

The



Covenant Nations

VOLUME 2, NUMBER 10, 2013



INSIDE...

Prophetic Light on The Netherlands

Page 6

The Royal Majesty of Freedom

Page 10



▲ The Shaftesbury Memorial fountain was designed by Alfred Gilbert in memory of the philanthropic 7th Earl of Shaftesbury and erected in 1893. It was intended to represent the Angel of Christian charity but has been popularly known as 'Eros.'

◀ COVER PICTURE: A familiar scene from the Netherlands

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

The Covenant Nations

Volume 2, Number 10, 2013

EDITORIAL STAFF

Michael A Clark
Ernest S Gage
David J Aimer

Philippa M Clark
Kathleen D Gage

HEAD OFFICE

The British-Israel-World Federation
Telephone: 01388 834395
E-mail: admin@britishisrael.co.uk
Web: www.britishisrael.co.uk

The Covenant Publishing Co Ltd
Telephone: 01388 835753
E-mail: admin@covpub.co.uk
Web: www.covpub.co.uk

The National Bible College
Telephone: 01388 834395
Email: admin@tnbc.org.uk
Web: www.tnbc.org.uk

121 Low Etherley, Bishop Auckland DL14 0HA
United Kingdom

OVERSEAS OFFICES

Australia

BIWF in NSW Ltd, PO Box 76, Ungarie, NSW, 2669
Telephone: +61 (0) 45800 0383
E-mail: biwf.nsw@telstra.ap.blackberry.net

BIWF (Queensland) Inc., 41 Kirikee Street, Ferny 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, Mount Eden, Auckland, 1024
Telephone: (09) 630 0982
E-mail: biwf@xtra.co.nz

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...



5 A New Era begins for the Nations

Moving towards the Age-end climax

6 Prophetic Light on The Netherlands

The People and the Royal Family

9 'A House of Prayer for all People'

A reminder to 'stand up and be counted'

10 The Royal Majesty of Freedom

William of Orange and the Glorious Revolution



12 The Netherlands and Globalism

From the beginnings to the present day

14 The Great Trek

The Dutch in South Africa

17 A Woman's Place . . .

Restoring the balance between men and women

20 Zebulun-Holland

A study of ten prophetic clues

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.

THE CAMP OF ISRAEL

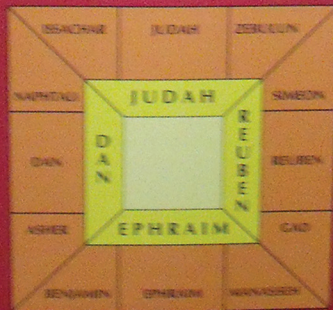
The Israelites were instructed to pitch their camp in a certain order according to the Lord. He spoke to Moses and Aaron

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house"

Numbers 2-2



E



W



A NEW ERA BEGINS FOR THE NATIONS

The unfolding crisis at the end of the present Age has gone through a number of stages over the past century. To chart these stages it first needs to be understood that there is an economic system that is basically failing despite all attempts to shore it up. Two World Wars took place in the context of economic tribulation with a system of international finance that has remained unreformed until now.

An era ended when the Soviet Union collapsed on 31 December 1991. The Cold War period was defined as a confrontation between the Western World and the Communist World, headed by the United States and the Soviet Union. The collapse of Europe initiated that confrontation. There were many other global aspects and phases in this confrontation, but in respect of its central focus, the Cold War was a struggle built on Europe and the aftermath of the Armageddon judgment of the nations, beginning 22 June 1941 with Operation Barbarossa launched by Nazi Germany on the USSR. This is confirmed by the fact that 1941 was 1335 years, the number of finality for God's enemies, from AD 606 when the Pope became universal bishop.

The word 'Armageddon' in *Revelation* 16:16 means a mount or place of slaughter and is symbolic of the judgment that comes upon *prophetic* Babylon, which has politico-economic and religious expressions. It has been a mistake to think of Armageddon as taking place upon the limited and literal geographical plain of Megiddo in Palestine. The reason for this mistake is the fanatical deception of the Jesuit-inspired

Futurist interpretation of *Revelation* which has concealed the correct Historicist interpretation of the Apocalypse believed by all the Reformers. Interestingly, the new Pope, Francis, is the first Jesuit to ascend the papal throne of *prophetic* Babylon.

The post-Cold War world has in fact now passed through two phases. From 31 December 1991 (Armageddon plus 50 years) and the Maastricht Treaty of 1992, which created the subsequent European Union and the emergence of the single currency of the eurozone, the first phase came to a crucial explosive end on 11 September 2001 (Armageddon plus 60 years). The attack on the Twin Towers of the World Trade Centre was supremely prophetic in its predictive nature as well as literal in its destructive effect.

Three times in *Revelation* 18 this destruction is given as coming within 'one hour' upon economic Babylon and world trade. One hour in a prophetic 'time' of 360 years is 15 years. The 15 years from 1991 to 2006, extending a further 2 years to 2008, were in fact extraordinary for their prosperity. It was then hugely significant, 7 years after the 2001 attack of 9/11, that the economic storm of collapsing debt really began to take hold in September 2008. The old economic era centred upon Europe is passing away as is clearly evidenced by the enormous economic strains developing in the eurozone and in Greece and Cyprus in particular. It is only a matter of time before the inevitable implosion takes place with the powerhouse of Germany at its centre. We are entering a new era for the covenant na-

tions in which there are several defining characteristics.

The British MP, John Redwood, in his diary for 4 April 2013, has written about this new economic era of **Globalization and its impacts** in the following terms:

"This more globalised world is richer overall than the world of more entrenched nations with more enclosed economies it replaces. National governments have been losing power, as more and more countries join the global marketplace, their people seeking access to the opportunity, the products and the services that the market generates. The biggest change came with the ending of the USSR, followed by the gradual transition of China to a more capitalist model of economic development. When people demand the advantages of the global market, a government's opportunity to control economic life and information flows is reduced.

"This transformation has posed big political issues for many of the countries caught up in it . . . Given the limitations on any individual nation, should a nation join a major continental grouping, or should it pursue its interests by Treaties entered into with the wider world community?"

In this issue you will find reference to the closed secret politico-economic Bilderberg group, which emanated from The Netherlands. The 60th anniversary of their first meeting in 1954 will coincide in 2014 with the centenary of the outbreak of World War I. We should note, however, that 99 years from that outbreak – the number of the solemn 'Amen,' or 'Verily' of our Lord Jesus Christ – is taking place as international conflict grows over North Korea.

PROPHETIC LIGHT ON THE NETHERLANDS

THE PEOPLE AND THE ROYAL FAMILY

What possesses the inhabitants of that small country at the coast of the North Sea? For centuries they fought against the sea. It is a country with dikes, mounds, polders, rivers, canals, bridges and windmills. The Netherlands – the low countries near the sea – were plagued by severe storms, dike breaches and floods numerous times. Sometimes even whole farmhouses, on their soggy soil, were thrown down tens of kilometres further. In the course of several centuries one hundred and fourteen villages drowned in the sea. Tens of thousands lost their lives. In spite of all that, the tough Dutch never considered leaving this country. In the coat of arms of the province of Zeeland one can read “Luctor et Emergo” (“I struggle and emerge”). The Dutch replied to these attacks with powerful counter attacks. They drained areas of the sea and formed polders. Why did they not decide, after so many heavy and dramatic floods, to live inland, away from the sea? It seemed as if they were glued to the sea. Was not this the cause of their wealth? In the trade? No wonder that, concerning the Netherlands, some saw the old words of the patriarch Jacob fulfilled, who spoke these words as a blessing over one of his twelve sons: “*Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships. And his border shall be unto Sidon*” (*Genesis 49:13*).

It is certain that in biblical times the tribe of Zebulun was never situated at the shores of the Mediterranean not even at the Sea of Galilee. The northern ten tribes of Israel lived in the Promised Land for only seven centuries, but have lived in exile now for approximately twenty-seven centuries. Aptly Isaiah said already: “*The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary*” (*Isaiah 63:18*). We cannot imagine that Jacob’s prophetic words on his deathbed would be in force for only several centuries. Does not the introduction to Jacob’s blessings say that

they relate to “*the last days*”? (*Genesis 49:1*). And does not the writer of *Genesis* indicate that these prophecies are not just about those twelve sons of Jacob, but about the tribes that originated from them? (*Genesis 49:28*). And we know that those tribes have grown into nations – Manasseh to a great nation and Ephraim even to a commonwealth of nations (*Genesis 49:19*); but just as much are the other tribes to become nations, including Zebulun.

Zebulun: sea and trade, is that all?

Jacob prophesies of Zebulun that he would be related to the sea and he adds: “*his side will be to Sidon*.” That is, he would orientate himself on Phoenicia. Through trade, side by side with the Phoenicians, ultimately quite a number of descendants of Jacob literally and figuratively have landed in the coastal countries of North Western Europe. The Dutch have mastered the seas for centuries and that resulted in many conflicts with England. Trade runs in the blood of the Dutch. Marnix van Sint Aldegonde, the right hand of Prince William of Orange, wrote: “the Dutch cannot blame the Jews. They are absorbed in trade much more than us, our country is based on money.” Curiously, control of the seas by the Dutch developed enormously in the seventeenth century. Adriaen Valerius in his *Nederlandsche Gedenckclancken* wrote poetry about the Dutch and the sea, and said about them that they were to be found everywhere in the world, “They walk through the wild sea as a lion through the forest.”

Is the destination of Netherlands absorbed in trade? Is the navigation of the sea just meant for being adventurous and profitable? Moses’ blessing on the tribes amplifies the prophecy of Jacob. He also spoke of Zebulun and Issachar (which he mentions in the same breath) in connection with the sea. Moses also prophesies that they owe their wealth to it: “*For they shall suck of the abundance of the seas*” (*Deuteronomy 33:19*). But at first he says something

else: “*Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents*.”

The calling of Zebulun and Issachar

Zebulun’s joy is that he is called to a missionary task: “*They shall call the peoples unto the mountain*.” That is, to mount Zion, to Jerusalem, because from there the Kingdom of Israel would reveal itself by the Messiah. Zebulun and Issachar have a joint task to be pioneers. They received that command when Israel sojourned in the wilderness. At that time the tribes of Israel marched in an orderly manner with Zebulun and Issachar together with Judah, under the banner of Judah, as vanguards.

The prophecy of Moses presupposes that each tribe of Israel acts independently as a nation. But what about the Dutch independence? It is true, that in the seventeenth century Holland and Zeeland put to the sea and sailed across the oceans. A Dutch preacher, Godefridus Udemans, lived in the midst of sailors and merchants. In 1738 he wrote the book *The Merchant’s Yacht*. Without him identifying The Netherlands with Zebulun and Issachar, he chose Moses’ prophecy in *Deuteronomy 33:18-19* as a guide. He viewed the Merchant Navy as a positive means in God’s hand to reach other peoples with the Gospel! A life in the fear of the Lord would bring the expansion of the Church overseas. Mission in the wake of trade!

Under the banner of Judah

The leadership role of Zebulun and Issachar was connected to Judah but how then does The Netherlands fit in? It is quite remarkable, that since the Reformation, there has been a link between the Dutch and the Spanish-Portuguese, many who are *Sephardic Jews*. Jews and Protestants had a common spiritual enemy in the Roman Catholic stronghold of Spain. Did not Spain expel every Jew from the country in 1492? At first they were welcomed in Antwerp, and later, after the loss of the Southern Netherlands, in the northern provinces of the Netherlands, especially in the

cities in the west. The Golden Age of our country owes its blessing partly to that reception of the Jews. The members of the family of Orange also had a good relationship with the Jews during several centuries. They were first class diplomats and often played an intermediary role, especially concerning the colonies. The Dutch were in no way less eager for trade than the Jews.

Isaac da Costa, an offspring of the Sephardic Jews, wrote extensively about his ancestors' history through the ages. He paid a lot of attention to these Spanish-Portuguese Jews, who claimed that they could trace back their descent to King David and had been inhabitants of Spain since 500 BC.

Spiritual riches

The blessings of Israel are not primarily natural ones. Its vocation lies in the fact that they are God's servant, called to serve and sent out to be God's witness to the ends of the earth. Israel is the people of the Word. And above all, the people from which the Messiah, Jesus, came; He Who remains connected with this people forever. Sainted pastors in the early seventeenth century were already moved by the fate of the Jews. The love of Israel was taken to "the low countries by the sea" by men like Willem Teellinck, who stayed in England for a while. In the first year of our war with Spain (1568), which lasted eighty years, an English translation of an explanation of *Romans 11* was published, evidently the restoration of Israel was mentioned. It seems that as early as the sixteenth century, by the Reformation, the insight broke through that England belonged to the descendants of the lost ten tribes. Initially, for the Netherlands the warm feelings for Israel resulted in love for the Jews. In 1677 during a synod in Delft, a great deal was said about this subject. Ministers were urged to study the Hebrew language, and also Jewish Theology.

They had to learn to speak profoundly with the Jews about their Messiah. One insisted on removing all obstacles which prevented the Jews from accepting the Gospel. Idolatry, desecration of God's Name, image-worship, contention and dissension and an unholy life were stumbling blocks for the Jews from accepting their Messiah. Whoever knows something of the rich history of the Church in The Netherlands in those early years is ashamed of the present! A preacher in Rotterdam, Wilhelmus à Brakel wrote in 1700: "the Jews [and he also mentioned the ten tribes] will return to the land of Israel. The Papacy [Babylon] will fall, the Jewish people will repent and that will be the dawn of the era of salvation for the Church."



Queen Beatrix

Threefold cord: God, the Royal Family and the People

During the seventeenth and eighteenth centuries the ministers preached zealously about The Netherlands from texts in the Old Testament. They were named: 'Israel of the West,' but The Netherlands were neither considered to be a tribe of Israel nor as a nation that had taken the place of Israel. The vision for the Jews continued to exist *along-*

side speaking of 'Holland's Israel,' due to the theocratic spirit in The Netherlands that came into existence in the sixteenth century. Had not the Dutch people become a nation because of The Reformation? The Church created the State. In a certain sense The Netherlands had become a nation by the Word of God. The Princes of the House of Orange-Nassau were often compared with David; the first time in our national anthem, 'Het Wilhelmus.' That song tells about Prince William of Orange, who was later acknowledged as 'Father of the Fatherland.' That recognition had grown, just as it was with David. At his first attempts to save The Netherlands from the stranglehold of Roman Catholic Spain, he was almost on his own. Out of that need our national anthem was born. In it the Prince and people before God are welded together into a "threefold cord, not quickly broken" (*Ecclesiastes 4:12*).

Spiritual life of the Family of Orange

Those in our country who think outside the box, state that our House of Orange is mixed up in all kinds of political and religious circles – such as the Bilderbergers – which are far from a blessing to our nation. Indirectly I have pointed this out, in the three books I recently wrote, in connection with the preparation for the accession to the throne of our new king, but also in preparation for the Kingship of the Messiah on the throne of David. But there is more than these evil influences. In the third book, judging by the title *The*

Netherlands, from Whore to Bride, a hopeful future for our nation is pronounced. Attention is paid to the blessing that came forth from the House of David, and later from the House of Orange-Nassau.

One who studies the books of *Kings* and *Chronicles* discovers that not one God-fearing king ruled over the House of Israel but the Kingdom of Judah had

God-fearing kings for almost three of the four and a half centuries, who often were of great blessing. Sometimes a God-fearing king (like Hezekiah) had a wicked father and a wicked son but that did not nullify the faithfulness of God's Covenant with David. The House of Orange-Nassau also had its monarchs with beneficial influence especially during the first centuries when there were princes, in particular in the Frisian branch of the family, who gave expression to their faith. A highlight was that the Protestants in Scotland and England invited Prince William III, who was married to a daughter of the English King, to come over in order to protect England from the impending Roman Catholic domination. Imagine, a Prince of Orange – Prince of Holland and Zeeland and ... King of England, Scotland and Ireland. He and his wife died childless and are both buried in London. We do not know how history would have developed if they had had children.

England and Netherlands

There is interaction between England and The Netherlands. It is certain that Puritanism in Scotland influenced the so-called 'Further Reformation' in The Netherlands a great deal. Until now, names like John Bunyan, Ralph and Ebenezer Erskine, John Owen and many, many other English and Scottish theologians are held in high regard within the strict-orthodoxy in the reformed churches. The revivals which occurred frequently in the English-speaking world (led by men like Jonathan Edwards, George Whitefield, John Wesley, later Robert Murray Mac Cheyne and many others) often fell on stony ground in The Netherlands. Rigidity in doctrine and criticism of everything that deviated from their pattern (and that is what a revival usually brings about) made our country not really accessible to the abundant action of the Holy Spirit. However, blood is thicker than water. Nowadays we need each other desperately, as coastal nations with a common origin. It must be feared that both England and The Netherlands are being flooded by the influence of Islam, Hinduism, Buddhism, New Age, Cultural Liberalism and Atheism. They, and all coastal countries, are in great spiritual and moral distress.

Compared to this, the financial crisis is peanuts. A similar situation has happened before when Israel of old was threatened with annihilation by the Philistines until ... the God of Israel awakened as a hero and chose David to be king. And the offspring of David are still among us. Centuries ago, God took a little twig from the badly damaged tribe of David and planted it in remote islands by the hands of an old prophet. That little twig grew into a branched tree (a very extended royal lineage from David) in the shadow of which many people live (*Ezekiel 17*). The tree is still there, but delivers only dry fruit, spiritually. The cry for help of the Prophet of *Psalm 89:49* is extremely topical: "*Lord, where are thy former mercies?*" It is high time that a righteous prayer with joined hands and a call with one voice and from one heart is heard, for a sovereign from the House of David as a guide.

'Zebulun shall dwell
at the haven of the sea'
Genesis 49:13

Two remarkable events in 2013

In The Netherlands, the year 2013 is governed by two remarkable events. One event was the inauguration of King Willem-Alexander on April 30, successor to the former Queen Beatrix. For years now the nation was looking forward to this event.

In 2008, on the same date, when the Queen's official birthday was celebrated, one could read among the records of that day that ninety four percent of the Dutch population thought that the prince was ready to become king. My conclusion was that I belonged to the six percent which said "No." Shortly after that date, I started to write the three books mentioned earlier.

Now that day has passed and neither our people, our Royal Family nor the Church of Christ is ready. We are, as a nation, neither aware of our deep troubles nor tuned in to the hopeful future of the coming Kingdom of the Messiah.

The second event in 2013 is the bi-centennial of the Kingdom of the Netherlands. On November 30, 1813, the son of Prince William V, who had gone into exile in 1795, returned from...England, and went ashore on the beach in Scheveningen. A short time later, God was thanked in a special service for the liberation from the French domination. The text for the sermon was: "*The Lord has done great things for us; whereof we are glad*" (*Psalm 126:3*). In the book *The Netherlands, from Whore to Bride* the following question is put in a special chapter: has anything changed for the better in our country since the Princes of Orange-Nassau came to the throne? The answer is: No! The Kingship is more and more in the leading-strings of democracy. It is true that the year 1813 marked the end of French rule in a political sense but the spiritual influence of the French Revolution has been doing its work even more in our country over the years until ... the God of Israel says: now it is My turn.

Philosophers have divided the society into three parts: the legislature, judiciary and executive and God is nowhere in sight. But – hallelujah! – this is coming to an end! The day will come when God's words become reality: "*For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; He will save us*" (*Isaiah 33:22*). The day is near when the legislature, judiciary and executive will be in one hand: "*For out of Zion shall go forth the law, and the word of the LORD from Jerusalem*" (*Isaiah 2:3*). "*Hear, O Israel: the LORD our God is one LORD*" (*Deuteronomy 6:4*). Only God knows if England and The Netherlands will be brought together in the melting pot of suffering at a certain point in time. The throne of David might move from London to Jerusalem and one of the sons of David will pave the way. Hopefully it will be a descendant from the House of Orange-Nassau whose history is connected with England but whose roots lie in the fields of Efrata, in Bethlehem.

JAN den ADMIRANT
www.jandenadmirant.nl

AS WE GO TO PRESS

One of the final acts of Queen Beatrix was to lead the celebrations of the 300th Anniversary of the Treaty of Utrecht on 11 April 2013.

‘A HOUSE OF PRAYER FOR ALL PEOPLE’

I saw these words on a notice board outside a church in an English village which provided part of the backdrop for a short interview with the vicar on a television programme.

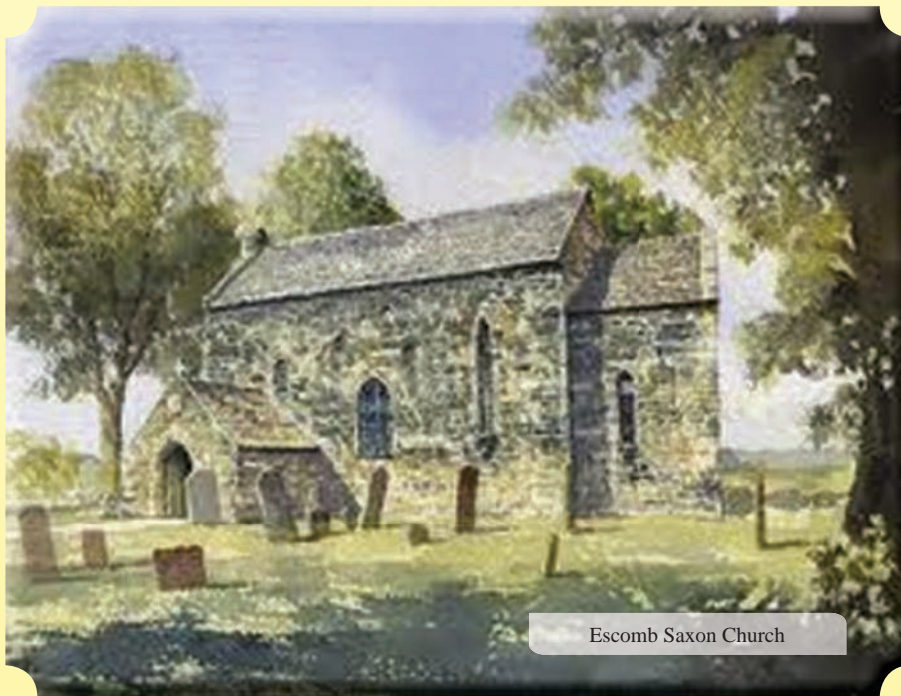
We hear a lot these days about One World and all religious roads leading to the same God, that we have to be tolerant with regard to other faiths from which we can benefit (?), and we are told that God is the God of all nations. He is, in fact, the God of Israel who delights in those from other nations turning to Him.

We might be encouraged to embrace multi-faith worship in the Church of England if we read *Mark 11:17* from a popular translation of the New Testament: “... is it not written ‘My house will be called a house of prayer for all nations...?’” The Authorised Version states: “... is it not written my house shall be called of all nations the house of prayer. . .?” That

is quite different and is cited from *Isaiah 56:6-7* as follows: “Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; (v. 6) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt of-

ferings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for all people” (v. 7).

This explains clearly who may pray in God’s house and is not licence for all nations of whatever creed to congregate in Westminster Abbey, or any Christian church, for multi-faith worship. This is an affront to Almighty God. Even an Archbishop of Canterbury has suggested it might be necessary to consider altering the Coronation Service to accommodate our multi-faith society. Whatever next?



Escomb Saxon Church

The established faith of this country has become far too flexible and the malady of apostasy is very catching. Satan is busy, knowing he has but little time before the Second Advent. He is the father of lies and does not let up. It is easy for him to appear as an angel of light and is at this moment ‘inspiring’ leaders of the Christian church to move with the times, flirting – nay, courting and

embracing – the ecumenical ‘ideal.’ *Proverbs 16:25* says: “There is a way that seemeth right unto a man but the end thereof are the ways of death.”

In his epistle to the Galatians Paul says: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (*Galatians 1:8*). It is so important he repeats this in the next verse. And writing to the Thessalonians: “Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word or our epistle” (*II Thessalonians 2:15*).

Jesus gives this solemn advice: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of

false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:13-15).

We must be vigilant, stick to the faith once delivered to the saints and stand up and be counted.

STEPHANIE LEAR

THE ROYAL MAJESTY OF FREEDOM: WILLIAM OF ORANGE AND THE GLORIOUS REVOLUTION

If one were to stroll into the great Painted Hall of the Royal Naval College, Greenwich, one would be immediately struck-dumb by this awe-inspiring ceiling. This master-piece took Sir James Thornhill some twenty years to complete and depicts the image of King William III and Queen Mary II of England, Scotland and Ireland crushing the figure of Tyranny underfoot, while at the same time presenting the cap of Liberty to Europe. The significance of this image of monarchy as liberator is in the historic circumstances which surrounds its symbolism. William of Orange, a Dutch prince, having been invited to invade England and challenge the sovereign King James II, would by this very act create the necessary political environment from which would emerge the core foundations of constitutional monarchy. But even more than this, these foundations would form the basis for the modern values of the liberal-democratic age, values which we all hold dear.

This time was known as the *Glorious Revolution* in England, but it was far from a completely English affair. The man who was in many ways responsible for carrying forth this Revolution was the same William of Orange, the man who would be placed on the throne (as co-sovereign with his wife Mary) of England, Scotland and Ireland, becoming the first (and only) Dutch-born monarch to sit on the throne of the British Isles. In a year in which Britain and the Netherlands celebrate the coronations of their constitutional monarchs (the sixtieth anniversary of the coronation of Queen Elizabeth II and the coronation of the new Dutch King Willem-Alexander) it is important to remember the much neglected role in which the institution of monarchy played in the birth of the modern democratic age and how both Britain and the Netherlands contributed to this legacy.

In the years preceding the Glorious Revolution William had already established a reputation as an able political

and military leader. He successfully overthrew the republican oligarchy which had dominated the Dutch Republic since his father's death and was elected Stadtholder, restoring his family's historic position.

As Stadtholder he would successfully lead the Republic's forces against the invading French armies who had imperial designs on Dutch territory. A patriot, William was a determined defender of the religious freedom of the Netherlands against the Catholic imperial overlordship of France. William's intervention in England can be seen in similar terms; as a determination to uphold national government and religious conscience.

In June 1688 William of Orange received a letter bearing the signatures of seven leading English Protestant peers who articulated the anger and sense of oppression felt by almost the entire political nation at the unconstitutional, high-handed and increasingly authori-



tarian religious policies of the Catholic King James II. The delicately formed missive assured William that the great majority of England would support his intervention against James.

Having obtained the support of the Republic, William landed an army in Devon, meeting little resistance. King James II, panicked by the invasion, hastily led his army against William. On the march James suffered a nervous breakdown and was unable to give any firm direction or leadership to his men, this led several senior military officers to throw in their lot with William. His health broken and his support collapsing James attempted to flee but was caught by some well-meaning fisherman and brought back to London. He was more successful in his second attempt, making for France in December.

With their monarch in exile and a vacuum of power at the centre much of the remaining establishment went over to William, fearing disorder more than any Dutch army. Reaching London William brought together an assembly of MPs and representatives of the City seeking their counsel on his next move. On the following day (24 December) the Assembly of Peers (an informal meeting of the House of Lords) invited William to take over the reins of government. Four days later William agreed and, in response to the urgings of the assembly, called for a Convention: "...for the preservation of our religion, rights, laws, liberty and property, and the establishment of these things upon such sure and legal foundations that may not be in danger of being again subverted."

This Convention assembled on 22 January 1689 and immediately set about formulating a common position on the matter of the succession. At the same time a committee was put to work on a 'Declaration of Rights' which sought to broadly constitute and codify the basis of government and its relationship to the people. Following the Convention's decision to offer joint sovereignty of the realm to William and Mary in February (anxious to avoid a prolonged interregnum), a diluted form of the Declaration was passed into law as the Bill of Rights.

The provisions of this act included: no royal interference in the law and elec-

tions, parliamentary approval for taxation and the raising of military forces, the right to petition, freedom from torture and recognition of a person's innocence until proven guilty. Such principles we take for granted today, yet until this point such rights had never been accorded formal legal status.

In addition to signing this Bill into law, William and Mary swore a heavily revised coronation oath which pledged them not to uphold the "laws and customs granted by the kings of England," but instead "to govern the people... according to the statutes in Parliament agreed on."

There are two important aspects to note about both these actions of William and Mary. Although recent historiography has largely de-sanctified this once hagiographic narrative, what cannot be denied is that both the Bill and the Oath symbolised the final overthrow of an entire conception of government; hereditary right which had formed the cornerstone of the constitutional structure for centuries had been replaced by the will of the nation as expressed through Parliament.

But what is most remarkable is William's commitment to this settlement.

The Bill of Rights, although passed into law, was not a fixed and binding contract between ruler and ruled, like any other piece of legislation it could be amended or repealed through the same institutional process. What is important to note is that William still held command of some 15,000 of his own Dutch troops and the majority of King James' army, a powerful tool of intimidation which could have significantly influenced the Parliamentary process had William been inclined to do so. William was not, in signing the Bill of Rights into law and swearing to uphold the Parliamentary process he recognised that the fundamentality of monarchy lay in the principle of national representation. William had ascended the throne as King upon the back of a nation's rejection of his predecessor as failing in his God-given duty to uphold the laws and desires of their subjects. William was conscious that monarchy could never be truly secure, and thus majestic in every sense of the word, unless it stood resolute in the defence

of the law and the constitutional process of the nation (through which their desires and opinions were mediated). Fortright in the knowledge that should a monarch fail as sentinel, they could very well find themselves banished into the wilderness.

William's example is what remains the heart and strength of the constitutional monarchical system today; indeed it is what makes it superior to the republican democratic model. In a republic the ultimate authority rests with the 'will of the people,' but who actually constitute 'the people' can also be determined by this same process. Ergo the majority will always dominate. But in a constitutional monarchy, where legitimacy is derived from a figure who represents the ultimate defence of the constitutional process (a process that must accommodate all shades of opinion by virtue of the law), whose continued existence relies upon the fulfilment of this duty, only then is all the nation truly represented and its people free.

This model of government established by the Bill of Rights would be exported throughout the world as the most complete system of freedom that was possible. Its legacy can be found in many of the great subsequent historic charters of rights; from the American Bill of Rights to the United Nation's Charter of Human Rights. Although in both incidences these documents sought to dispense with the need for a monarch, the strength and stability of the democratic process in those nations who retained them clearly demonstrate the institution's undoubted advantage over all others.

A truly *Glorious* Revolution indeed, a revolution whose legacy all freedom-loving people can enjoy to this day.

This is why the Netherlands should be doubly proud to welcome their new King and Britain to commemorate Queen Elizabeth's diamond year, because together they represent the continued success of this most ideal form of human government which began all those years ago.

May God bless them both.

JASON FROST MA
Constitutional Monarchy Association
www.monarchy.net

THE NETHERLANDS AND GLOBALISM

The origin of the Netherlands lies in the Reformation. Previously the country was part of Germany or under the reign of Spain. The Roman Catholic Church did not allow any beliefs different from what 'the Church' allowed and many Bible believing Christians were tortured and killed at the stake.

The Reformation brought freedom to believe and freedom of enterprise but to get this freedom took eighty years of war and the House of Orange was important in that war. The princes of Orange gave their time, their possessions and in several cases their life for our freedom.

We have not always been thankful for what the House of Orange had done for the country, but whenever problems arose, a prince of Orange was asked to become stadtholder again.

The most famous prince of Orange was Prince William III, who became King William III of Britain. Marjory Bowen wrote three books about his life. Later on she also wrote two books about his great grandfather, Prince William I, without whom the Netherlands would never have become a free nation.

William III was opposed to the domination of Europe by any one country. The Habsburgers attempted to make one Europe under their reign. The same was tried by Louis XIV and Napoleon in France and by Hitler in Germany. Many wars have been fought and now we see the latest way of making one Europe through the European Union. However the Dutch royal family is active in the wider process of globalism.

This reflects the heritage of the Dutch people who can be identified as descendants of biblical Israel. In the time of the Old Testament the Israelites went to other countries and especially in the days of King Solomon they travelled around Africa. It is possible that they

even went as far as what we now know as America. The Dutch, like real Israelites, have always sailed all over the world. The freedom they obtained by the Reformation and the eighty years of war resulted in this small country becoming one of the most important countries in the world. The first name of New York was New Amsterdam and the Dutch language could have become the language of America. However as a small country its importance declined when the British Empire started to grow. The Dutch East Indies were an important colony and there are still relations with the West Indies.

As Europe has developed we see a big difference between the North and the South. The northern countries are predominantly of Israelite origin and Protestant while the southern countries are of mainly different origins and are Roman Catholic. That makes it difficult, if not impossible, to unite them in one political organization.

We now see everywhere in the world that other races have migrated, especially in the Israel countries, and the slogan is 'that all people are the same.' The word race is no more accepted and intermarriage is encouraged.



William III

In the past there often were immigrants in the Netherlands, but most of them were European Protestants and easily integrated because they shared the same faith. Now when the new people are from other continents and different religions, particularly Muslim, they do not integrate but keep their own practices and laws as much as possible.

In the past we had influence for good in the world. International laws for the behaviour of the countries – think of laws at sea – are formed in the Netherlands and The Hague is the centre of the world in keeping those laws and justice. Many evil and corrupt leaders have been tried for their acts against humanity.

Our royal family has been, and is, very active in the unification of Europe and the whole world. The father of Queen Beatrix, Prince Bernhard von Lippe Bisterfeld was one of the founders of the Bilderberg Group. This Group meets annually but there is never any information about these meetings and the security is very strict.

Prince Bernhard always attended the yearly Bilderberg conferences and Queen Beatrix first went there with him. She was a regular attender all the time that she was queen. However in none of the publications around her abdication were the Bilderberg conferences mentioned. They are always kept in secrecy. The few people of the press who are invited to attend must promise to publish nothing about it. And so they obey! Nothing has ever leaked out.

At the conferences all kinds of international subjects are discussed and reading the list of attendants shows who will play an important role in the coming time. The fact that Queen Beatrix always went there means that she played an important role in the international affairs that are trying to lead us to a world government of the international bankers. We do not know what Prince Willem Alexander will do when he is our king. As far as we know he has visited the Bilderberg conference once, but he is not a strong character as is Beatrix.

The biggest problem in the Netherlands

and quite possible in all of Europe is Islam. In Islamic countries Christians are not free. All over the world more than a hundred million Christians are discriminated against, but in the original Christian countries of the West Muslims get all the freedom to propagate their religion and build mosques. The government calls this freedom of religion and most people do not see the dangers of a fast growing Muslim population. According to God's Law we should not integrate with other religions, but in certain Christian communities people are speaking about 'Chrislam,' a combination of Christendom and Islam.

**'If my people, which are called by my name...'
II Chronicles 7:14**

The Christian influence in our government is very small and sadly the Netherlands form a country that is a great example in making unbiblical laws. Years ago the 'unchristian' parties succeeded in making abortion lawful under certain circumstances. Now abortion is allowed in many countries and millions of unborn children are murdered every year. In the Netherlands most pro-abortion organizations only think of the lives of born children. We had a saying that 'the safest place for a child was the womb' but nowadays people speak about a foetus when a woman or a girl does not want to be pregnant. When a pro-life organization talks to a young pregnant woman and tells her about the child that is growing in her, she often realizes that it not simply a foetus, but a real child.

The next step after abortion was euthanasia. It is not generally accepted, but it is regulated by law. Fortunately there are many doctors who refuse to help people when they want to die. The medical science is able to keep people alive who would have died long ago in normal circumstances, but they also have the means of letting people die before their real time of death. One of the most recent unbiblical laws that have passed in the Netherlands is the

possibility of people of the same sex to marry and even to adopt children.

If we read the history of Israel in the Old Testament, we see there was a time that "*there was no king in Israel: every man did that which was right in his own eyes*" (Judges 21:25). We have had a queen "in Israel," but nevertheless every man can do which is right in his own eyes. Israel of old was punished with foreigners that plundered the land. Many foreigners have come to our land to obtain the profits of our social means.

In the south of Europe, the governments get billions of money paid by the taxpayers in the northern Israel countries. The economic crisis made by the big bankers causes the rich people to get more and the common people to get less.

If we look to the past and read the history of ancient Israel and our own history, we can clearly see we are part of Israel. We are not grateful for the many blessings we received in the past. We think we did it all ourselves and we have left our God and Father and His rules for every part of life.

He cannot bless His people if they do not listen to His word. There is only one way back to our God and that is the way He showed to King Solomon (II Chronicles 7:14):

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We pray for our people, God's people, in the Netherlands and we know there are different groups that pray for the same change. I think that those who know that we are part of God's people Israel have the best basis from which to pray as they know of God's Plan and His promises about the future of His people and the restoration of His Kingdom on earth.

GEORGE van der LAAN

THE GREAT TREK

Amongst the descendants of Abraham, one of the company of nations has been South Africa, which was first a Dutch colony before becoming British. The Great Trek is one of the greatest series of adventure stories in South African history. It was a bold initiative by brave farmers who left behind their farms and homes in the Cape to set off into a mostly unknown wilderness to establish their lives afresh, free from interference of the government at the Cape.

Wars and Revolution

During the French Revolutionary wars, the Cape Boers were governed in succession by four separate administrations. As Holland fell to Revolutionary France, Britain seized the Cape in order to secure the strategic sea route to the East. After the Peace of Amiens 1802, the Cape was handed back to Dutch rule under the short-lived Batavian Republic. Then, as war re-erupted with the battles of Trafalgar and Austerlitz, and Holland again fell under French control, Great Britain despatched 63 ships across the Atlantic to reoccupy the Cape and deny it to French control.

Protestant Faith

Although first discovered by the Portuguese Catholic explorer, Bartholomew Dias in 1488, the Cape was settled by

the Protestant Dutch from 1652. Holland itself had been a colony of Catholic Spain and had only established its independence after a long and costly struggle for independence by 1648. The rise of Protestant Holland and England as naval powers able to defeat the Catholic superpowers of Portugal and Spain made possible International Missions and the rapid expansion of the Evangelical Faith across the seas in America, Africa, and to the Pacific Islands.

British Rule

The people at the Cape, although referred to as Dutch by the British, were by then quite different from the people in Holland. Although the Dutch Bible and language were central to their culture, there were almost as many descended from German and French Protestants as there were from Holland. Their language had evolved into what is now known as Afrikaans, then known simply as, *Die Taal*. Although these very independent minded farmers had been allowed local self-government in the form of *Landdrost* and *Heemraden*, these posts disappeared as British rule introduced a highly centralised administration. Many decisions closely affecting frontier farmers were applied without any consultation. This, along with the British policy of Angli-

cisation, led to deep resentment.

Clashes at the Kei

After a century and a half of peaceful expansion, the Boers had begun encountering the Black tribes moving south. On the banks of the Kei River, clashes developed between the Xhosa and the Boer. While the nomadic Bushmen had tended to move away into inhospitable terrain where they would be left alone, and while the Hottentots engaged in petty theft, the Xhosa tribes engaged in wholesale theft on a vast scale. Theft was not considered dishonourable and entire herds of livestock were rustled, sometimes to pay for *Lebola* (bride price), for Xhosa weddings.

Frustration and Alienation

As the Xhosa engaged in cross-border raids on the farms of the Boers, they soon found that the government were far more inclined to listen to criticisms and denunciations of the Boers than to sit down and hear the farmers concerns and complaints. It seemed as though the government only extracted taxes from them, without providing any real protection from the incessant, violent and ruinous raids by cattle rustlers.

Commandos

Already from the early 1700s, the farmers had organised themselves together



Table Mountain, Cape Town

in mutual support groups called *Commandos*, where each farmer provided his own weapon, horse and food, and worked together for mutual defence and hot pursuit to retrieve stolen livestock. Adriaan van Jaarsveld was the Commandant who won the First Frontier War of 1781.

Slachtersnek

In 1793, a huge horde poured over the border, destroying 116 farms and leading off many thousands of cattle and sheep. Countless farmers were ruined and the Dutch government seemed too distracted to deal with the threat. The first Republic in South Africa was declared on 4 February 1795 at Graaff Reinet, by Adriaan van Jaarsveld and Jan Tregardt. The brutal way in which the governor dealt with this Republic in 1815, at Slachtersnek, engendered much resentment. Eighty years later, when Britain was attempting to sieze the Transvaal, the mere mention of *Slachtersnek* was sufficient to solidify Afrikaans resistance.

Voting with their Feet

Frontier farmers who had time and again had their homes burned down, their loved ones murdered and their livestock stolen, reached breaking point. With the unsympathetic and ineffectual government in Cape Town, they determined on a bold and peaceful rebellion, a mass migration away from the political control of Britain, to establish their own free republics in the hinterland. (This occurred in the mid-1830s, at the same time as Texas declared itself independent of Mexico and fought the battle of the Alamo.)

Pioneers

Although there was widespread discontent throughout the Cape Colony, only about 20% of the white inhabitants in the Eastern Cape, and 9% of the total white population of the Cape took part in the first wave of the Great Trek (initially 6,000). Louis Trichardt and Hans van Rensburg were the first of the pioneers to head to the Transvaal Lowveld in 1835. Hans van Rensburg's entire party was massacred, and almost all of Louis Trichardt's group died of malaria.

The Path of Blood

However, despite these unpromising

beginnings, before the end of 1835 Hendrik Potgieter set off with another group of stalwarts, determined to establish new farms in the interior. These early trekkers moved through mostly de-populated territories that had recently been subjected to astounding devastation. Human skeletons, scenes of massacres, burned out villages, all bore eloquent testimony of the Path of Blood of Mzilikazi and his Matabele warriors.

‘For I am the LORD thy
God, the Holy One of
Israel, thy Saviour’
Isaiah 43:3

The Difaqane

This was part of the Difaqane, first set in motion by Shaka, the Founder of the Great Zulu Empire. At about the same time as Napoleon's revolutionary French armies were devastating Europe, Shaka was welding the Zulu into a formidable fighting machine, devastating neighbouring tribes and incorporating them into the ever-expanding Zulu kingdom.

Mzilikazi

Shaka's General, Mzilikazi, fell into disfavour with the king and fled with his army, laying waste to vast sections of what later became the Orange Free State, Transvaal and Botswana. Millions died in the Difaqane, most of them at the hands of Mzilikazi's Matabele, who were credited with exterminating 156 tribes. It was into these de-populated and devastated areas that the Voortrekkers moved.

Vegkop

Scattered survivors of Mzilikazi's marauding raids pleaded with Hendrik Potgieter for protection. The showdown came at the Battle of Vegkop, 2 October 1836, when Potgieter's Trekkers successfully withstood repeated Matabele assaults on their laager. Later Potgieter's Commandos defeated the Matabele decisively, retrieving the looted cattle and by November 1837 sending the Matabele fleeing across the Limpopo,

into what today is Zimbabwe. The scattered survivors of the devastated tribes were deeply grateful to the Trekkers and sold large areas of land to them, in exchange for livestock and further protection.

Natalia

At Thaba Nchu, Piet Retief was elected Governor of the Trekkers and chose settling in Natal. The area between the Tugela and Umzimvubu Rivers was de-populated as a result of the ravages of the Zulu. Piet Retief travelled to Umgungundlovu to negotiate for the sale and transfer of the unpopulated sections of Natal. After extensive negotiations and the handing over of many cattle Dingaana, the king of the Zulus, signed a treaty ceding the territory of Natal to the Voortrekkers. This was on 3 February 1838, witnessed by Rev. Francis Owen of the Church Missionary Society, who was acting as the king's secretary and interpreter.

Deceived

Retief was so impressed with the charming manner of Dingaan, and relieved at the signed document in his satchel, that he was persuaded to order his men to leave all their weapons outside the Kraal and go in for one final audience with the king. At this Dingaan ordered the entire Boer contingent of 100 defenceless men bound, and tortured to death in a most brutal way.

Massacre at Midnight

In the early hours of 17 February, ten thousand Zulu warriors attacked the sleeping Voortrekkers between the Bushman's and Bloukrans Rivers, massacring hundreds of mostly women and children. When the Zulu army retreated, they took over 25,000 cattle, and many horses and sheep with them, effectively ruining the devastated, and now destitute, Voortrekkers.

Andries Pretorius

It was at this darkest time of despair that Andries Pretorius, a wealthy farmer from Graaff Reinet, who had not taken part in the Trek until now, travelled to Natal to organise the *Wencommando*. Under the motto: *Eendragt Maakt Magt* (Unity is Strength), he mobilised 464 men, in 64 wagons, to engage the Zulu. Their chaplain, Sarel Cilliers, who had

fought at Vegkop, led the men in daily devotions and proposed a solemn Vow.

Beating the unbeatable Foe

Against all expectations, and against overwhelming odds, this small band of trekkers defeated the, up till then unbeatable, Zulu Impis. On the morning of 16 December 1838, 15,000 Zulus attacked the laager of the Boers on the bank of the Ncome River, at what later became known as The Battle of Blood River. It was one of the most decisive victories in African military history, and the Boer and the Zulu became good neighbours, never fighting one another again. Dingaan, who had stabbed his own brother, Shaka, in the back, was now himself murdered and replaced by his half-brother, Mpande, who maintained good relations with the Boers.

The Red Coats Again

However, the Voortrekker Republic in Natal was to be short lived as the British seized it in 1842, compelling the Boers to trek back over the Drakensburg to settle primarily in the Orange Free State and Transvaal. Britain later tried to bring the Free State under their control with the Orange River Sovereignty. However by the Sand River Convention of 1854, which Missionary

Andrew Murray assisted in drafting, Great Britain later recognised Boer independence and withdrew.

Gospel Advance

It is a fact that South Africa in its present format could not have come into existence without the bold exodus of the farmers from the Cape, opening up the interior and creating a common identity for the vast territory, which today is known as South Africa. Most importantly, in every wagon was a Bible, and with the Voortrekkers went the Gospel. The Gospel impact amongst hitherto unreached tribes would be incalculable.

Christian Civilisation

The Great Trek marked a tremendous advance for the Gospel, for education, and for civilization itself. All people in Southern Africa benefited from the Protestant work ethic, Gospel witness, productivity and Christian charity which were an integral part of the lives of those God-fearing pioneers.

Along with the farms established were churches, schools, hospitals, orphanages and Mission stations. Christianity flourished which transformed the continent and brought healing to lands

devastated by the Difaqane. The power of the witchdoctors was broken and the spiritual liberation of the peoples of Southern Africa advanced dramatically.

“When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God, the Holy One of Israel, your Saviour; I gave Egypt for your ransom, Ethiopia and Seba in your place. Since you were precious in My sight... fear not, for I am with you; I will bring your descendants from the East and gather you from the West; I will say to the North, ‘Give them up!’, and to the South, ‘Do not keep them back!’ Bring My sons from afar and My daughters from the ends of the earth – everyone who is called by My Name, whom I have created for My Glory; I have formed him, yes, I have made him” (Isaiah 43:2-7).

DR PETER HAMMOND
mission@frontline.org.za
www.frontline.org.za
www.ReformationSA.org

BIWF 94TH ANNUAL CONGRESS

“Thy People shall be Delivered”

4th - 7th October 2013

at:
Winchester Royal Hotel
21-22 St Peter Street,
Winchester
SO23 8BS

TO BOOK CONTACT:

BIWF

Telephone: 01388 834395

E-mail:

nicola@britishisrael.co.uk



A WOMAN'S PLACE...

The recent move to have the first right of Royal Succession to the British throne extended equally to a daughter as to a son has brought to the fore again the issue of women's rights. The feminist movement of past decades, which has sought to redress perceived wrongs done to women for centuries, has often been strident and its demands unreasonable, hence alienating many people of both sexes. But this mundane movement is simply a natural, and therefore flawed, reflection of a deeper spiritual truth – the restoration of all women to their place lost by the Fall of Eve – which will be fulfilled in the great Millennium soon to come.

In the Garden

When God created Adam from the dust of the ground and placed him in the Garden of Eden, the scripture then records God's pronouncement, *"It is not good that the man should be alone"* (Genesis 2:18) – the only time during the creation that God said something was not good. And so the Lord took a rib from Adam's side and from it formed a woman to be a help "meet" (i.e. suitable) for him. (Not a "helpmeet," as it is usually quoted.) Adam called the woman's name Eve (Hebrew *Havah* – "life-giver"), calling her "the mother of all living," and she became his wife. Adam had been instructed by God, and had presumably passed the word on to Eve, that they were not to eat of the Tree of the Knowledge of Good and Evil – the Tree in the midst of the Garden along with the Tree of Life – or they would surely die. However, when the serpent enticed Eve to question God with the words, *"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil"* (Genesis 3:5), she partook of the fruit, with Adam following suit, causing the Fall of humankind into carnality and death.

The inevitable result of this Fall from grace was that it brought about three curses: on the serpent, on Eve, and on

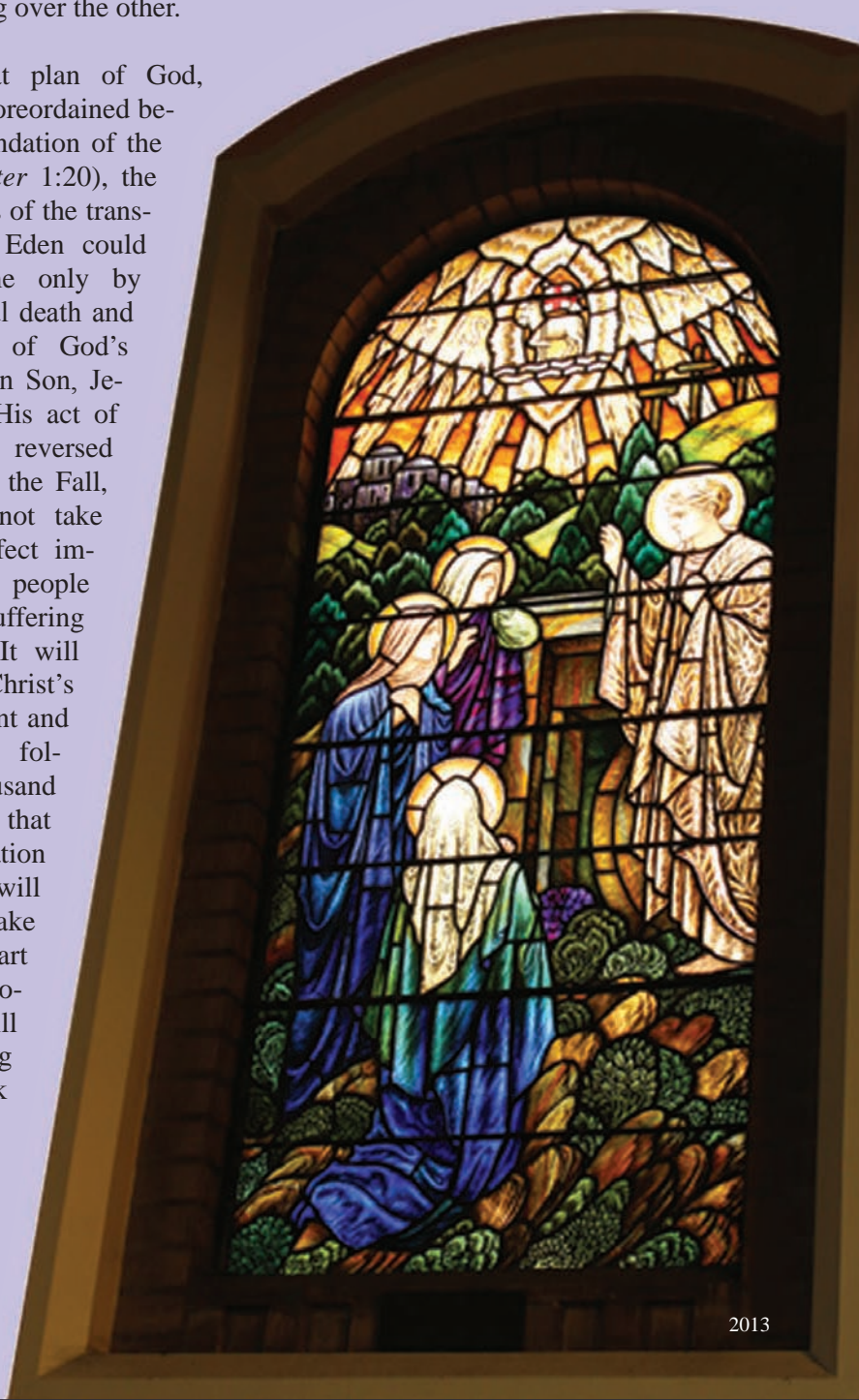
the earth and Adam's husbandry of it. All three are worth studying in detail, but it is the curse on Eve that interests us here. For unto the woman God said, *"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee"* (Genesis 3:16). The first part of this curse is taken to mean the pain of childbirth, while the latter part gives the husband dominion over his wife – "he shall rule." Since Adam's rulership was the consequence of Eve's disobedience, it follows that this was not the case prior to the Fall – i.e. that she and Adam were then co-equal, neither ruling over the other.

In the great plan of God, which was foreordained before the foundation of the world (I Peter 1:20), the tragic effects of the transgression in Eden could be overcome only by the sacrificial death and resurrection of God's only begotten Son, Jesus Christ. His act of atonement reversed the curse of the Fall, but it did not take complete effect immediately – people are still suffering and dying. It will only be at Christ's *second* advent and during His following thousand year reign that the restoration of all things will begin to take place. And part of this restoration will be to bring women back to a place of equality with men, such as they had at the begin-

ning. This equality, however, does not mean that men and women are interchangeable. They each have their own particular gifts, strengths and weaknesses, and so, complement, rather than substitute for one another. And this is nowhere better demonstrated than in the lesson of the sun and moon.

Sun and Moon

The first chapter of Genesis speaks of God's creating *"two great lights; the greater light to rule the day, and the lesser light to rule the night"* (Genesis 1:16). They are spoken of as "greater" and "lesser" according to the



amount of light they produce, but both were created to “rule,” and the domains they rule over are of the same extent, since throughout the year, the lengths of day and night average out to be equal. The effect of the sun on the earth is obvious, for without its light and heat, the world as we know it, and human beings, could not exist. By comparison, the moon’s effect seems insignificant. But is it? We know that the moon’s gravity creates the tides on earth, without which the oceans would become stagnant and incapable of sustaining life. Also, our bodies are about 75% water (our brains, 85%), and science is only now beginning to discover the subtle influence of the moon’s gravity on them, affecting our biorhythms and even our emotions, which are spiritually related to water. It is well known, for instance, that hospital emergency rooms and mental hospitals are much busier at the time of the full moon (hence, the term “lunacy”). So, in many different ways, the effects of the moon on the earth are just as great as those of the sun, though in a more mysterious or unseen manner.

From great antiquity, the sun has been thought of as typifying the male principle and the moon, the female – partly due to the twenty-nine day lunar month being the same length as the woman’s reproductive cycle – and so, they are a perfect representation of the balance of the roles of men and women on earth. This co-equality is awesomely demonstrated by the phenomenon of the total solar eclipse, when the moon moves in front of and completely blocks the light of the sun, so that the sun’s corona or “halo” becomes visible. This effect is only possible because, though they are vastly different in size, the sun and moon are placed by the Creator in the heavens such that their sizes as seen from earth appear to be exactly the same. This conjunction of the two heavenly bodies united as one is like a marriage in the heavens, indicative of the way the functions of the male and female principles should complete and enhance one another. Thus, nature itself teaches us that women and men have an equally important, though different and complementary, role to play, and that neither should take precedence over the other.

Women as Persons

When God created Eve to be Adam’s companion for their mutual contribution and benefit, the act was really prophetic of the far future. For as a result of the Fall, for thousands of years women were instead regarded as just an adjunct of their husbands – so much so that there were heated debates in medieval church councils as to whether women had souls! It was not until the latter part of the nineteenth century, beginning with the movement known as the suffragettes, that women began to awaken to their own identity. In Canada, for instance, in 1929 a group of women, led by the intrepid Nellie McClung and known as the Famous Five, took their cause all the way to Britain’s Privy Council (the highest court) to have women declared to be “Persons” by law! In 1893, New Zealand became the first western nation to give women the vote, and due to its unique geography, this act also had a symbolic significance. For with New Zealand being just west of the International Date Line, it is the first country on earth to see the sun rise, and so its granting of voting rights to women was like the breaking dawn of the new age. We see, then, that as these measures became law, women were no longer considered to be part of their husbands, but persons in their own right. It was nothing less than the separation of Eve again, according to the pattern shown in the Garden, but this time taking place *en masse*, so that women could come into their own spiritually, becoming independent spiritual partners to men – something which had not been allowed by biblical law for the previous 5,900 years.

Four Exemplary Women

The Bible, however, is not silent on the restoration of women. It is prophesied in many Old Testament scriptures such as *Isaiah* 54 and 62, and the book of *Hosea*. But it was during the years of Jesus’ earthly ministry, which were like an interpolation or a period of grace for women, that the most significant foreshadowing occurred. Jesus’ relationships with women were unusually open and candid for the time, and He always treated them with great respect. We have an example of this in *John*, chapter 4, with the story of Jesus

and the Samaritan woman. While passing through Sychar in Samaria, Jesus paused to rest by a well and asked a drink of a woman who came there to draw water. He used the occasion to explain to her that He was the source of living water, and that, in fact, He was the promised Messiah. This is the first recorded instance of Jesus telling anyone that He was the Messiah, and He chose to reveal it to a woman, and a Samaritan woman at that! When Jesus’ disciples returned, they marvelled that He talked with a woman, as this was so unusual. The woman immediately went into the city and called the men to come and see Jesus, saying, “*Is not this the Christ?*” And so, she became the first person during Jesus’ ministry to bear the glad tidings that the Messiah had come.

We know that Jesus healed hundreds of people during His earthly sojourn and, of necessity, only a few examples of these are recorded in the Gospels. The few that have been chosen are, therefore, important for their symbolism, and three of these are particularly telling as they apply to women. In the Synoptic Gospels, *Matthew*, *Mark* and *Luke*, we are told the story of a woman who had an issue of blood twelve years, and who had spent all that she had on physicians, yet was not healed but rather, grew worse. Hearing of Jesus’ many miracles, she came to Him in the crowd, by faith touching the hem of His garment, and immediately her issue of blood stanchied. Now it is a little known fact that when Adam and Eve were first created, they were clothed with a garment of light; but when they sinned, the light congealed and became blood coursing through their veins. So, since blood came about as a result of the Fall and since, in women, this included the menses – sometimes referred to as “the curse” and declared in the Bible to be unclean (*Leviticus* 15) – when Jesus healed the woman of her issue of blood, it was a sign that all women would eventually be cleansed of that part of the curse as well.

Intertwined with this incident in all three Gospels is the story of the raising of the daughter of Jairus. His little daughter of twelve years of age had

just died, and when Jesus heard of it He reassured Jairus, saying, “*Fear not: believe only, and she shall be made whole*”; and He came and raised her from the dead (*Luke 8:50*). As the time factor in both stories is the same, twelve years, it shows that they are related; hence, the raising of the girl becomes symbolic of the raising of all women from the state of spiritual death brought about by the transgression of Eve. This symbolism is also evident in the story of the woman who had been bowed down for eighteen years and was not able to lift herself up. When Jesus saw her, He called her to Him and said, “*Woman, thou art loosed from thine infirmity, and he laid his hands on her: and immediately she was made straight, and glorified God*” (*Luke 13:10-17*). What this illustrates for us is that the female principle or pillar, which had been bowed or broken down since the Fall, will be raised up again and restored as it was in the beginning. And what is noteworthy about this incident is that Jesus loosed the woman from her bond on the Sabbath day, which was again a foreshadowing that the freeing of women will take place during the great one thousand year Sabbath of the Millennium.

Female Apostles

It is often pointed out by those who are opposed to the ordination of women, that Jesus’ twelve apostles were all men. While this is true, it ignores the fact that Jesus also had many close female disciples, such as Mary and Martha, whose home he frequented, and many others who travelled with Him and even supported His ministry from their substance, Joanna and Susanna being named as two of these (*Luke 8:2-3*). But the two women closest to Jesus were His mother, Mary, and Mary Magdalene, the latter having been regarded in the past as a reformed prostitute, though there is no biblical warrant for this. Mary Magdalene seems to have had the clearest understanding of Jesus’ impending death for she anointed Him with expensive ointment on the feet and head for His burial. When His apostles objected to this, Jesus rebuked them, saying, “*Let her alone: against the day of my burying hath she kept this...Wheresoever this gospel shall be preached through-*

out the whole world, this also that she hath done shall be spoken of for a memorial of her” (*John 12:7, Mark 14:9*). And so it has been, for Mary is most often depicted in works of art with her alabaster jar.

**‘I will pour out my Spirit
upon all flesh: and your sons
and daughters shall
prophesy’
Acts 2:17**

The Bible speaks of only the twelve male apostles being present at the Last Supper, and then accompanying Jesus to the Garden of Gethsemane. But the next day, when Jesus was condemned to be crucified, all the men, with the sole exception of John, fled and went into hiding. It was the female followers of Jesus who accompanied Him as He carried His cross, and who stood at the foot of the cross on Calvary: the Virgin Mary, Mary Magdalene, Mary the mother of James, and Salome being mentioned by name, as well as many other women who had followed Him from Galilee (*Mark 15:40-41, Matthew 27:55-56*). What a comfort their loyal faith must have been to Jesus in His suffering! Some of these women also went with Joseph of Arimathea to be present when Jesus was laid to rest in Joseph’s own new tomb.

Then, on Easter morn, it was again the women who came to the sepulchre with sweet spices to anoint Jesus’ body, only to find the sepulchre to be empty. Mary Magdalene was the first to arrive and, hence, became the first person to whom Jesus showed Himself after His resurrection (*Mark 16:9*). Mary and the other women who had come were instructed by the angels, and by Jesus Himself, to go and tell His disciples that He had risen from the dead. So, once more, it was the women who were the first to proclaim the good news of Jesus’ resurrection. This, in essence, made them apostles, for the word *apostolos* in Greek simply means “one sent”; and Mary Magdalene has even been called “The Apostle to the Apos-

tes.” When the Eleven did not believe the women’s testimony, thinking their words to be but idle tales (*Luke 24:11*), Jesus again “*upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen*” (*Mark 16:14*). In other words, women were now elevated by Jesus to be accepted as reliable witnesses in law, which they had not been before. All this was a foreshadowing of the spiritual place women would eventually hold in the Kingdom, which the secular feminist movement is merely pointing towards in these latter days.

In the book of *Acts*, we are told that according to Jesus’ command, 120 of His disciples waited in the Upper Room for the Holy Spirit of God to be poured out, enduing them with power from on high. Included in this company were Mary, the mother of Jesus, and the other women (*Acts 1:14*). When, on the day of Pentecost, the disciples were filled with the Spirit and began to speak with other tongues, Peter stood up and proclaimed that it was the fulfilment of the prophecy of Joel: “*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy*” (*2:17-18*). Here was the clear evidence of the anointing of the Holy Spirit on both men and women alike, prophetic intimations of which are scattered throughout Scripture.

In closing, here is one such cryptic but beautiful promise of hope and comfort for all women which was penned by the Psalmist King David in the 68th Psalm, verses 11-12: “*The Lord gave the word: great was the company of those [Hebrew “women”] that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*”

ZEBULUN – HOLLAND

A STUDY OF TEN PROPHETIC CLUES

There is no direct history connecting the tribe of Zebulun to the Dutch people. We are talking about one of the lost tribes. Even the Caucasian population of the Netherlands comes from various backgrounds. One can compare this to Jewry. The Jewish people have known many proselytes, yet there has been a core of the tribe of Judah (and some of Levi & Benjamin) over the past 2,500 years. The core passes on characteristics and genes to the periphery. Looking at the ‘prophetic clues,’ one has to conclude that a core of the tribe of Zebulun once found its way to the Low Countries. This core passed its characteristics and genes on to the influx of others. The more fulfilled prophetic clues we find, the stronger our case. What follows is not historic proof, but proof by revelation.

1st Clue: To dwell – dwelling

“And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun [=dwelling]” (Genesis 30:19-20, KJV throughout, unless mentioned).

The name Zebulun means to dwell or dwelling and this gives a clue for the population of the low countries. Home, homeliness, cosiness, intimate dwelling, it is all very important to the Dutch. The Dutch word ‘gezelligheid’ is hard to translate into other languages, ‘cosiness’ comes close.

The Netherlands is a relatively small country, densely populated with 16 million people, and yet the biggest town, Amsterdam, has only 820,000 people. The Netherlands has a village-like atmosphere compared to other countries. Foreigners often regard Holland as one big garden. There is no wilderness, no wild country. Everything is neat, clean, systematic, well ‘groomed,’ ‘gezellig,’ tidy, even our forests seem to be tidy...

Think of all the narrow houses along the canals of Dutch towns, and the canal-boats. Interior design has been important in Holland since the days of the Dutch Republic of the Seven United Provinces (1585-1795). Just look at the pictures of Vermeer.

2nd Clue: dwellings ‘on-Sea’

“Zebulun shall dwell at the shore of the sea, and he shall be a shore for ships ...” (Genesis 49:13a, JPS). “Z’vulun will live at the seashore, with ships anchoring along his coast” (Genesis 49:13a, CJB).

The Hebrew word ‘chof’ means a cove (as a sheltered bay):—coast [of the sea],

haven, shore, [sea-]side. The Netherlands has only sandy beaches, from the islands in the north (province of Friesland) to the islands in the south (province of Zeeland). The beaches are bordered by sand dunes, sometimes 50m high and at some places 4km wide. Before the great land reclamations started, half of the country was close to the sea. There is an abundance of place names with ‘aan Zee’ (on-Sea), ‘zand’ (sand) and ‘duinen’ (dunes): Katwijk aan Zee, Noordwijk aan Zee, Wijk aan Zee, Bloemendaal aan Zee, Breezand, Cadzand-Bad, Huisduinen and Loosduinen. Half the country is built on reclaimed land. If there were no dunes and no dykes, half the country would be submerged. I myself live in Gouda, 6m below sea level.

3rd Clue: Zebulun, a haven for ships

“Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships ...” (Genesis 49:13).

There are different translations for ‘chof.’ It can be translated either as beach or haven (port). This is quite logical when we see that in the past the beach was often the ‘port’ for vessels. Until the nineteenth century Scheveningen had no harbour for its fishing vessels. The fishing boats (flat-bottoms) were pulled up onto the beach with the help of horses. Jacob’s prophecy concerning the tribe of Zebulun in the ‘end-time’ (acharit ha-yamim, Genesis 49:1) is about dwelling ‘on-Sea’ and being a port for the nations. This can only be fulfilled by Zebulun as a lost tribe, as Zebulun was a landlocked tribe in Canaan.

There are many ports in the low-countries. Rotterdam was the biggest port of the world for 50 years and still is the biggest port of Europe. With its surrounding harbours it is called Eu-

ropoort. Rotterdam is the ‘mouth’ of Europe with a turnover of 430 million tons a year (2010).

4th Clue: Zebulun, a travelling people

“And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents” (Deuteronomy 33:18).

There is a special bond between Zebulun and Issachar. They are even more often mentioned together than Ephraim and Manasseh. In verse 19 the maritime blessing is extended to Issachar as well. In verse 18 a difference is accentuated between the two tribes. *Zebulun* (provinces of Holland, Zeeland, Utrecht) *rejoice in thy going out*; and *Issachar* (the population north of the line Haarlem-Bremen) *rejoice in thy tents*. The tents refer to stables and have to do with husbandry.

At the time of the Republic of the Seven United Provinces (1581-1795) there were many Dutch explorers. Many parts of the East and West Indies, Spitsbergen, Australia and New Zealand (Zealand is a Dutch province) were discovered by the Dutch. They settled in New Amsterdam (New York), Surinam, the West Indies, the Cape and the Dutch Indies. Many Dutch place names can be found.

The VOC, Vereenigde Oostindische Compagnie, the Dutch East India Company, had many ships built and organized many trips to the far east. *Zebulun, rejoice in thy going out*. Wikipedia: “Statistically, the VOC eclipsed all of its rivals in the Asia trade. . . . The VOC enjoyed huge profits from its spice monopoly through most of the 17th century.”

The travelling of the Dutch is also apparent in the inland navigation of Europe. More than half of the 13,000 ves-

sels are Dutch. The rest are registered in Belgium, France and Germany.

With the VOC is the WIC which is the West India Company and there was the Nordic Company of the whalers. The Dutch were the leading nation in whaling for two centuries, *Zebulun rejoice in thy going out*.

The Netherlands is a transport land, a transit land. Rotterdam is the hub of Europe, and Amsterdam is an important port too. Transport from Rotterdam to the hinterland occurs not just by inland navigation, but by rail and by trucks too. The Dutch like to travel, the 'NL' (Netherlands) on the number plates of trucks, coaches and tourist cars can be found all over Europe. The Dutch are caravan lovers. Cycling tours in summer and skating tours in winter are very popular in the Netherlands.

The Boers of South-Africa are mainly of Dutch stock and they had their 'Great Trek' (1830-1850) from the Cape towards what later was to become Natal, Orange Free State and Transvaal, in an effort to escape the influence of the English.

5th Clue: Zebulun, abundance of the seas

"... for they [Zebulun and Issachar, Holland and Friesland] shall suck of the **abundance** of the seas ..." (Deuteronomy 33:19b).

Moses includes the blessing of Issachar into the blessing of Zebulun: "And of Zebulun [Moses] said, *Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents* (verse 18). There is a separate emphasis in verse 18, but verse 19 concerns both tribes: "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: **for they shall suck of the abundance of the seas, and of treasures hid in the sand**" (verse 19).

The phrase *abundance of the seas* concerns many items over the past centuries: herring fishing, fishing in general, whaling, the harvesting of shrimps, mussels and oysters, trade coming by sea, dredging vessels, making of dykes, canals and ports, Holland-America line, Dutch merchant fleet in the twentieth century, naval wars, shipbuilding, etc. Our riches came from the sea and by sea!

Moses has 10 blessings for the tribes. Simeon is not mentioned, and Zebulun and Issachar are mentioned within one blessing. Both of them would be living by and from the sea. The mentioning together is an indication that the Frisians would not have their own state in the end time. In Canaan both Zebulun and Issachar were landlocked tribes. The Mosaic blessing concerning the fact that Zebulun and Issachar would suck the abundance of the seas was for the end-time. Frisians and Dutch have been coastal peoples for centuries.

'Rejoice, Zebulun, in thy going out'
Deuteronomy 33:18

It goes without saying that the abundance of the seas also refers to all the fertile reclaimed land from the sea in the Netherlands. About half the country is below sea-level. The Afsluitdyke (Closing-off-dyke) turned the Zuyderzee into a fresh water lake, the IJsselmeer (1932). In the following decades huge polders of reclaimed land were made in the former Zuyderzee.

6th Clue: Zebulun, treasures hid in the sand

"... for they [Zebulun and Issachar, Holland and Friesland] shall suck ... of the **treasures hid in the sand**" (Deuteronomy 33:19c).

This part of the prophecy needs some elaboration. In the first place we think of the flatfish which hides in the sand which has been important to Dutch fishing. Gravel and sand themselves are treasures as well. The Netherlands is situated in the delta of Rhine, Meuse and Scheldt. Below many parts of the Netherlands are huge layers of sand and gravel. Especially along the Meuse are many sand deeps and gravel deeps, lakes which have come into existence by dredging the layers of sand and gravel.

Holland is the biggest flower and bulb exporter in the world. Behind the sand dunes there are 'geestgronden.' These 'geestgronden' exist of sand from the dunes, mixed with clay. This mixture is very useful for the growing of bulbs. So even our tulip fields are linked to *the abundance of the sea and treasures hid in the sand*, as the North Sea brought

both the clay and the sand.

Another fulfilment is to be found in Shell. Wikipedia: *Royal Dutch Shell, commonly known as Shell, is an Anglo-Dutch multinational oil and gas company headquartered in The Hague, Netherlands and with its registered office in London, United Kingdom. It is the second largest company in the world in terms of revenue. Gas and oil are formed in former seas and can be defined as 'treasures hid in the sand.'*

In the 1960s a huge field of gas was found in Slochteren (north of the Netherlands, Issachar area). Another example of Zebulun and Issachar sucking the treasures hid in the sand, deep in the sandstone of former seas.

7th Clue: Zebulun, a compassionate people

"Now I will declare unto you what I did, I saw a man in distress and nakedness in wintertime, and had **compassion** upon him, and stole away a garment secretly from my house, and gave it to him who was in distress. Do you therefore, my children, from that which God bestoweth upon you, show **compassion** and mercy impartially to all men, and **give** to every man with a good heart. And if ye have not at the time wherewith to give to him that asked you, have **compassion** for him in bowels of mercy. I know that my hand found not at the time wherewith to **give** to him that asked me, and I walked with him weeping for more than seven furlongs, and my bowels yearned towards him unto **compassion**" (The Testament of Zebulun Concerning Compassion and Mercy).

According to the writer of the pseudo-epigraphic *The Testament of Zebulun*, the patriarch Zebulun was a giver and full of compassion. *The Testament of Zebulun* is also called *The Testament of Compassion and Mercy*. The patriarch Zebulun admonishes his children to be givers and to be compassionate. There are other seafaring nations like the Greek and the Japanese, however, in the Dutch we find a unique fulfilment of both prophetic clues: a nation tied to the sea and known to be givers, to be compassionate, both by government as well as in private. Here are two of the ten most successful television actions

by Giro 555 *Samenwerkende Hulp Organisaties (SHO)* for good causes: **2004-2005: Asia**, tsunami victims, 208 million euros; **2000: Kosovo**, refugees, 51 million euros. The Dutch are a travelling, seafaring people of compassionate givers.

8th Clue: Zebulun's stone, a diamond

*"And thou shalt make the **breastplate** of judgment with cunning work ... And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius [Reuben], a topaz [Simeon], and a carbuncle [Levi]: this shall be the first row. And the second row shall be an emerald [Judah], a sapphire [Issachar], and a **diamond** [Zebulun]" (Exodus 28:15-18).*

For 400 years Amsterdam was the most important diamond city in the world but not anymore. Amsterdam retains first position in direct sales of diamonds to customers though. Famous diamonds like the Koh-I-Noor and the Star of the South were cut there (at Coster Diamonds).

There is a link between diamonds and Dutch speaking areas. Of course many diamonds were found in the Boer Republics of South Africa (near Kimberley of the Orange Free State). Diamonds follow the trail of the tribe of Zebulun.

Antwerp was a diamond city before Amsterdam. At the time of the inquisition many diamond traders fled to Amsterdam. In the 1920s the Amsterdam market collapsed and Antwerp grew in importance. Nowadays about 80% of the diamond trade is via Antwerp.

9th Clue: Zebulun, writers, book-printing

*"... and out of Zebulun they that **handle the pen of the writer**" [from Deborah's Song] (Judges 5:14b).*

After Jacob's prophecies (Genesis 49) and Moses' blessings (Deuteronomy 33), Deborah's Song (Judges 5) is often an important source for clues towards the identities of the tribes. This important verse for identifying Zebulun is translated in the Greek Septuagint as: *"... and from Zabulon came they that*

draw with the scribe's pen of record" (Judges 5:14b, LXXE).

Holland is a very literate country and everything having to do with books, reading, writing, printing, publishing, cartography, Bible Societies, literacy, speaking foreign languages, can be seen as fulfilments of this clue.



Many Dutch people see Laurens Janszoon Coster (Haarlem, c. 1370 – 1440) as the inventor of the printing press. Although this cannot be proven and may not be true, Holland was a leading nation in printing in the seventeenth century. Although the country itself was conservative in the eighteenth century, it became the place where most foreign (forbidden!) works of the enlightenment were printed and published.

Even *Crusades* set up by Anne van der Bijl (became *Open Doors*), smuggling Bibles and literature into communist countries, is a fulfilment of this verse.

The Dutch have been great cartographers. A modern way of combining computers and cartography is 'sat nav' or satellite navigation. *TomTom NV* is a Dutch manufacturer of 'sat nav' systems and is the leading manufacturer in Europe.

Zebulun handles the pen of the writer ... and of the cartographer.

10th Clue: Zebulun & Judah (Jews)

*"And the LORD spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard ... far off about the tabernacle of the congregation shall they pitch. And on the east side ... shall they of the standard of the camp of **Judah** pitch ... And those that do pitch next unto him shall be the tribe of **Issachar** ... Then the tribe of **Zebulun** ... All that were numbered in the camp of **Judah** were*

186,400, throughout their armies. These shall first set forth" (Numbers 2:1-9).

There is a bond between Judah, Issachar and Zebulun. They are the three youngest sons of Leah. The three tribes camped for 40 years in brotherly fashion in the camp of Judah (Numbers 9:1-9). They were the first ones to break up.

And at a new campsite they were the first ones to set up camp before the tabernacle was set up. Issachar and Zebulun joined the others in sin – think of the Golden Calf and the bad report of the 10 spies – but they were not ringleaders in evil.

The peace they enjoyed together under the banner of Judah (a lion!) in the desert is prophetic for the peace they would have in the end-time, in the last days. Over the past 400 years a special bond has developed between the Dutch (Zebulun), the Frisians (Issachar) and Jews (Judah).

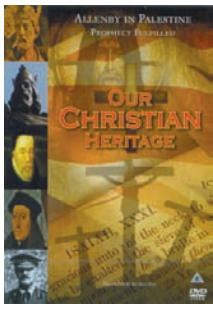
Holland became independent in 1581 and over the past 430 years Jews have lived in relative peace among the Dutch, as long as we were independent. We lost control and were occupied in 1940 – 1945 by the Germans. Tragically 105,000 Jews were deported. The Germans were helped by a minority of Dutch nationals, sad to say. It would not have happened if we had been able to stay out of the war.

When the Dutch Queen Beatrix visited the Knesset (1995), prime minister Rabin spoke of the 'love story between Holland and Israel.' Rabin gave many possible reasons for the love relation between Holland and the State of Israel. Of course he did not mention the fact that we once resided together east of the tabernacle.

Amsterdam is a city with Hollanders, Frisians and Jews. It is quite significant that the Amsterdam Bible Museum houses the well-known tabernacle of Rev. Schouten.

There may be more indications that the Dutch are descendants of the lost tribe of Zebulun. However, in my opinion the above are the ten most convincing prophetic clues that this is so.

BERT OTTEN



Our Christian Heritage DVD *presented by Ed Skelding*

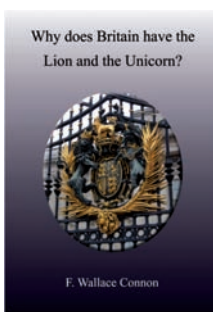
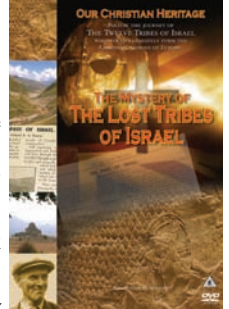
This film tells the story of the development of Christianity in Britain, in a new and unique way. It was shot on location in the Holy Land and at key sites in Britain, and includes dramatic images from Glastonbury, London, Rochester, Winchester and Oxford.

Price £7.99 Running Time: 50min

The Mystery of the Lost Tribes of Israel DVD *presented by Ed Skelding*

In the 8th century BC, it was the setting for one of the largest deportations ever recorded in human history. Palestine, or Canaan, was invaded by the armies of the Assyrian Empire - this resulted in the subjugation and deportation of virtually the entire Israelite population into Assyria. This film follows these people on a unique journey through the Dariel Pass and onwards through the Caucasus regions between the Black and Caspian seas.

Price £7.99 Running Time: 44 min approx



Why Does Britain have the Lion and the Unicorn? *by F. Wallace Connon*

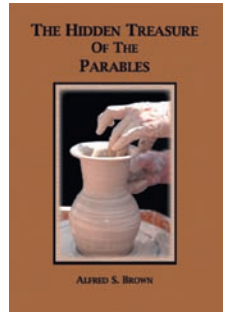
The historical background to the use of the Lion of Judah and the Unicorn of Manasseh in the heraldry of Britain.

Price £2.00 36 pages

The Hidden Treasure of the Parables *by Alfred S. Brown*

This study of the Parables of the Kingdom is undertaken with a view to update our understanding of this unique and prophetic part of God's Word.

Price: £5.00 110 pages



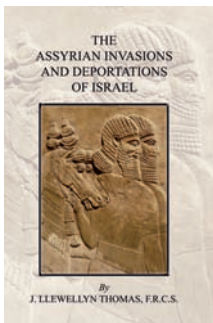
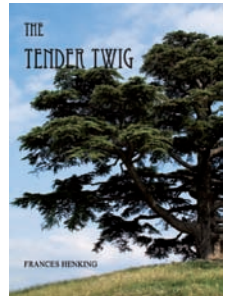
Royal Peculiar *In two parts, 'A Study of Westminster Abbey' and 'The Coronation Ceremony'; with colour plates, this small book brings alive our Christian heritage.*

Price £3.00 28 pages

The Tender Twig *by Frances Henking*

A true story of the touching and dramatic romance between Princess Tamar Tea Tephi and Prince Eochaidh

Price: £10.50 301 pages



The Assyrians Invasions and Deportations of Israel *by J. Llewellyn Thomas F.R.C.S.*

Using biblical sources as well as physical monuments and artefacts, this study examines the opposing views about the fate of the northern House of Israel. The use of Tables clearly identifies the different events.

Price £3.00 51 pages

We Have a Guardian *by WB Grant*

A wonderful and lasting reminder of how the Almighty has delivered Britain: extracts, incidences and events showing Divine Intervention in British History. Updated 2011 Fifth Edition.

Price £4.00 88 pages



Summer Convention 2012 *at Hothorpe Hall*

Box set of 14 Lectures on DVD

Price £15.00

Congress 2012 *at Gilsland Spa Hotel*

Box set of 5 lectures on DVD

Price £5.00



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

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

For USA Contact and Other Suppliers see Inside Front Cover



Isaiah 43:1



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

Tel: 01388 834395

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

Printed in England by printing.com