professors" today have stopped teaching English literature.

"Finally brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on such things" (Philippians 4:8).

DR PETER HAMMOND

Reformation Society
P.O. Box 74
Newlands, 7725
Cape Town, South Africa

Sources: *The Politically Incorrect Guide to English and American Literature* by Elizabeth Kantor
Sense and Sensibility by Jane Austen
Pride and Prejudice by Jane Austen



The Stone of Destiny by F. Wallace Connon

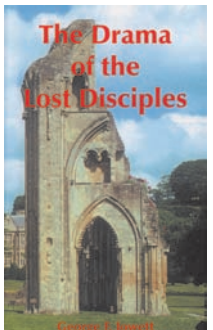
An extensive account of the Traditions, Historical Records and Circumstantial Evidence concerning the Stone from earliest times until the theft in 1950. Includes a new chapter on the return of the stone to Scotland.

Price £4.00 200mm x 140mm, 85 pages

Our Christian Heritage DVD presented by Ed Skelding

This film tells the story of the development of Christianity in Britain, in a new and unique way. It was shot on location in the Holy Land and at key sites in Britain, and includes dramatic images from Glastonbury, London, Rochester, Winchester and Oxford.

Price £12.99 Running Time: 50min



Drama of the Lost Disciples by George F. Jowett

A fascinating account of the spread of Christianity to Britain as early as AD 36-37 and from Britain to Rome through the members of the British Royal Family in exile and their relationship with the Apostle Paul. A bestseller now in its 14th Edition.

Price £7.95 216mm x 136mm, 255 pages

George of Lydda - Soldier Saint & Martyr by Isabel Hill Elder

The historic truth concerning our Patron Saint is here presented in a concise form, disengaged from the network of fable which gradually overlaid the story of the soldier-saint in its progress through the centuries.

Price £3.00 185mm x 120mm, 108 pages



Did Our Lord Visit Britain - as they say in Cornwall and Somerset? by The Rev. C.C. Dobson, M.A.

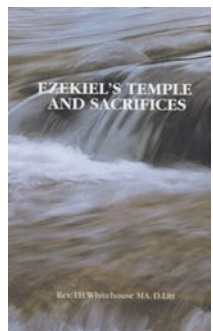
This well presented booklet keeps alive the traditions and legends of the early Christian Church, long before Augustine. An A5 size 8th Edition with new photographs, of this well known work, first published in 1936.

Price £3.50 218mm x 143mm, 40 pages

History & Destiny of Britain's Royal Throne by BIWF Research Dept

Research undertaken in our Library presenting the meaning, importance and history of the Coronation Service.

Price £3.50 210mm x 145mm, 34pages



Ezekiel's Temple & Sacrifices by Rev TH Whitehouse MA.D. Litt

The closing chapters of *Ezekiel* antedate the opening ones by 5 years. Is this the key to understanding the interpretation of this book?

Price £3.50 143mm x 210mm, 20 pages

The Faith of a British Israelite by Rev. Alban Heath

A simple and condensed explanation of fundamentals of the British Israel faith.

Price £4.00 145mm x 210mm, 72 pages



Parables of the Kingdom by John J. Morey

In this classic reproduction, Morey gives new presentations of old truths, with clear and logical explanations showing the relationship of the parables to the Kingdom teaching of our Lord.

Price £7.00 120mm x 185mm, 167 pages

God's Great Plan by R Llewelyn Williams

A classic reproduction of a clearly-set out bible-study guide and commentary, regarding God's nation, Israel.

Price £7.50 170mm x 217mm, 174 pages



Postage & Packing not included

The Covenant Publishing Co Ltd

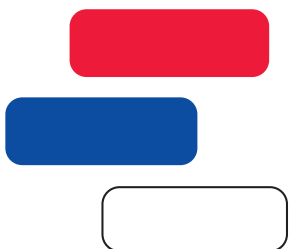
Publishers and Booksellers - Established 1922

121 Low Etherley, Bishop Auckland, DL14 0HA, United Kingdom

Tel: 01388 835 753 Fax: 01388 835 957

Email: admin@covpub.co.uk Web: www.covpub.co.uk

For USA Contact and Other Suppliers see Inside Front Cover



OUR MISSION

To teach the Covenant Nations their Kingdom Identity
and unique calling to lead all nations in peace.
To publish that the Return of our Risen Lord is imminent.

OUR IMMEDIATE TASK

To alert the People of the Book to their
history and destiny as God's servant nation to administer
the *Continuing* Kingdom of God upon Earth
in God's Great Purpose.

**“For thy Maker is thine husband; the LORD of hosts
is his name; and thy Redeemer the Holy One of Israel;
the God of the whole earth shall he be called.”**

Isaiah 54:5

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 Anointed Kingship of
Our Lord Jesus Christ.

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



**Published by BIWF, 121 Low Etherley, Bishop Auckland,
DL14 0HA, United Kingdom.**

Tel: 01388 834395 Fax: 01388 835 957

e-mail: admin@britishisrael.co.uk web: www.britishisrael.co.uk

Printed in England by printing.com