

The

Covenant Nations



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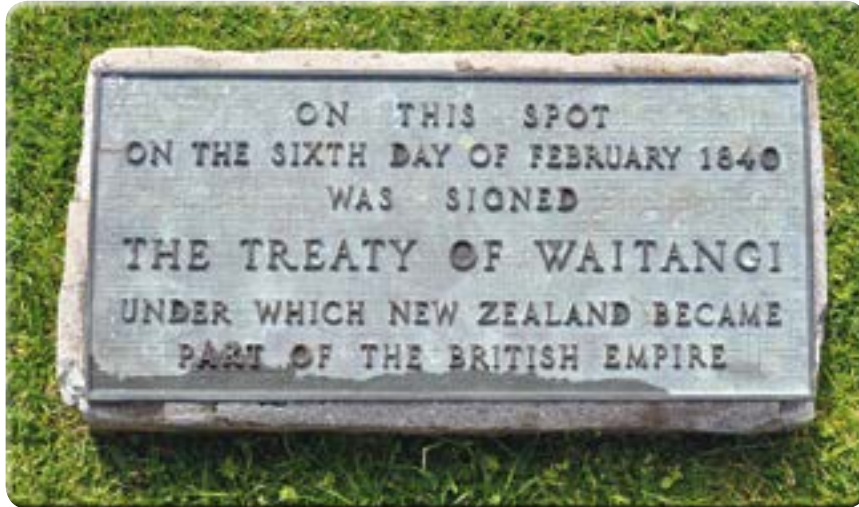
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▲ On 6 February 1840 the Treaty of Waitangi was signed in front of this building, now known as the Treaty House. It began life in 1833 as British Resident James Busby's house. In 1932 Governor-General Lord Bledisloe gifted it to the nation and events celebrating Waitangi Day have been held in the house and grounds since 1934.

◀ COVER PICTURE:

The memorial to King John's historic sealing of the Magna Carta 800 years ago on 15 June 1215 is on a National Trust site and is owned and was paid for by the American Bar Association. As well as a monument to the democratic legacy of the Magna Carta, there are memorials to John F. Kennedy and the Commonwealth Air Forces.

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

The Covenant Nations

Volume 3, Number 5 2015

EDITORIAL STAFF

Michael A Clark Philippa M Clark
Ernest S Gage Kathleen D Gage
David J Aimer

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
Email: 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

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

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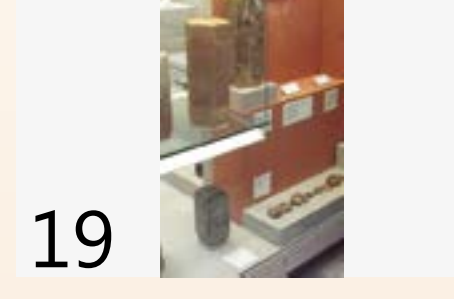
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



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“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ”

(I Corinthians 15:55-57)



St Columb's Cathedral, Londonderry
Photograph by Roger Bradley

EDITORIAL

THE PEOPLE OF GOD AND FREEDOM –

A mark of the true identity and destiny of the West

No less than one third of the world's population – some 2.3 billion people – live in English Common Law jurisdictions or in systems that are mixed with civil law. This wonderful system of law, defined 800 years ago by the Great Charter of *Magna Carta*, emerged in England from where it was propagated to the colonies of the British Empire including India. It formed the foundation of law in the United States in 49 of its 50 states (excluding Louisiana); in Canada in all its provinces except Quebec; in Australia, New Zealand and Southern Africa and in over 20 other countries.

The British World became one people under law spread forth to the four points of the compass. Nothing like it had happened before in the history of the world, but it is crucial to realize that this development did not happen by some accident of history. There was a compelling sense of destiny that was always in search of renewed freedoms from the restrictions of territory.

Moreover these people were migrating from the suppression of Roman Civil Law that emanated from ancient Babylon via Rome and its emperors, then given rebirth under the Roman papal system. English Common Law emanated from Jerusalem, via Greece, where it put down roots and blossomed into the enduring freedoms in government that have stood the test of time.

Since 1957, under the Treaty of Rome, the Civil Law has become manifest to stifling effect in the edicts coming down from the fed-

eralising European Union based in Brussels and Strasbourg. It is a system of government and law that has forced us into a straitjacket of restriction and which now gnaws at our very bones as a people. In our deep national subconscious we remember our forefathers and their slavery in Egypt and we cry out in our soul for the freedoms we once enjoyed.

There is another factor now weighing heavily upon the nation and this is Islam which seeks to bring in and enforce Sharia Law within our legal framework. The Law Society, which represents solicitors in England and Wales, issued a document last year on 'sharia-compliant' wills as a guide for use in British courts. It was madness of course but such is the cowardice of the nation that has lost all sense of its identity and destiny that it appears willing to undermine the very integrity of the people of God and their ancient freedoms. The document was rightly thrown out.

In her 2015 New Year address, Chancellor Angela Merkel urged Germans to shun the growing PEGIDA anti-Muslim protesters, saying their hearts were full of hatred. On Monday night, 5 January, the floodlights were turned off on Cologne Cathedral to discourage the anti-Islam march which began in Dresden in October. Yet by terrible irony, on Thursday night, 8 January, the lights were being turned off on the Eiffel Tower as a mark of respect for the Islamic terrorist atrocity that had taken place in France the day before.

In Paris on Wednesday, 7 January, the West came face to face with

the reality of its cowardice against a spiritual darkness that for several decades has been gathering in Europe bringing the nations to the final struggle which in prophetic symbolism is termed 'Armageddon' (*Revelation* 16:13-16) which means a place of conflict and slaughter.

In the Historicist school of interpretation of the Apocalypse, this conflict began with the build-up to World War II. The unclean spirits came forth from the mouth of the dragon and the beast expressed in the dictatorships of Nazism and Fascism and, croaking "like frogs," they gathered the peoples of the Roman 'earth' to battle with the result that the "great city was divided into three parts" (*Revelation* 16:19), i.e. the Soviet Union, divided Europe (later the EU) and the West.

At that time we could not see the final end that has now come into full view. This final phase of the Age-end conflict is being driven by the unclean spirit that comes out of the mouth of "the false prophet" – the origin of the Saracen Mohammed-an woe being recorded in *Revelation* 9:11. A boundary was crossed in the Paris atrocity that cannot be recrossed. We are witnesses to "the sword without and the terror within" in the growing siege of civilization (*Deuteronomy* 32:25). However, we should not forget that laughter is the mark and meaning of Isaac, from which the name Saxons (Isaac-sons) is derived. Laughter was killed in France on 7 January, 2015, but because Isaac's descendants will revive and become stronger – so will the laughter.

THE ROYAL COURTS OF JUSTICE

I love a sunburnt country, a land of sweeping plains,
Of ragged mountain ranges, of droughts and flooding rains.
I love her far horizons, I love her jewel-sea,
Her beauty and her terror – the wide brown land for me!

From the fields of Runnymede in 1215 to “My Country” Australia, poetically penned in 1904 by Dorothea Mackellar, came the great charter of the liberties of England the Magna Carta. Sealed under oath by King John at Runnymede on the bank of the river Thames near Windsor, England on 15 June 1215 and with it our inheritance of Common Law.

The English constitution forms a part of the Common Law which had its origin in political events of the seventeenth century and the writings of leading lawyers, the chief of whom, Lord Coke, had declared that “the law and custom of England is the inheritance of the subject which he cannot be deprived of without his assent in parliament.”

The Common Law of England in the colony of New South Wales was able then in 1828 to boast of a constitutional system founded on the rule of law inherited from Magna Carta and other great English statutes. The Australian Courts Act of 1828 marked the beginning of constitutional government in this continent.



Reflecting on the success of Common Law in the colony of NSW a leading American constitutionalist stated:

“The principles of civil liberty on which American government rests had their birth in the soil of the Old World. Their beginnings go back to the days of the Saxon folkmote and the Curia Regis of Norman

England. The rights of free citizens, as established by Magna Carta, the Bill of Rights, the Habeas Corpus Act, and by the whole fabric of the **Common Law in England** were the heritage of the American colonists from the outset.

“They brought these privileges across the Atlantic with them, just as they did the English language. The right to a share in the making of laws, the right of self taxation, the right to trial by jury, the right of petition, the right of assembly, the right of all men to be dealt with equally before the law - no one believes that any of these civil rights originated in America. They have traditionally belonged to the whole English-speaking race for nearly half a millennium” (Munro, *The Government of the United States*, 5th ed. p.16).

But whilst these ancient statutes, including Magna Carta, had their beginnings in the turbulent times of English history, let us now look back to the year of 1882 where in the magnificent stone edifice of The Royal Courts of Justice these very statutes of Common Law began to be remedied by Her Majesty’s judges.

The Royal Courts of Justice

The site chosen for the building involved the demolition of about 450 homes, many of them very ancient. The area which these ancient rookeries occupied consisted of between seven and eight acres, extending from Clement’s Inn on the west to Bell Yard on the east; and from Pickett Place and The Strand on the south, to Carey Street on the north. The designs and plans submitted by Mr George Edmund Street were selected by Her Majesty’s Commissioners and he was appointed sole architect. The successful tender was Messrs Bull & Sons of Southampton, the contract was signed on the 7 February 1874 and proceedings were at once commenced.

Construction begins

After the first stone was laid on the signing of the contract the works progressed at a satisfactory rate with an immense number of men who were engaged for a period of eight years. The result is seen today in the magnificent pile which Her Majesty was pleased to declare open on 4 December 1882.

The dimensions, in round figures, are as follows: 470 feet from east to west; 460 feet from north to south; 245 feet from the Strand level to the finial of the *flèche*. The Central Hall is 230 feet long, 48 feet wide and 82 feet high. In addition to the nineteen Courts, there are upwards of 700 rooms and offices. The cost of masonry was about £700,000 and the oak work and fittings of the courts about £70,000

which, with other items for furnishings and decorating raised the total cost to about a million pounds for the whole building.

The Inauguration by the Queen

Whilst the coronation of Kings and Queens marks the beginning of a monarch’s reign, the opening of the Royal Courts of Justice was equally as solemn. In the presence of an assemblage of nobility and dignity Her Majesty commissioned her judges to act in accordance with the **ancient laws of the kingdom** and to administer justice in Her Majesty’s courts.

The Lord Chancellor replied with the following eloquent speech:

“Your Majesty’s Judges are deeply sensible of their own shortcomings and of their need of that assistance which they have constantly received from the Bar of England and from other members of the legal profession. But, encouraged by your Majesty’s gracious approval, and having before them the examples of a long line of illustrious predecessors, they have endeavoured, and will always endeavour, to fulfil the great duties entrusted to them with fidelity to your Majesty, with zeal for the public service, with firmness, impartiality, and integrity, in the fear of God and without fear of man.

“That they and their successors may be enabled truly to do justice within these walls as long as the British name shall endure, that **the blessing of the Almighty** may rest upon their labours, **that the law which they administer may ever be a terror to evil-doers and a strength and support to those who have right on their side**, and that your Majesty may be preserved for many future years, still to shed fresh lustre upon a **throne founded on law**, sustained by justice, and established in the hearts of your Majesty’s people, is the fervent prayer of all the Judges of your Majesty’s Supreme Court of Judicature, for whom, on this august occasion, it has been my privilege to address your Majesty.”

The Four great Law Givers

The home of Common Law in England is the Royal Courts of Justice where judgments are exercised. The fingerprints of Israel are evident in the many symbols and statues that adorn the law courts. The masonry of the Royal Courts of Justice bears four statues:





Alfred the Great



Moses



King Solomon

Alfred the Great, who codified the Ten Commandments into Britain's first simple legal system; Solomon the Wise, symbolising the impartiality of the Judges; Moses, showing God's law written in stone never to be erased; Christ, mediator and advocate - representing the Spirit of the Law, where judgment can introduce the unwritten qualities of discernment and mercy in recognition of the fact that laws are made for men, not men for the law.

These four great law givers are all appropriate to be overseeing the place where laws are enforced, and with the words of King Alfred:

"The law of England is the law of God as written in the Bible, and both King and the courts of law are subject to it and cannot change it."

Sir William Blackstone, jurist, judge and Tory politician of the eighteenth century, summarised these words when he stated:

"Any law that is not based on the Ten Commandments is invalid."

Because of the four great law givers bearing their witness over The Royal

Courts of Justice and the inheritance they have bestowed upon us through those ancient statutes, we in Australia can confidently say that the Christian religion is recognized as part of our own common law and that **"there is abundant authority for saying that Christianity is a part and parcel of the law of the land"** (Per Kelly, C.B., in *Cowan v. Milbourn* [1867], L.R. 2 Ex. 234).

Finally, on whose beliefs then shall we base our laws? No



Christ

nation's government can ever be secular. Law is enacted morality. All laws are based on someone's beliefs about morality.

Today, as the world faces the terrors of religious ideologies practised by the extremist groups of Islam wishing to impose their own system of beliefs through Sharia law, perhaps it is time to remind ourselves of **"the law once delivered to the prophets"** as we enter the precincts of The Royal Courts of Justice and listen to the witnesses standing watch upon its towers when they say:

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (*Jeremiah 6:16*).

PAUL L OWENS JP

Sources:

1. *My Country* by Dorothea Mackellar
2. The Hon. R. Else-Mitchell, LL.B.
3. *The Royal Courts of Justice Illustrated Handbook* 1977
4. *Australia's Monarchy* by Richard Eason

BLESSING THE NATIONS – 800 YEARS OF MAGNA CARTA

"...I will make you a great nation; I will bless you and make your name great; and you shall be a blessing...and in you all the families of the earth shall be blessed" (*Genesis 12:1-3*).

The Magna Carta has been one of the most valuable exports of Great Britain to the rest of the world. It has truly blessed all the families of the earth. The Magna Carta was the first Statute, the first written restriction on the powers of government.

The Magna Carta, signed by King John at Runnymede, 15 June 1215, recognized foundational Scriptural principles: justice could not be sold or denied; no taxes could be levied without the consent of representatives of those being taxed; no one could be imprisoned without a fair trial by a jury of their peers; property could not be taken from any owner without just compensation.

The Magna Carta is recognized as the grandfather of all Bills of Rights. It was the inspiration for the Glorious Revolution of 1688, the model for the English Bill of Rights of 1689 and for the Bill of Rights of the United States of America.

Lord Denning described the Magna Carta as *"the greatest Constitutional document of all times – the foundation of the freedom of the individual against the arbitrary authority of the despot."*

During the greatest century of Reformation, in the sixteenth century, there was a tremendous upsurge of interest in the Magna Carta and strenuous efforts to apply these biblical principles of justice and freedom into all areas of British life.

The Magna Carta is an important symbol of liberty today. It is greatly respected worldwide by both historians and lawyers as a potent foundational document for the protection of personal liberties. It has been described as one of the most important legal documents in history. **"Do not remove the ancient landmark..."** (*Proverbs 23:10*).

The Archbishop of Canterbury, Stephen Langton, wrote the Magna Carta,

which declares: *"John, by the grace of God, King of England... know ye, that we, in the presence of God and for the salvation of our soul, and the souls of all our ancestors and heirs, and unto the honour of God, and the advancement of the Holy Church, and amendment of our realm... by this our present charter confirmed, for us and our heirs, forever; that the Church of England shall be free, and have her whole rights and her liberties inviolable..."*

The Bible was clearly recognized as the foundational authority for the Magna Carta. **"You shall do no injustice in judgement. You shall not be partial to the poor, nor honour the person of the mighty. In righteousness you shall judge your neighbour"** (*Leviticus 19:15*).

The Magna Carta established the right of Trial by Jury to protect the accused from capricious condemnation by authorities. The high value that Christianity, from its incep-



St Edmundsbury Cathedral, Bury St Edmunds: Archbishop Langton and the Barons assembled here in 1214

tion, has placed on the individual is in stark contrast to the ancient Egyptian, Babylonian, Persian, Chinese, Greek and Roman cultures, in which the individual was always subordinate to the state. True liberty, individual rights and respect for human personality found no place in the ancient world.

It was the Christian emphasis on the individual that established the freedoms and rights enshrined in the Magna Carta of 1215, and the later English Petition of Rights of 1628, the English Bill of Rights of 1689 and in the American Bill of Rights of 1791.

Sir Edward Coke, Chief Justice of the Court of Common Pleas, challenged King James I, that the Magna Carta gave the Courts of Common Law the right to provide justice “from the highest to the lowest” because the king was “under God and the Law.” “**You could have no power at all against Me unless it had been given you from above...**” (John 19:11). All civil authority is delegated by God and answerable to God.

Dr. Alvin Schmidt, in *How Christianity Changed the World*, documents that the freedoms and liberties expressed in Bills of Rights and Declarations of Independence, are extensions of the Magna Carta, which is thoroughly Christian. Civic freedoms and liberties could not have occurred had it not been for the Christian values that prompted and shaped the formation of these documents, all of which are extensions of the Magna Carta. The Magna Carta is revered throughout the world as the cornerstone of modern freedom.

Sir Winston Churchill noted in his *History of the English Speaking Peoples* that the rights and liberties of English speakers owe more to the vices of King John than to the virtues of any man. King John was one of the worst kings that England ever had. His cruelty and capriciousness drove the barons of England to mobilise and compel King John to sign the statement which Archbishop

Steven Langton had authored: The Magna Carta, or Great Charter.

The signing (by Royal Seal) of the Magna Carta was a splendid victory for the English people. It marked an end to the arbitrary power of any ruler to throw a man in prison without granting him opportunity to prove his innocence. Magna Carta decreed that any man arrested must be tried in court and if it could not be proved that he had done wrong, he must be set free. **“He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the Lord”** (Proverbs 17:15).

No taxation was legal that was not authorised by those being taxed. Weights and measures were standardised. **“You shall do no injustice in judgment, in measurement of length, weight, or volume. You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the Lord your God”** (Leviticus 19:35-36).

A Great Council of nobles and bishops was to advise and guide the king in governing the country. This Great Council soon developed into the English Parliament which is the model and mother of all parliaments (Exodus 18:21).

The right of a fair Trial by Jury of one’s peers, the right of having a voice in the running of the government and in determining taxes, the right to a just and uniform standard of weights and measures for money and goods, are just some of the many blessings which have flowed from the Magna Carta. **“Hate evil, love good; establish justice in the gate... let justice run down like water, and righteousness like a mighty stream”** (Amos 5:15, 24).

Archbishop Steven Langton strongly sympathized with the Northern barons who openly rebelled against King John. The Archbishop declared that if John refused to negotiate, then he would excommunicate every man in the Royal Army. The Barons advanced on London, where they were warmly welcomed. By

the time they had pursued the king to Staines, the Magna Carta included 63 demands. On Monday, 15 June 1215, the Barons met the king in a meadow named Runnymede, on the south bank of the River Thames, halfway between Staines and Windsor. John agreed to the demands, but another four days were spent in hammering out the details of the wording and in making copies of the document. On Friday, 19 June, John fixed the royal seal to the Magna Carta.

Despite attempts by King John to violate his commitment, and the hostility of Pope Innocent III to the Magna Carta, the regency of John’s younger son, Henry III, reissued the Magna Carta in 1216, and his son, Edward I, reissued the Magna Carta in 1297, confirming it as part of England’s Statute Law.

During the time of the Reformation in the sixteenth century, there was an upsurge of interest in the Magna Carta as lawyers and historians traced the principles of freedom in the Great Charter, to biblically-based laws enacted during the times of the Anglo Saxons, such as the Dooms of King Alfred the Great at the end of the ninth century. **“...It is not good to show partiality in judgment. He who says to the wicked, ‘You are righteous,’ him the people will curse; nations will abhor him”** (Proverbs 24:23-24).

Both James I, and his son, Charles I, attempted to suppress the discussion of the Magna Carta and this led to the English Civil War of the 1640s and the execution of Charles for high treason. The violation of the Rights of Englishmen as outlined in the Magna Carta led to the Glorious Revolution of 1688 which ousted the Catholic James II, welcoming Protestant William and Mary to the throne and the signing of the English Bill of Rights in 1689. **“Righteousness exalts a nation, but sin is a reproach to any people”** (Proverbs 14:34).

The colonists in the 13 colonies of North America protested the vio-

lation of their chartered rights as outlined in the Magna Carta when Parliament failed to provide redress for their grievances. In 1687, William Penn published *The Excellent Privilege of Liberty and Property: Being the Birthright of the Free-born Subjects of England* which contained the first copy of the Magna Carta printed on American soil. Penn’s comments reflected those of Coke’s, that the Magna Carta was fundamental Law. The American colonists quoted extensively from the Magna Carta concerning their rights to Trial by Jury and Habeas Corpus. The American founding fathers declared that their Constitution was to preserve their rights and liberties as enshrined in the Magna Carta. They claimed the Magna Carta as foundational for their American Constitution of 1789 which became the supreme law of the land in the USA. In 1976, Britain lent one of the four surviving originals of the 1215 Magna Carta to the United States for their Bicentennial celebrations and also donated an ornate case to display it. A replica is still on display in the United States capital crypt in Washington DC.

William Stubb in his *Constitutional History of England*, published in the 1870s, documented that the Magna Carta had been a major step in the shaping of the English people as a nation governed by laws under God. The British dominions, Australia, New Zealand, Canada, Southern Rhodesia and the Union of South Africa, all regard the Magna Carta as foundational to their laws and sought to model their Constitutions on its provisions.

Four exemplifications of the original 1215 Magna Carta remain in existence and are held by the British Library and the cathedrals of Lincoln and Salisbury. At least 13 original copies of the 1215 Magna Carta were issued by the Royal Chancery at the time. These were sent to county sheriffs and bishops who made more copies and ensured that the provisions were understood

by the population. The original Charters were written on vellum sheets, using quill pens, in abbreviated Latin. Each was sealed with the royal great seal using beeswax and resin, most of which have not survived. The 63 numbered clauses of Magna Carta were introduced by Sir William Blackstone in 1759 as the original Charters formed a single, long unbroken text. The four original 1215 Charters will be on joint display at the British Library this year, to mark the 800th anniversary of the Magna Carta.



Lincoln Cathedral’s original copy of the 1215 Magna Carta was being displayed at the World Fair in New York when the Second World War broke out and spent the war years in Fort Knox. Prime Minister Winston Churchill attempted to gift the Charter to the American government, hoping that this would encourage the USA, then neutral, to enter the war, but Lincoln Cathedral refused to hand over the rights to such a precious heritage.

Only one exemplification of the 1216 Charter survived and is held in Durham Cathedral. Four copies of the 1217 Charter exist, three of these are held in the Bodleian Library in Oxford and one at Hereford Cathedral. The Australian government has a 1297 Charter on display in the Members Hall of Parliament House, Canberra. The National Archives in Washington DC has a copy of the 1297 Charter.

The Church in England played a central role in drafting the Magna Carta, initiating the negotiations between the Barons and the king, and at least eleven other bishops

were present at the signing of the Magna Carta, along with its author, Archbishop Steven Langton. **“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty”** (II Corinthians 3:17).

It was not surprising that Pope Innocent III reacted with hostility to the Magna Carta and attempted to annul it. The Inquisition was being established on the continent with its *Corpus Juris*, while the Church in England was establishing *Habeas Corpus* and Trial by Jury. **“...Should you help the wicked and love those who hate the Lord? Therefore the wrath of the Lord is upon you”** (II Chronicles 19:2).

For those who think the Magna Carta is only a matter of distant interest for historians, Britain’s membership of the European Union is threatening to undermine our Chartered Rights as Englishmen. Brussels is at-

tempting to create a unified European criminal code which would abolish Trial by Jury, *Habeas Corpus* and other safeguards entrenched in Magna Carta. More influenced by the papal Inquisition and Napoleonic code’s *Corpus Juris*, if allowed to progress unchecked, an EU prosecutor could issue European warrants which could violate the foundation stones of our freedoms established in the Magna Carta. **“Unless the Lord builds the house, they labour in vain who build it; unless the Lord guards the city, the watchman stays awake in vain”** (Psalm 127:1).

“Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage... For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another” (Galatians 5:1,13).

DR PETER HAMMOND

The Reformation Society
P.O. Box 74 Newlands 7725
Cape Town, South Africa
Email: mission@frontline.org.za
Website: www.ReformationSA.org

OPPOSING THE OVERMIGHTY

When I was an undergraduate, I attended a seminal lecture by the distinguished backbencher Christopher Hollis. He said that his party stood by a principle older than any party, older than Parliament itself: to oppose the overmighty. When William of Normandy took the throne in 1066, power was largely in the hands of the King and the Barons. William imposed one important restriction on himself: to keep the laws of his Anglo-Saxon predecessors, a promise sealed by his coronation oath. There was, however, a third force in the land – the English infantry, or *fyrð*, who had proved such tough opponents at Hastings. William Rufus and Henry I used this force to curb the rebellious barons. Under the weak rule of King Stephen, royal power collapsed, and the barons became overmighty, only to have their wings clipped again under Henry II.

The ding-dong struggle between the King and the Barons lasted for a century and a half (1066-1216).

The turning point came with the disastrous reign of Richard I – a romantic hero who bankrupted the country on a futile crusade and his enormous ransom. Worse, he left his continental possessions, particularly Normandy, vulnerable to the incursions of the crafty King Philip of France. His unfortunate brother and successor, King John, was left trying to rescue this situation. In the attempt to recover the royal and baronial lands in Normandy, he stretched the royal powers to exact money and service from the barons. When the war with France was lost, the game for John was up. The leading barons forced him, virtually at the point of a sword, to seal and ratify the Great Charter.

Here was something new – a written agreement between a king and his subjects. Most important, the King agreed to restrict his right to tax and imprison or fine his subjects. It was an important step in establishing the rule of law, the foundations of which had been laid by Henry I and Henry II, even by the Conqueror.

Two clauses are worth a comment. First, the establishment of standard weights and measures, five hundred years before the French standardised theirs. The first clause of all said that the English Church should be free. Unfortunately it did not say from whom or from what.

The picture of Magna Carta as a victory of patriotic, liberty-loving barons over a tyrannical king is a caricature. King John was a generous granter of charters to towns and cities – in return for money of course. This helped to establish a new force in the land – the money-bags of the middle classes. This was a vital factor in the evolution of Parliament later in the century.

Far from being patriotic, some of the barons sought to depose King John and replace him by the French Dauphin Louis. The country was saved largely by William Marshall, Earl of Pembroke, protector and virtual regent for the young king Henry III. Significantly, the rallying cry for King and country was Magna Carta.

Opposition to the overmighty, whether ruler or subject, is a struggle that went on and goes on – against the medieval Church, the Divine Right of Kings, the landowners, the manufacturers, the trade unions, the bankers, international corporations, who next? But in that story, Magna Carta occupies a unique place – a settlement of fundamental differences by constitutional means, not by revolution. As in 1215-17, patriots and freedom-lovers can unite in that very English way of doing things.

REV BARRIE WILLIAMS



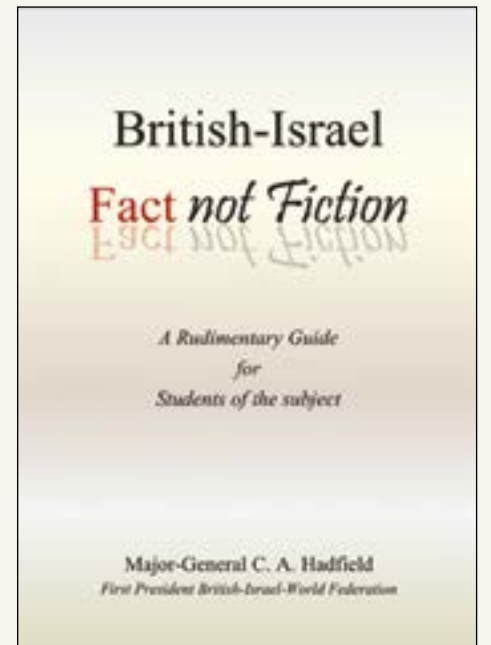
‘BRITISH-ISRAEL **FACT** NOT FICTION’

The sub-title of this book, ‘A Rudimentary Guide for Students of the subject,’ describes the contents very accurately. In his Introduction Major-General Hadfield sets out his aim of writing these ‘notes’ to be helpful ‘to those who are confused in distinguishing between the term Israel and the term Jew; and to assist them in coming to an understanding as to what is meant by “British-Israel”.’

Twenty-three short chapters from the ‘Distinction between Israel and the Jews’ to the final one ‘To the Clergy’ provide exactly the material required to be easily read and

digested while awakening a desire for further study. These words paraphrase part of the Foreword written by the Right Rev The Lord Bishop of the Falkland Islands, Norman Stewart de Jersey in 1920 which is the date of the First Edition. As this is now the Fourth Edition it is proof that many other readers have agreed with his judgment.

This issue of *The Covenant Nations* has two other articles which will add to the interest of the book and make studies of British-Israel come alive. Part II of *The House of Israel and the House of Judah* on Page 19 and *Marking your Bible* on Page 18 are essential reading.



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SIGNS IN THE HEAVENS

“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard” (Psalm 19:1-3).

In the opening chapter of the Bible, we are told that God made “two great lights” to give light upon the earth, but also “for signs, and for seasons, and for days, and years” (Genesis 1:14-16). It is easy enough to see how the sun and moon mark our days and years, and also the seasons, with the summer and winter solstices and the spring and autumn equinoxes. But how they are for signs to us is not always as evident. Yet, “signs in the heavens” runs as a prophetic thread through the Bible, from the Old Testament prophets to the Gospels and the book of *Revelation*. So let us examine a few of these heavenly witnesses to see what we can glean from them.

Eclipses

The most common signs referred to in Scripture are eclipses of the sun and moon. In Jesus’ discourse on the time of tribulation to come, He tells His disciples, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matthew 24:29). What does this mean? Of course, these could be supernatural events, as God can do anything He wishes with His creation; but they could also be perfectly natural events which become prophetically significant to us by their supernatural timing. The sun being darkened and the moon not giving her light are uncommon but natural occurrences of solar and lunar eclipses, which form a regular pattern, and can be

calculated hundreds of years in the past or in advance – providing that the orbital speeds of the earth and moon remain the same.

However, what is quite remarkable is that six of these eclipses are occurring with amazing timing in the years 2014-2015, with what is known as a “Tetrad” of four consecutive total lunar eclipses, dubbed “Four Blood Moons,” plus two solar eclipses, one total and one partial. The so called “blood moon” is first referred to by the prophet Joel in his prophecy of the end times: “And I [God] will show wonders in the heavens and in the earth...The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes” (Joel 2:30-31). This passage was also quoted by Peter on the Day of Pentecost (Acts 2:20), while in *Revelation* 6:12, when the sixth seal was opened, John beheld that “the sun became black as sackcloth of hair, and the moon became as blood.”

These two vivid depictions of the sun and moon are not merely poetic fancy, but are accurate descriptions of what happens during an eclipse; for though both types depend on the alignment of the sun, moon and earth, in their effects they are quite different. In a total solar eclipse, which occurs at new moon, the moon moves in front of the sun’s disk, exactly covering it – for though the two are vastly different in size, as seen from the earth they appear to be exactly the same – such that the sun disk, for a few moments, be-

comes totally black and its glowing corona can be seen. In other words, the sun becomes “black as sackcloth of hair.” Whereas, with a much longer lunar eclipse, which happens only at full moon, when the moon moves into the earth’s shadow, the moon does not become completely dark. Because some sunlight is bent or refracted by the earth’s atmosphere, scattering the blue wavelengths, the totally eclipsed moon appears reddish, or, like blood – how reddish it looks depending on the amount of dust or volcanic ash in the atmosphere. So the use of the term “blood moon” is not just sensationalism.

As mentioned earlier, it is the timing of such events that gives them their significance. If I may speculate for a moment, it is possible that there was a total lunar eclipse on the first Passover, at Israel’s exodus from Egypt. Passover always takes place at full moon, since it was the 14th day of the Hebrew month, Nisan, and such lunar months always began with a new moon (*Numbers* 10:10 with *Psalms* 81:3). Indeed, our English word “month” is derived from “moon.” After Pharaoh refused to let Israel go, even after nine devastating plagues, God proclaimed His final judgment on Egypt, the death of the firstborn. This was to take place at midnight, and “there was not a house where there was not one dead,” whereupon, the Egyptians thrust Israel out of their midst. Had there been a total lunar eclipse – and we cannot know this for certain, because the exact year of the exodus is not known – it

would have been even more terrifying for the Egyptians, and no doubt for the Israelites as well!

But perhaps the most significant lunar eclipse in history occurred on 3 April, AD 33, for according to a number of researchers, and based on historical and astronomical records, this was the most likely date for the crucifixion of Jesus Christ. The Gospels tell us that there was a supernatural darkness over all the land from the sixth to the ninth hour (noon to 3 pm). But, because Passover occurs at full moon, a natural lunar eclipse is always a possibility, and indeed, this was the case on that date, for when the moon rose over Jerusalem shortly after Jesus’ death, it was already eclipsed. In other words, there was a Blood Moon over Jerusalem, silently witnessing to the atoning Blood then being shed of the true Passover Lamb. Also of significance on this date, the sun was in the Zodiacal constellation Aries, the *Ram* – the sign of the Passover Lamb again – and the red moon opposite it was in Libra, the Balances, indicating the scales of judgment – the judgment that Jesus was suffering on behalf of all mankind. So we see that there were not just one or two, but at least four heavenly signs marking this momentous day.

This brings us to the present day when we again saw a Blood Moon on Passover, 2014. This event ushered in an amazing sequence of celestial signs, summarized as follows:

Tetrad Total Lunar Eclipses (Blood Moons):

Feast of Passover – 15 April, 2014
Feast of Tabernacles – 8 October, 2014
Feast of Passover – 4 April, 2015
Feast of Tabernacles – 28 September, 2015

Solar Eclipses:

Sacred Hebrew New Year – 20

March, 2015 (Total)
Feast of Trumpets (Civil New Year) – 13 September, 2015 (Partial)

The striking thing about all these eclipses is their occurrence on the Feasts or Holy Days of the Hebrew lunar calendar. Because of this, they have been popularly supposed to be signs to the Jewish people, and to the Israeli State in particular. But this thinking reveals a misconception as to who the modern-day Israelites are, for they are primarily not Jews, but rather the Christian Anglo-Saxon and Celtic peoples of Britain, her Dominions overseas, northwestern Europe and the USA. It is to these people – God’s servant nation of Israel – that the signs are chiefly directed.

So what are we to make of this plethora of heavenly witnesses? Are they meant as a warning to Israel, and if so, a warning of what exactly? As of

the time of writing (2014), no clear picture has emerged, but most of the signs have yet to occur in 2015, and very often God does not reveal the meaning of a thing until it is past. But we may be sure that the continual sins and turning away from Him of God’s Chosen People must arouse in Him both great sadness and divine wrath, and a judgment must needs fall if ever the earth and the people on it are to be cleansed and put right. Worldly conditions continue to worsen with each passing year, and we are likely at the same state now as it was prior to the Flood: “The earth also was corrupt before God, and the earth was filled with violence” (Genesis 6:11). Jesus referred to the sun and moon being darkened before the coming of the Son of Man, so it may be possible that this extraordinary Tetrad is a warning that the Day of the Lord is near at hand.



Comets

Another heavenly sign, though one not specifically mentioned in the Bible, is that of comets. Comets are very ancient celestial bodies left over from the formation of our solar system. They consist of dust and ice – what astronomers call a “dirty snowball” – but when their orbits bring them near to our sun, the frozen gases in them become vapourized, forming a luminous tail (some longer than others), which can sometimes be seen in broad daylight.

For centuries, plainly visible comets were held to be an ill omen, a harbinger of impending disaster. This belief was reinforced by the “Great Comet” of 44 BC, the most famous comet of antiquity and the brightest daylight comet in recorded history. It was immortalized in Shakespeare’s *Julius Caesar*, wherein Caesar’s wife, Calpurnia, warns the doomed Emperor, “When beggars die, there are no comets seen; The heavens themselves blaze forth the death of princes” (Act II, Scene ii). Within days (as depicted in the play), the dire warning of Caesar’s untimely death was to prove accurate, prompting his successor, Augustus, to build a temple and mint coins bearing an image of the comet.

In our era, we were recently witnesses to an amazing event, for in July, 1994, the Comet Shoemaker-Levy collided with Jupiter. The comet had broken up, and twenty-one pieces of it struck the giant planet, their effects plainly visible by telescope. It may be related to the exactly twenty-one judgments that come upon the earth, as prophesied in the book of *Revelation*. Then in the spring of 1997, another comet, Hale-Bopp, was visible to the naked eye and relatively bright. Apparently this comet had been seen only once before, just before the Flood – a harbinger of God’s

wrath on a worldwide scale. Could it be so again – a warning of judgment of refining fire this time, rather than of water, to purify the earth? (*Malachi 3:2*).

But, of course, the most famous comet of modern times is Halley’s Comet, named for Sir Edmund Halley, the Astronomer Royal, who, on its appearance in 1682, calculated its orbit and predicted its periodic return every 76 years. The comet was previously seen in Britain in 1066 before the Battle of Hastings, a major turning point in British history, when the Normans – Israelites of the tribe of Benjamin – invaded and conquered the Anglo-Saxons, and under William the Conqueror, established the Royal Line as we know it today. The comet was emblazoned for posterity on the Bayeux Tapestry, a 200-foot long woven chronicle of the conquest.

When Halley’s Comet reappeared in 1910, it was so spectacular that predictions that earth would pass through its tail, bringing about the end of the world, were widely believed, and a world-wide state of panic ensued for months. Some entrepreneurial Americans even offered the anxious public “comet pills” and gas masks! But nothing untoward happened, other than the death one month later of the King, Edward VII, once more linking the heavenly sign to the Royal House of Israel-Britain. Halley’s most recent appearance, in 1986, was predicted to be almost as spectacular, and the astronomical world was filled with anticipation. But in the event, it proved to be a great disappointment. The writer happened to be in Australia in April, 1986, when the comet was to be at its brightest in the Southern Hemisphere, but it appeared only as a tiny, fuzzy patch, barely visible to the naked eye, and not much better with binoculars. Halley’s Comet will not reappear

until 2061, when it may become bright again, but new comets are being discovered all the time – most of them by amateur stargazers – and God is quite capable of bringing forth another such spectacular comet, whensoever it pleases Him, as a heavenly sign to us of what is happening in the Spirit.

Asteroids

The other sign mentioned by Jesus in *Matthew 24* was “*the stars shall fall from heaven*.” This prophecy could be fulfilled by one of two things: an asteroid falling to earth, or by a meteor shower of so-called “shooting stars.” Asteroids, or minor planets, are relatively small chunks of rock, chiefly coming from the asteroid belt between Mars and Jupiter. Occasionally, one of their paths comes close to earth, and on very rare occasions, a collision ensues, the degree of destruction on earth depending on the size of the asteroid. The most famous recent occurrence of this was on 15 February, 2013, when an asteroid exploded over the city of Chelyabinsk, Russia, the sonic boom damaging more than 4,000 buildings, and injuring some 1,200 people. At its brightest, the asteroid was ten times brighter than the sun! Ironically, by what was dubbed by the media a “cosmic coincidence,” but which surely was not a coincidence to God – rather, a double witness – another, larger asteroid passed harmlessly by the earth sixteen hours later. Because the Chelyabinsk asteroid came from the direction of the sun, it could not be observed, and so there was no advance warning.

The meaning of this event may be related to the fact that, only four days prior, on 11 February, Pope Benedict XVI had resigned, an almost unprecedented occurrence in the Roman Catholic Church. Then, just hours after this stunning an-

nouncement, a lightning bolt – another sign from heaven – struck the dome of St Peter’s Basilica in the Vatican. “The heavens themselves blaze forth the death of princes,” and the pope and cardinals are known as “princes of the church.” The conclave of cardinals met on 12 March to choose a new pope, and Pope Francis was elected on the 13th. This was a great shake-up for the Roman Church, and it is interesting that the conclave was originally scheduled for 15 March, the “Ides of March,” made infamous by the assassination on that day, and in the same city, of the aforementioned Julius Caesar, Emperor of *Rome*. Could all these heavenly witnesses mark the beginning of the end of Papal Rome?

The rocky asteroid has also been likened to the “*stone...cut out without hands*” in Nebuchadnezzar’s dream, as related in *Daniel*, chapter 2, the stone which smote the great image of earthly kingdoms on its feet of iron mixed with clay – the mixture representing the papacy, as iron is the symbol of Rome – such that the image was broken in pieces and destroyed. The recent and ongoing disturbances in the Catholic Church, taken together with these signs from on high, may foreshadow the prophesied judgment on “*Mystery, Babylon the Great*,” who prophetically sits upon seven hills, even as Rome literally does today (*Revelation 17:1-9*).

Meteors

The alternate meaning of the stars of heaven falling unto the earth (*Revelation 6:13*) is a meteor shower. These showers of small stones or particles occur when earth’s orbit passes through the debris field of a broken-up comet. Many are annual events that are predictable, such as the Perseids in mid-August, and the Geminids in December, wherein may be expected anywhere from ten to more than sixty meteors per

hour. Or it could be a new shower that we have never passed through before; or a regular shower that becomes unaccountably spectacular, such as with the Leonids of November, 1966, when, in a period of forty minutes, an astounding 1,000 plus meteors per *minute* were observed – the stars falling indeed! The same phenomenon had happened at least once previously, in 1833, when the frequency of the meteors was likened to flakes of snow in a snow-storm! Many brilliant fireballs, or extra-large meteors, were observed then as well.

Meteor showers were also recorded in the Bible, as for example, the seventh plague on Egypt at the exodus, which was described as “*fire mingled with hail*.” According to the Talmud, the falling stones (Hebrew *barad*) were hot, indicating that the hail was not that of ice but of burning meteorites (*Exodus 9:23-24*). Then in *Joshua 10:11*, it says that “*the Lord cast down great stones from heaven upon [the Amorites]... and they died: they were more which died with hailstones than they whom*

the children of Israel slew with the sword.” A similar incident happened in *Judges 5:20*, where it says that “*They fought from heaven; the stars in their courses fought against Sisera [Israel’s enemy]*.” All these events are further examples of God using the timing of natural occurrences for His divine purposes.

These are just some of the ways the heavens may speak to us, of the past, the present and warnings of what is to come. But I have touched only briefly on the significance of the *positions* of the celestial bodies in the heavens (such as planetary alignments) and not at all on the divinely inspired names given to the stars and constellations, which tell the gospel story – a whole study in itself. A lifetime could be spent in coming to understand how God’s divine purposes can be revealed by His creation of the sun, moon and stars. Like the Psalmist David, we can only stand in awe of the wordless eloquence of these heavenly witnesses.

PATRICIA BAGWELL BA



MARKING YOUR BIBLE

In his book *Forty-seven Identifications of the British Nation with the Lost Ten Tribes of Israel* Edward Hine gives the same advice as does this author about using colours to differentiate Israel from Judah in a section titled 'Seven-eighths of the Bible misunderstood' (to be printed in a future issue of this magazine). He also suggested the use of green for the Gentile World. They were contemporaries so did she follow him – or did he follow her?

Having been asked to write some 'Reminiscences' of my life for a magazine in the United States telling how I began to take an interest in the so-called 'Lost Tribes of Israel,' I now transcribe the story I alluded to (on page 42), in which I described how I read the Bible and the Apocrypha marking with a red pencil the passages that obviously applied to the House of Israel, and with a blue pencil all those that referred to the House of Judah: the difference between the destinies of the two houses was so remarkable, that I could not help realising that a 'Master Key' to the Bible was found.

It seemed to me that a door suddenly opened, letting in a flood of sunshine, which enabled me to see clearly much that had been previously quite incomprehensible, and contradictory, in 'Moses and the Prophets,' whose writings, as I think many people forget, were the only Scriptures that Our Lord and Master, our 'Rabboni' told us to

'search' and study, and of which He said: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."



This was specially brought home to me one day, when my much-loved eldest child, then only nine years old (Helen Pleydell-Bouverie, died 1877) said to me, "Mother, do you really think that we are descended from the 'Lost Tribes'? ..." and on my answering in the affirmative, replied, "Oh! How very interesting!" It was such an extraordinary thing for a young child to say, that it was difficult not to smile, but I quite gravely

answered that I *did* believe that it was true, and that I fully agreed with her, adding, "But why do you think that it is so interesting?" Without a moment's pause, the answer came, "Why, Mother? because if it is true, then—the Bible is all about us!"

I was so taken aback, that for the moment I could say nothing, truly it seemed to me, that possibly it was one of those mysteries that may have been purposely "hid from the wise and prudent, and revealed unto the babes."

Often had I thought how strange it was, and doubtless many other patriotic people think so even now, that all the great kingdoms of the world should have been mentioned in the Bible with the exception of the greatest (English-speaking) nations that the world has ever known—Great Britain, her Dominions, and America. Truly, "A nation and a company of nations," with another "great people" springing from it—a League of Nations in itself!

From *Among Ourselves*, Feb. 1924. Vol. VI (Federal Reserve Club, Chicago). No 1
By Helen, Countess of Radnor

Helen, Countess of Radnor

In the Appendix of *Notes and Queries the Origin of British-Israel*, The Marshall Press, Second Edition, August 1925

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THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH

Understanding the history and destiny of God's servant people and His plan for the two separate Houses is essential for studying the Bible. Part II of an address given on 15 July 2014 at the BIWF Summer Convention by Kathleen Gage.

The Roman world regarded the British Isles as the uttermost part of the earth and they referred to these islands as the end of the earth. The Romans had conquered the nations along North Africa and also the peoples along the northern edge of the Mediterranean Sea and they had ships plying to and fro. The isles of the west, so far as Roman writers were concerned, were of importance because of two things. First of all southern Britain was the only place where tin could be obtained and the Romans needed that metal to alloy with their copper to make the bronze armour the Roman legions wore. The other reason was that if rich Romans desired a good education for their sons they sent them to Britain to attend one of the forty colleges run by the Druids in Celtic Britain. For the standard of education obtained was far superior to that obtained in the Roman Empire.

So here we have a reference by historians of those times using the 'uttermost part of the earth' and the 'ends of the earth' as descriptive of these isles of the west. And the amazing thing is the Old Testament prophet uses similar descriptions of the place the House of Israel would go! Isaiah, chapter 24, verse 15, "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." In Hebrew the word for 'sea' also means 'west.' Then verse 16, "From the uttermost part of the earth have we heard songs even glory to the

righteous." Once again that word 'righteous' and has already been pointed out previously, they come into, at the time appointed, a Christian experience.

And now we turn to the remnant of the House of Judah. Seventy years after their captivity the time had come when Almighty God moved to prepare the way of the Lord because over 400 years later would come the First Advent of our Lord. Cyrus, the king of Babylon, moved by Almighty God of course, made a decree that the House of Judah would be allowed to return to their homeland to rebuild the Temple and the walls of the city. Although this decree was not fully carried out then it was taken up later by Darius the king. These kings were the Medes and Persians. They had conquered the Babylonians and were ruling in their place. There is a saying that the laws of the Medes and the Persians cannot be altered. Once a decree was proclaimed it remained on the statute book until it was carried out and this was the case here. But only a remnant of the House of Judah took up the invitation of the king. The majority preferred to stay in Babylon.

This was not to be a 'walk over' for the remnant. For there were many foreign peoples dwelling in their ancient homeland. The Assyrians had a policy of bringing in foreign peoples of their choosing to live in the land of their conquered nations but the Babylonians did not do this.

The conquered lands were left empty and over time they were overrun by many different nations.

The remnant of Judah found themselves not only trying to carry out a building campaign but also having to fend off warring peoples who did not want them there. As is stated in Nehemiah 4:18, "For the builders, every one had his sword girded by his side, and so builded ..." Eventually the rebuilding was finished and the Temple rededicated. But it was not the end of the wars. Josephus writes about that period and he calls that section of his book *The Wars of the Jews* which surely speaks volumes.

And now we come to a particularly important event. One general, named John Hyrcanus, found himself fighting the Idumeans. They were a more numerous people than the remnant of Judah; nevertheless the remnant defeated them in battle. But the Idumeans wanted to remain in the land and asked John Hyrcanus if they might stay. Permission was granted on the condition they were circumcised and followed their laws, to which they agreed. Now that was a big mistake for he allowed an influx of non-Israelite people to dwell among the Judah remnant.

In the course of time the Idumeans rose to positions of power replacing some of the Levite priesthood. The Herodian line of rulers were not of the Royal House of David,

but puppet kings set up by the Romans. This is the situation that existed when Jesus came at His First Advent; Jesus the Christ who is of the Royal House of David.

In *John* chapter 8 Jesus was having a discussion and amongst them was a group of Pharisees. Now the Pharisees were constantly trying to trip Jesus up and were certainly not interested in what He was saying. In verse 31, Jesus speaking to those Jews who did believe, *“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, [that is the Pharisees] We be Abraham’s seed, and were never in bondage to any man: how sayest thou, ye shall be made free?”* What a strange thing to say from a supposedly true member of the House of Judah. They claim to be Abraham’s seed, and if they had not been our Lord would have contradicted them but He let that statement stand.

Now if we check back into biblical history we find this Idumean people were descended from Abraham, Isaac and **Esau**. They are Abraham’s **seed**, there is no doubt about that. But Jesus went on to say in verse 39, *“If ye were Abraham’s children, ye would do the works of Abraham.”* Esau despised his birthright and sold it to Jacob his brother. He caused grief to his parents by the marriages he made and the kind of life he led, then spent the rest of his life regretting bitterly what he had cast aside. It is no exaggeration to say his bitterness was passed down through his progeny. Abraham’s **children** are descended from Abraham, Isaac and Jacob. All twelve tribes of Israel are descended

through Jacob/Israel. So here in the Pharisees’ comment about themselves is a clue to their origin.

Now it can be seen that running through the Old Testament are clues as to whom Almighty God chose to be His servant nation. In the prophets it is not just Abraham’s name which is used to call lost Israel to their heritage. The phrase “Abraham thy father and Sarah who bore you” is used, emphasising the fact that it was Abraham and Isaac who were called not Abraham and Ishmael or any other of Abraham’s children.



Taylor Prism, British Museum

At the time of the Exodus and up to their entry into the Promised Land they were called the Children of Israel after their forefather Jacob/Israel. Neither has God’s Israel been set aside and replaced by the Church. The Almighty says, *“I change not, therefore ye sons of Jacob are not consumed.”*

The remnant that returned to Palestine in the time of Ezra and Nehemiah intermarried with the Hittites and other foreign peoples in the land which was condemned by both prophets but it continued and in 125 BC the nation of the Idumeans was absorbed by the Jews. In the end they sought Jesus’ life until, as described in *John* 7:1, *“Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.”* That was where the tribe of Benjamin dwelt and they were called Galileans. All of Jesus’ disciples were of Benjamin except Judas who was of Jewry. Our Lord only went to Jerusalem when the hour of His Sacrifice drew near. *“Set his face steadfastly to go to Jerusalem”* as the scripture says.

One of the saddest phrases in scripture is *“And his own received him not.”* We all know what happened in AD 70. Because they *“would not have this man to rule over us”* the kingdom was taken from the House of Judah in Palestine and given to a nation bringing forth the fruits thereof. That was the end of the House of Judah being a nation. They forfeited their right to be the Messiah’s people because Jesus did not come at His First Advent as a conquering hero but as the Lamb of God taking away the sins of the whole House of Israel and also the sins of the world. The calamity which befell them forty years

after the time of Jesus was indeed terrible. There were many killed, many died of starvation and of those who did not die some were taken as slaves by the Romans and the rest began their wanderings from place to place unable to call any country their own.

But what happened to the Benjaminites, *“the light unto the House of David”*? They of course heeded the warning our Lord had given and made their escape before the siege began. They had also completed their work in the Holy Land and thus made their way gradually westward to bring the Good News of the kingdom to their brethren the House of Israel.

The question is now posed: if there is only a small number of true Judah, who are the people who call themselves Jews now? The majority of Jews now originated in Eastern Europe and Russia. Tracing their ancestors back you come to a people called the Khazars who lived between the Black Sea and the Caspian Sea area from the third century AD. Up to the eighth century the king and his court who followed this but in the course of time all the nation of the Khazars became Jewish by religion.

There are two very interesting comments in the 1923 *Jewish Encyclopaedia*. The first one says, *“Esau is in Jewry.”* And the second one states *“the Khazars originally came from Mount Seir.”* Mount Seir is the territory assigned to Esau and his descendants. So we have large sections of people in Jewry who are not part of the descendants of Abraham, Isaac and Jacob with whom God’s covenant was made.

Here is confusion and deception because Christians have accepted the word ‘Jew’ in the context of the Bible. It has to be deception to cause the Evangelical Christians in America, and there are about 60,000,000 of them, to wholeheartedly give support to the presence of Jewry in the land of Palestine. Most fundamental Christians will surely say this is in fulfilment of prophecy for the Jews are going back to the land of their forefathers. This was a violent return. After the Second World War terrorist organisations were set up such as the Stern and Irgun gangs.

“I change not; therefore ye sons of Jacob are not consumed”

Malachi 3:6

The British who had been given the mandate in Palestine after the First World War were attacked by these gangs who shot, murdered and tortured the troops. The British officers would not let them return fire because part of their training was that the Zionists were the people of Israel and must not be touched. Eventually, the British government found it was a situation they could not control – the Jews would not be ruled. They wanted to have fair dealings both for Arab and Jew in the land of Palestine. So the British departed and since then many more Jews have gone there.

In other words it was a fulfilment of the prophecy in *Ezekiel* 11:15, *“Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.”*

The question now is: what prophecy is being fulfilled by the return of these Jews to the Promised Land? It is quite correct to say that they are returning, but to what? In *Luke* chapter 19 Jesus gives a parable regarding the latter days; verse 11, *“And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”*

There are two distinct groups here which the nobleman deals with: his ten servants and his citizens. The nobleman is obviously Jesus Himself. For Jesus, after fulfilling His sacrifice and resurrection, returned to His Father in heaven to receive a kingdom and to return to claim that kingdom.

In the description “his ten servants,” there are two clues as to who they are. When Jesus used a number, in this case ten, it had a prophetic significance insofar as it refers to the ten tribes of the House of Israel. The word ‘servants’ is a reference to them being God’s Servant Nation. Before he goes to a far country he calls his ten servants and delivers into their care his pounds, the treasures of his kingdom and says, *“Occupy till I come.”* The House of Judah had refused to fulfil God’s Plan and so they were told the Kingdom of God would be taken from them and given to a nation bringing forth the fruits thereof.

When the nobleman returns he first of all examines his ten servants, the House of Israel, to see how they

have fared during His absence. And it is seen some have done well and are rewarded according to their faithfulness, whilst some have done badly and are rebuked for their lack of diligence.

Now we turn to the second group in this parable of whom it is said in verse 14, *“But his citizens hated him, and sent a message after him, saying, We will not have this man reign over us.”* Then in verse 27, *“But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.”* Jesus was standing near Jerusalem when He gave this parable and He is making a prophetic statement that those of Judah who resisted and would not accept Him as the longed-for Messiah when ministering there during His First Advent are pronounced as His enemies and they would be gathered to the land of Palestine for judgment. There is the real reason for the Jews gathering themselves in Palestine. Thus it is not going to be a time of peace in fulfilment of their own messianic ideas but a time of judgment.

Among the Jews of our Lord’s day there were some who accepted His ministry. But there was this Idu-mean element which constantly resisted Him, eventually stirring the people against Him. To clarify this let us turn to *Zechariah 12:1-3*, *“A burden of the word of the Lord for Israel saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it.”* This is a pro-

phetic description of what is going on in Palestine today and has been since 1948. There is a remnant of true Judah amongst them but under Zionist political policy they have sought to make the land theirs and gain full control of Jerusalem itself which they achieved in the 1967 war against the Palestinian Arabs.

Burdensome it proved to be even when the British had the mandate in that area and they were glad to leave. And burdensome it will continue to be until all the enemies of God and His Christ will move up against Jerusalem to destroy it and all the inhabitants, in the great siege which will ensue.

But it may be asked what if there are those of true Judah amongst the inhabitants? What will become of them? There is only one way they can be saved and it is the way every Christian has to come, whether they are of true Israel after the flesh or those outside of Israel. They must accept the Lord Jesus Christ as their Saviour and promised Messiah. Just as in the siege in AD 70, the Christians escaped the calamity that befell Jerusalem, so may the same chance of escape be offered them.

There is just one more issue to discuss: with all the things that have and will happen to the remnant of Judah, the question arises that there are not many of the whole House of Judah to be joined to the House of Israel as Almighty God states will happen so emphatically in Scripture.

We have to take into consideration two events. First there were over 200,000 of the House of Judah taken into captivity by the Assyrians at the same time as the House of Israel was taken captive. The information regarding the number of Judean captives is according to the Assyrian record found on the Taylor Prism where the actual number is given as 200,150.

I quote from Howard B Rand, *“These captives of the House of Judah moved westwards with the House of Israel, journeying towards the lands allotted to them by God. The Judahites became the progenitors of the Jutlanders and some of their descendants migrated to Scotland. It is of interest to comment upon the fact that the prophet Ezekiel refers to Ephraim (the House of Israel) and Judah (the House of Judah) becoming one people, a fact that history verified when England and Scotland became united.”* That Act of Union was in 1707. We shall have to wait and see if they remain so. Perhaps it is part of Jacob’s trouble – family trouble. [Scotland voted to remain in the Union on 18 September 2014].

The second event concerning the House of Judah is the fact that only a remnant returned to Palestine; the majority remained in Babylon. What happened to them? There is not a great deal in Scripture, but bearing in mind that since those of the House of Judah remaining in Babylon had no part in rejecting the Messiah, it was imperative that they should also have the Good News brought to them. And that is precisely what happened. It has often been speculated why Peter went to Babylon whilst the rest of the Apostles undertook their task of seeking out the lost sheep of Israel. He took the Good News of the Kingdom that they also should be joined to the House of Israel. There is only one scripture concerning this and it is found in *I Peter 5:13*, *“The church that is at Babylon, elected together with you, saluteth you and so doth Marcus my son.”* It appears from that verse the church at Babylon was a going concern. Perhaps they too eventually migrated, ever westwards, to the coasts and isles of the west to join their brethren in Christ.

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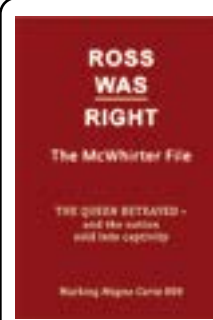
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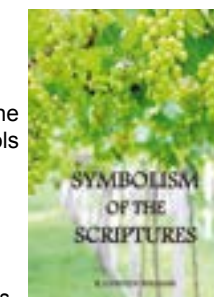
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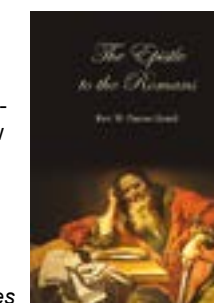


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*“He shall not fail nor be discouraged, till he have set judgment in the earth: and **the isles** shall wait for his law”*

Isaiah 42:4



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