

The



# Covenant Nations

VOLUME 3, NUMBER 11, 2016

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▲ The Black Obelisk of Shalmaneser III (854-824 BC) as seen in the British Museum, London. “Shalmaneser, beneath a parasol, accepts the ‘tribute of Iaua of the House of Humri’ in 841 BC. This is King Jehu of Israel who appears in the Bible (II Kings 9-10).”

◀ COVER PICTURE:

In II *Chronicles* 13:4-5 the promise to David’s royal line is confirmed by the covenant of salt made by God. See *The Covenant Nations* Volume 1, Number 6, 2009, for an article on this topic.

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

# The Covenant Nations

Volume 3, Number 11 2016

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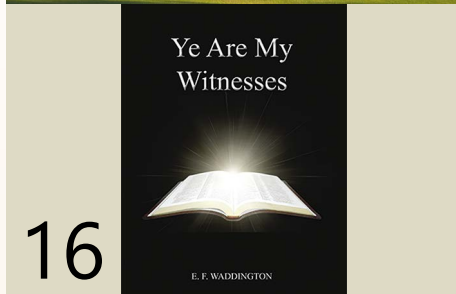
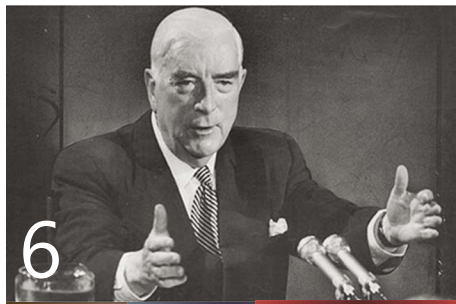
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



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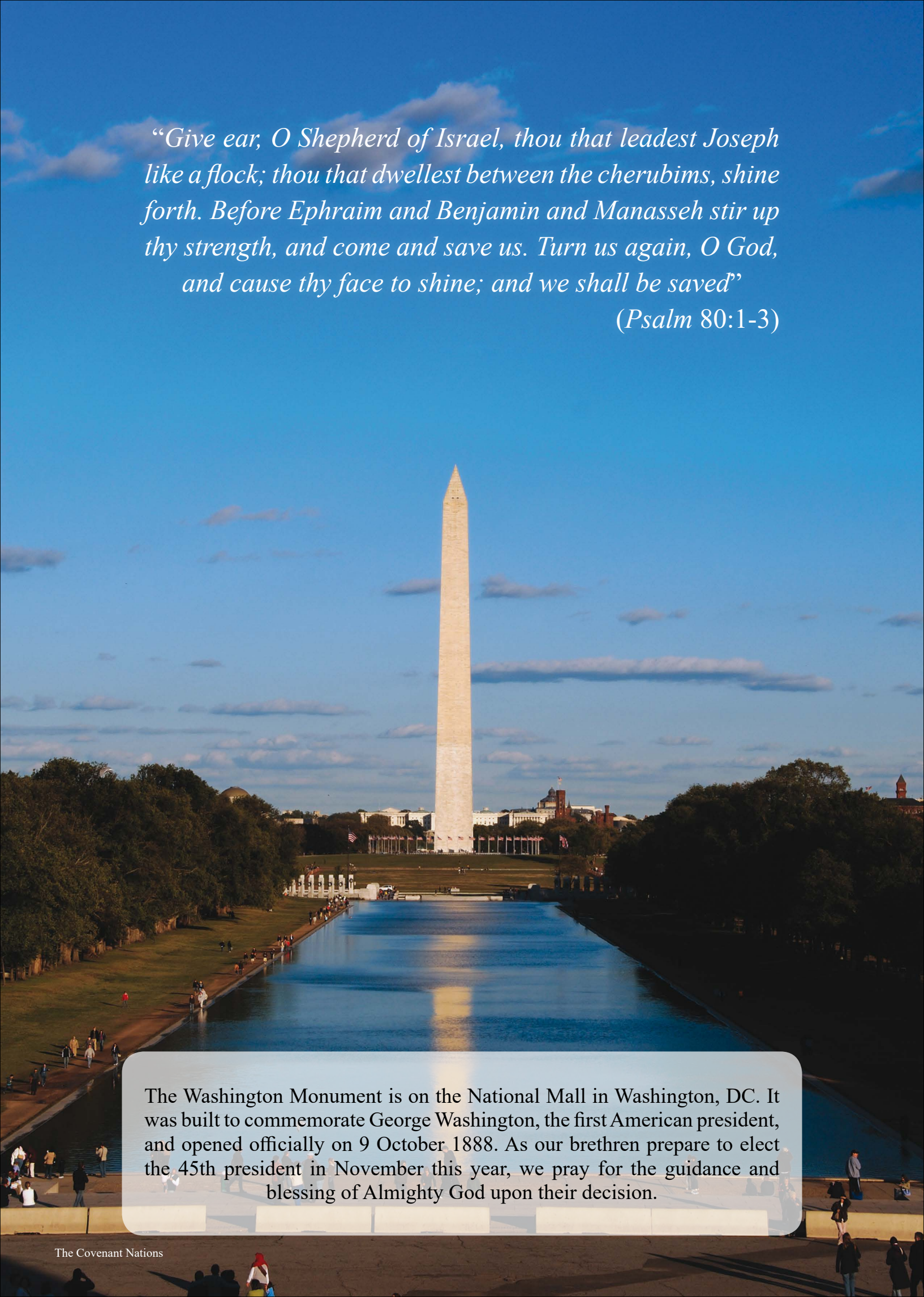
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*“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved”*

*(Psalm 80:1-3)*



The Washington Monument is on the National Mall in Washington, DC. It was built to commemorate George Washington, the first American president, and opened officially on 9 October 1888. As our brethren prepare to elect the 45th president in November this year, we pray for the guidance and blessing of Almighty God upon their decision.

## EDITORIAL

# THE STONE KINGDOM STRIKES THE EU-GOLIATH

*“So David prevailed over the Philistine with a sling and with a stone . . . but there was no sword in the hand of David” (I Samuel 17:50).*

*“This is the Lord’s doing and it is marvellous in our eyes” (Psalm 118:23).*

There was a growing conviction among those who were aware of the Kingdom identity of the United Kingdom, that the day had finally arrived on 23 June, 2016, for the Exodus from bondage in the prophetic Egypt of the European Union. In the event ‘Brexit,’ as it was termed, took place to the great surprise of the political and financial world, the reverberations of which are being likened to an earthquake. Life is returning to the dead body of the Realm, just as Her Majesty Queen Elizabeth II has reached the age of ninety and as the longest reigning monarch.

The Apocalyptic vision in *Revelation 11* records that the Two Witnesses, significant of Church and State, unexpectedly resurrect from a death-like state as *“the spirit of life from God entered into them.”* It also speaks of a great earthquake taking place *“in the same hour”* in which the city falls. The future of the ‘city’ of the European Union is now being brought into question and there is a real prospect that other Kingdom nations may follow Britain out the EU, particularly as confidence in the European Central Bank in keeping the eurozone afloat drains away.

Those of the older generation of Britons who voted to ‘Leave’ the European Union have been criticized for not thinking about the future of the young people. Contrary to this accusation, those with the memory and experience of what took place four decades ago are very precisely thinking of the future of our young people.

As one of the older generation who had to wait for four decades before David Cameron gave the writer the opportunity to restore constitutional legality and sovereignty to the realm, those of a younger generation would benefit from a knowledge of what ‘the oldies’ have been fighting for during all these long years.

We remember the late Tory Prime Minister, Edward Heath, who persuaded a bemused British public that in signing up to the Treaty of Rome and joining the *then* European Economic Community the UK was merely entering into trading and financial arrangements. The issue of sovereignty was not only glossed over *but deliberately concealed*.

Edward Heath had been made aware of the actual constitutional situation by the Lord Chancellor, Lord Kilmuir, in a letter dated December 1960, as this extract makes plain:

*“I must emphasise that in my view the surrenders of sovereignty involved are serious ones and I think that, as a matter of practical politics, it will not be easy to persuade Parliament or the public to accept them. I am sure that it would be a great mistake to underestimate the force of the objections to them. But those objections ought to be brought out into the open now because, if we attempt to gloss over them at this stage, those who are opposed to the whole idea of our joining the Community will certainly seize on them with more damaging effect later on.”*

Fifty-six years later, Lord Kilmuir’s prescient warning to an obdurate Edward Heath has its portion in our contemporary reality – ‘leave’ it is as to ‘remain’ would have been to compound the state of constitutional illegality and, in a word, *treason*.

Almighty God, the God of our fathers, is not mocked and it was significant that David Cameron, in his resignation announcement on 24 June outside 10 Downing Street, highlighted his achievements giving gay marriage as one of the proudest moments of his premiership. There was the reason for his downfall, by utterance from his own mouth.

It has been observed that if it were not for this legislation against the law of God, which he forced through without any manifesto declaration and which split the unity of his party, Britain would not now be on her way out of the EU. Furthermore all three main party leaders who promoted gay marriage (Cameron, Clegg and Miliband) will now have been removed from office within three years of the Same Sex Marriage Bill becoming law; with others such as the Greens similarly discomfited.

The separation of Britain from the EU has been said to be the breakup of a marriage. In reality it is the end of national adultery as it violated the Coronation Oath of Her Majesty The Queen. The ‘covenant with death’ is now to be ‘disannulled’ (*Isaiah 28:18*) as Britain regains her freedom and destiny in order that the families of the earth are blessed once more. Praise God.

# THE UNITED KINGDOM AND THE EU

## *From an Australian Perspective*

*This article is the edited text of the speech which Philip Benwell delivered to an audience in the House of Lords on Monday, 13 June just ten days before the momentous decision which was placed before the people of the United Kingdom in the Referendum on the European Union on 23 June 2016. He spoke very powerfully about the family ties which have bound us together for so many years. The full text of his speech is available to readers on request.*

*He now joins us in giving heartfelt thanks to Almighty God for the deliverance we were granted.*

When I was a young adult, we would leave home, make our own friends and establish our own way of life and get married. I suppose it's called standing on your own two feet and 'growing up.' It is what Britain taught us to do over a hundred years ago! And it was Britain who also taught us to value our own sovereignty, a sovereignty Britain itself should never, ever, have quit from.

Britain first started to stand on its own two feet well over 1,000 years ago when Alfred the Great established a rule of law and a constitution for England. Four and a half centuries ago, another Elizabeth was then sitting on the throne and she vigorously defended England against the European invader as did kings and queens before and after her, including Her Majesty's own father and grandfather.

What would all these monarchs have thought when Britain some forty years ago entered into what they inferred was a trading relationship but quickly developed into a political suzerainty on a similar basis to the Holy Roman Empire: an arrangement under which Britain's parliament would be dictated to by a foreign power?

Britain having built up the greatest empire the world has ever known, having encouraged so many of its colonies to seek independence un-

der the rule of law and the Westminster system of Parliamentary governance then decided itself to lie down and submit its own independence to the rule of an alien authority.

To be able to talk about an Australian perspective of Britain leaving the European Union one must initially comment on what happened to us when the United Kingdom first sought entry into what was then misnamed as the European Common Market.

Just like an uncaring parent may discard children when taking a partner who does not want to be encumbered, so was it necessary for those who were manipulating Britain's entry into Europe, first to destroy the bond that existed between the British peoples throughout what was then termed the 'white Commonwealth,' so called because Australia, Canada, and New Zealand were mainly populated by 'white' people from Britain.

The separation of the British peoples began, whether by design or by coincidence, in 1948 with the British Nationality Act. Hitherto, it was the accepted convention that all persons born under the Crown were subjects of the Queen and thereby British. This Act established the national citizenships of the United Kingdom and those places, such as Australia, that were still British. It was agreed that all would adopt a

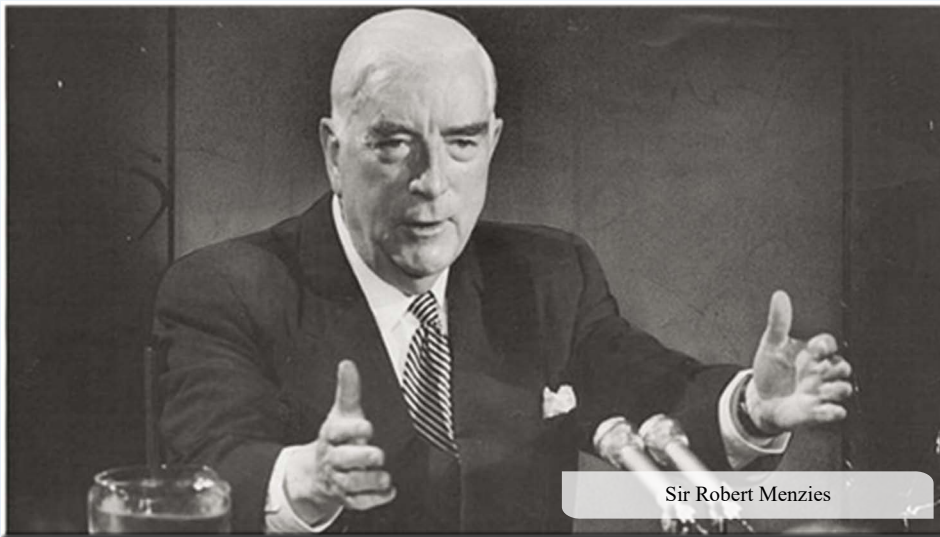
national citizenship and, from 1962, the Commonwealth Immigrants Act controlled entry into Britain of the British outside the kingdom and it was thus that so many Australians discovered that their homeland had become for them a foreign country.

Nowhere during this process was any provision made for those persons outside of the United Kingdom who had Her Majesty as their sovereign and who were thus subjects of the Queen.

Our greatest Australian statesman, Sir Robert Menzies, whose wife, Dame Pattie, later became the first Patron of the Australian Monarchist League, spoke, when in London in 1948, warning that the British Nationality Act would, by the: "*very unnecessary act of separation performed by British Parliaments and States bring new hope to those who would destroy us and new confusions in the minds of our friends!*"

At the same time, he also made a very appropriate comment most pertinent to the situation in which we find ourselves today. He said: "*We cannot hack away at the foundations and then express surprise when some day the house falls!*"

Within 20 years of that speech, Britain was to renege on its trading commitments to the Old Commonwealth nations of Australia, Canada, New Zealand and South Africa. As



far as Harold Macmillan was concerned, there was no future with us. His supposed motive was that the future for the Commonwealth lay in the non-white nations of Africa, but the real motive was to unshackle Britain from its ties to us so as to facilitate its entry into Europe.

In the aftermath of the Second World War, the United States was using the Marshall Plan to pressure Britain into Europe and at the same time was trying to wean the old Empire countries away from the 'Motherland' but when Macmillan formally announced Britain's application for EEC membership in the House of Commons on 31 July, 1961, he specified: "*No agreement will be entered into until it has been approved by the House after full consultation with other Commonwealth countries by whatever procedure they may generally agree*<sup>2</sup>." The fact is there was never consultation, only an ultimatum.

Ten days earlier, Macmillan had dispatched a trio of ministers to the far corners of the Commonwealth. Their mission was to argue that "*what is good for Britain is good for the Commonwealth*<sup>3</sup>." During this visit, the Australian correspondent of the London *Economist* observed "*Old friendships fade. The far-flung Empire became the glorious Commonwealth; and then suddenly it seemed nothing but a millstone around Britain's neck as*

*Britain tried to get into the swim of the Six*<sup>3</sup>." The 'six' being the then Common Market.

Duncan Sandys had been delegated to meet with the prime ministers of New Zealand, Australia and Canada at which time he announced that the Imperial Preferential Trade agreements were at an end as Britain was entering into new arrangements with Europe. They argued that what is good for Britain would be good for the Commonwealth.

It was made very clear that the British Government had no intention of allowing its ties to the Commonwealth – and particularly to the former Dominions or 'Old Commonwealth' – to hamper its union with Europe. However, Sandys found that these three Dominions did not easily accept Macmillan's ultimatum. Australia strongly felt that it was being 'sold down the river' particularly since it was just twenty years following the time when so many Australians volunteered to fight in Europe for Britain against Britain's then enemy!

In fact, Australia has always come to the aid of Britain when it was in need. Some months prior to the beginning of the First World War when laying the foundation stone of Australia House in London, King George V stated: "*I am well assured that as in the past in any national emergency Australia will play her*

*part for the common cause and that the loyalty of her sons will never be appealed to in vain*<sup>4</sup>."

Indeed, five days before Britain's declaration of War, the soon to be prime minister of Australia, Andrew Fisher, declared "*Australians will stand beside her own to help and defend her to our last man and our last shilling*<sup>5</sup>." Australia sent nearly forty percent of her young people to fight in Europe and around four and a half percent of our total population was either killed or wounded. It is often forgotten that immediately war was declared in 1939, Australians again immediately volunteered to fight for Britain in Europe.

Sandys conveyed Macmillan's ultimatum that the Imperial preferential trading arrangements were to be at an end just some sixteen years after the Second World War and just nine years following the Queen's farewell broadcast at the end of her tour of Australia in 1954 at which she had said: "*I hope that this visit has served to remind you of the wonderful heritage we share. I also hope that it has demonstrated that the Crown is a human link between all the people who owe allegiance to me, and allegiance of mutual love and respect never of compulsion*<sup>6</sup>."

In reminding Macmillan of the mutual obligations imposed between Australia and Britain by the ties of history, language and culture, the then Prime Minister Robert Menzies wrote in May 1961 to say: "*Your European partners would require obligations of you in respect of world political and strategic problems and in respect of United Kingdom decisions on these matters. What, in these circumstances, would be the United Kingdom outlook towards Australia, towards Canada, towards the Commonwealth collectively*<sup>7</sup>?"

Macmillan responded with an assurance that no approach to Europe would be made until "satisfactory



arrangements to protect Commonwealth interests had been found.”

Earlier in 1955 the then Prime Minister Sir Anthony Eden had advised Menzies that Britain would not join a project that would so: “*substantially weaken the Commonwealth relationship, both economically and politically*”<sup>8</sup>. This sentiment was continued by Macmillan who went even further to assure us that provision would be made for the Commonwealth when at the same time Europe was stating that this was not to be so. Clearly we were all to be cast adrift with Britain, then still considered to be our Motherland, intent on renegeing upon all of its obligations!

The British Government then decided in 1973 to plunge into what would become the European Union and it was thus that the process of the undermining of Britain’s sovereignty by its own Parliament began. There is no longer any need to remind people of the deceptive comments of leaders such as Edward Heath, and his reassurance to the Parliament in 1973 that what they were joining was solely a ‘trading partnership’ and his earlier comments that there was no question of ‘Britain losing essential national sovereignty.’ These were all exposed in 1990 but we in Australia

already had experience of British government deceptions as far as Europe was concerned.

Had the facts and information and the implications of union with Europe been clearly laid out before the British electorate, I very much doubt that the ordinary voter would have voted to remain in Europe in the 1975 referendum. I must say, however, that no one should really have been deceived because the European powers always made their motives clear, as did Robert Schuman himself in his Declaration of May 1950 which stated that the ‘Federation of Europe’ was one of their long-term political objectives.

Indeed, anyone with any common sense at the time having read the 1957 Treaty of Rome would have had a clear understanding that the principle objective of the Treaty was ‘the ever closer union of the peoples of Europe.’ It was evident that this was the basis by which member nations would develop into an European Federation in fact if not in name. Tony Blair himself had later stated: “*Europe is no longer just about peace. It is about the projection of collective power ... Europe must become a superpower*”<sup>9</sup>. But, as the late Lord Deedes told me, hardly anyone, including the MPs

voting on the Treaty of Accession, had ever read it!

And so the United Kingdom went into Europe and those countries that Churchill once mooted should become a union, Australia, Canada and New Zealand each went their separate ways and today even our High Court declared in 1999 that the “*United Kingdom of Great Britain and Northern Ireland was a foreign power*”<sup>10</sup>.

In this manner the close rapport that once existed between the British peoples was purposely dismembered as Britain submitted itself before Europe, pleading for entry into the ‘club’ it itself had created.

In his ‘Masque of Pandora’ Longfellow wrote: “*Whom the gods would destroy, they first make mad.*” Similarly, in putting together the building blocks to facilitate Britain’s entry into Europe, the British government had first to rid itself of the old Commonwealth. They could not take the Queen away from us but what did happen was the gradual acceptance that each of the Realms had different crowns, each apart from the other. In many ways, this was fortunate because when, following enactment of the Maastricht Treaty in 1993, the Queen was declared to be a ‘citizen of Europe’ we, in Australia, were somewhat insulated from the potential implications of having our own Australian constitutional arrangements tainted by having our Queen subject to the laws and citizenry of the European Union. In my opinion, the integrity of the Crown of the United Kingdom was somewhat debased by making the monarch subject to Europe.

How is it possible that our English Common Law handed down to us over the centuries and which embodies our ancient liberties has been made subject to the totally alien body of Napoleonic law which by tradition has never had any empathy with liberty or true democracy? How is it possible that our once robust

governance has allowed an alien bureaucracy to gradually usurp power and authority both from the British people and the British Crown?

Despite the Realms each declaring their own sovereignty, there is nevertheless only one Queen, one Coronation Oath and in accordance with the *Statute of Westminster* 1931 there is but one Crown under which the Realms are united by a common allegiance. Whilst the 'Crown of the United Kingdom and Northern Ireland' is also separately the Crowns of Australia and of the other fourteen Realms, it is also one.

We must, however, be thankful that the slow bureaucratic nature of the European Union has meant that it has not already absorbed a complicit Britain fully into a union in a similar manner to that in which the old Saxon kingdoms were integrated into the new country of England over 1,000 years ago.

In 1970, Sir Robert Menzies pondered upon Britain's entry into Europe and the consequences to Australia and indeed to the whole Commonwealth in his book *Measure of the Years*: *"I rather gather that though the parties in the House are pro-European, the people outside the Parliament are not so sure ... I think there are deep-seated instincts and a sort of patriotic insularity which combine to make the Englishman distrust the idea of subordinating his interests, and his political rights to any institution established in Europe, empowered to give him orders but not responsible to him ... Britain is the home of responsible government, of the supremacy of Parliament and of the rule of law, the law involved being British."*

*"In incorporating 'European Law' into the body of legislation in Britain the Parliament would not be exercising its own*

*judgment or the judgment of the electors, but would be carrying out its duty to the European Community.*

*"My only constitutional concern has been to show that the normal concept of sovereignty which is applied to the British Parliament would be qualified in a large number of very important ways."* He went on to say that: *"the structure of the European Commission and Parliament can in no way be termed 'responsible government' in British terms<sup>11</sup>."*

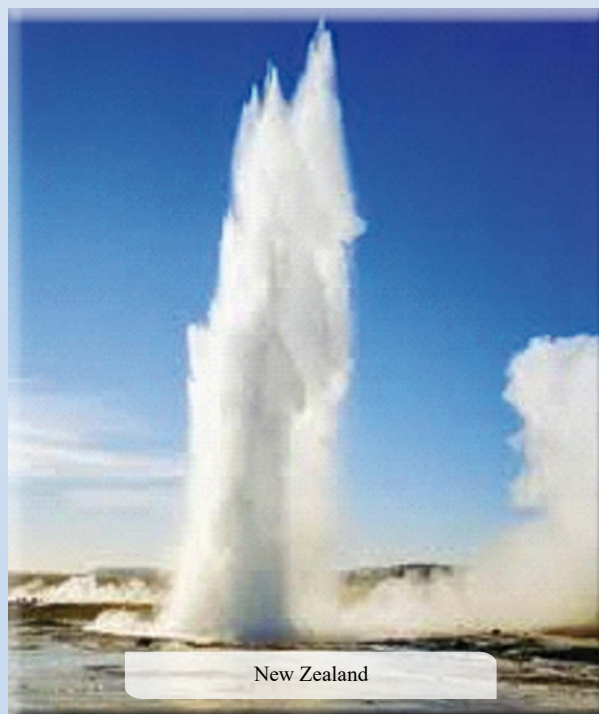
It is such a shame that on his retirement, Sir Robert was not made a peer so that Britain could benefit from this wise man's expertise. I have for long believed that following the enactment of the *Statute of Westminster* 1931, representatives from the then dominions should have been invited to join the House of Lords so that that body would become truly representative of the British peoples. If that had occurred, Britain may never have moved away from the close relationship we once enjoyed and our familial relationship under the Queen may have continued.

Had this occurred, Australia may never have faced a republic referendum. In fact, I blame the initial growth of republican sentiment in

our country and the destabilisation of our constitutional stability on the actions of the British government in destroying the union of our peoples and severing the close bonds we once enjoyed.

In ten days' time Britain will be voting on whether to stay in or whether to leave Europe and the way in which pro-European politicians manipulated facts to facilitate union will not be considered by the majority of those voting. All of these things now lie largely forgotten in the mists of history and the time has passed for talking about what Macmillan said or what Heath did. It is of no avail talking today about what should have been done, but only about what must be achieved for Britain if it is to have any future as an independent nation.

The British people will consider – that is those who may consider to vote at all – whether they themselves will be better or worse off if Britain leaves Europe and the fact is, no one can possibly tell. We do not know what the attitude of the European powers will be if Britain does vote to leave. We do not know whether they may look at punishing Britain and if so whether they have considered the eventual costs were they to do so.



Obviously there will be pain in leaving the existing arrangements with Europe and we know not at this stage how other countries, particularly within the Commonwealth, will respond to a call from Britain for a stronger trading association. Whatever Barack Hussein Obama, Christine Lagarde or even your own Bank of England governor may say, what we do know is that should the people vote to leave Europe Britain will be able to totally secure its borders, restore the supremacy of British law and order and ensure that the billions spent to uphold the European



empire are spent within the United Kingdom to make each and every individual in this country better off.

What started, essentially, as a customs union allowing free trade between countries has become an all-encompassing bureaucratically driven empire stifling national sovereignty, free will and initiative. Even the Oath or Affirmation of Allegiance taken by all Members of the European Parliament is ‘to represent no individual or national interests but to uphold the aims of the European Union.’

Whilst there were obvious benefits in a close trading relationship with European nations, how could Britain ever have agreed to bind itself so closely that it was forbidden to do anything that was not agreed to by the European powers? You have created a relationship that has not only affected but purposefully endeavoured to stamp out the spirit of liberty that was once every Briton’s right, only to be replaced by bureaucratic directives – something so very alien and hitherto obnoxious to our shared heritage.

Only citizens of a country should have the right of entry to it. It is reprehensible that any sovereign parliament would ever allow an external entity any sort of say over the borders of its country. This is par-

ticularly so as we see mass movements of peoples marching through Europe, most fleeing from the mess created by the Western powers through their interference in cultures they cannot understand.

However, the way in which the former dominions were treated by Britain is all but forgotten, both in the realms as well as in the United Kingdom itself. Today we are all separate powers and the only motivation each will have in entering into any treaty is profit. How will that treaty benefit the country entering into it? That is the only criterion that will motivate involvement. You cannot look at loyalty and with our republican orientated politicians entrenched in all of our governments in Australia you cannot rely upon the fact that we share the same monarch.

The simple fact is that we are both separate countries today. Mass immigration and generational changes have meant that our past history is just that – past. Of course, there are Australians, some in this very room, who love Britain but statistics show that many today love other countries more. Of those Australians travelling overseas on holiday, around 6% travel to the UK but around 10% go to the USA.

However, Australia, Canada and New Zealand all share the same lan-

guage, the same base laws and the same base culture. All ingredients for a friendly association. Commonwealth countries such as India, also share similarities which make trading relationships easier.

There is one matter that must be resolved if we are to renew our friendship and that is entry into the kingdom. Just imagine the confusion, the anger and the bitterness of those Australians who fought for Britain in Europe when they, returning to the Motherland they served, found themselves directed to the aliens or others gate whilst the enemy they fought against walked blithely through the special and privileged EU entrance. For some 17 years I have been advocating a special entry for subjects of the Queen, but time and time and time again the government and its bureaucracy have refused.

In preparing notes for my comments tonight I looked at reams and reams of papers containing economic and political arguments and statistics galore. Whilst all are necessary, their impact will only influence the very few. I am reminded of the phrase by Andrew Lang in his book *The Making of Religion*: “Politicians use statistics in the same way that a drunk uses lamp-posts—for support rather than illumination.”

We have seen leaders of foreign countries, including Australia, voicing opinions in favour of staying in Europe. Most are thought to be doing David Cameron a favour, but are they? Barack Obama’s comment that Britain would go to the “*back of the queue*” for trade deals with the US if it votes to leave the European Union is, in a similar manner to the comments of the Macmillan and Heath government, simply not true. Obama’s reign is at an end and we know not whether we will see a President Trump next year. To paraphrase Churchill one can only say of Mr Obama, “*some lame-duck, some friend.*”

Australian business is divided. Britain has promoted itself as a stepping stone to Europe for Australian, and other Commonwealth businesses, but has it really succeeded? Our trade deficit with the EU non-UK countries is around 35.5 billion dollars and you cannot tell me or any other person with common sense that the remaining countries within the European Union are going to give up that sort of trading relationship with Australia whatever happens with the United Kingdom. Will the French give up the potential \$50-billion-dollar submarine contract? And what about our trade with Germany. We export A\$3 billion but import A\$14 billion! Are they going to give that up because Britain has left the European Union? Of course not.

I have written to the Prime Minister of Australia, Malcolm Turnbull, to ask him on what basis he has stated: *“From our point of view it is an unalloyed plus for Britain to remain in the EU”*<sup>12</sup> to ask what he means by *“our point of view”* and on what statistical basis has he constructed his comment that it will be *“an unalloyed (for those of us who had to look the word up, it means ‘absolute’) plus for Britain to remain in the EU.”* I do not expect a reply.

### To Summarise

In the first instance Britain should never have dumped former allies, such as Australia, to join the European Common Market.

Immediately that requirement was put to the British government it should have walked away. As the new treaties came into play eroding British law and British sovereignty, Britain should have walked away.

The European Union has grown from the original six to the current twenty-eight. Like the Roman Empire, it has grown too big and unwieldy and the free movement of peoples, once an advantage, is now to the detriment of all. It will fragment just like the Roman Empire did and all those countries involved will suffer the consequences.

Britain is far better being out of Europe and establishing its own trading relationships and once again taking its place on the world stage as the United Kingdom and not as a vassal of a suzerain state. Whatever our politicians and our chattering classes may say, Britain can still be certain of a warm reception from the majority of the Australian people.

Many of our older people still fondly look upon Britain as home and we should not forget that there remains a large British population in Australia – probably in excess of one million – who are either sole British passport holders or dual nationals. These people could well form a very strong lobby force to promote British trade and British culture within Australia.

I might mention that the lobbying of the Australian Monarchist League has resulted in a cohesive group of supportive politicians ready to oppose any move by the Australian government towards a republic. Advertising companies are now reluctant to ridicule the Queen as was once their wont, and the media, although virtually republican throughout, now infrequently raises the issue. These factors have been achieved through constant lobbying.

To close, let me quote again from our greatest statesman, Robert Menzies, whose comments form a major part of this paper. He wrote these words nearly 50 years ago:

*“Recognize that our common destiny is not just pounds, shillings and pence. Do not treat us Australians of British birth simply as strangers with whom you will be perfectly friendly. Friendship is not enough. Warren Hastings is my Hastings, not merely yours; England is my England, not merely yours”*<sup>13</sup>.

My message to you is to no longer allow foreign pressure groups to dictate what trading arrangements Britain may enter into. What you buy and what you sell should be your business and your business alone. Cease being a vassal of nameless bureaucrats. Leave the European Empire, and come back to your friends.

**PHILIP BENWELL MBE**  
Australian Monarchist League

### References:

- 1 Source – The National Review October 1948
- 2 ADDRESS GIVEN BY HAROLD MACMILLAN IN THE HOUSE OF COMMONS on the United Kingdom’s application for membership to the European Community (31 July 1961)
- 3 TIME MAGAZINE – The Balky Partners – 21 July, 1961
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# THE BASIC FACTORS IN BRITISH GREATNESS

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*A series of free booklets for the British people leaving the EU*

Over the decision to remain or leave the European Union, Britain's politicians were hanging by their finger nails over a precipice; below them was a deep rocky gorge which, had we fallen into it, would forever have been remembered as 'the valley of death,' indeed a valley of **failure, frustration and federalism**. The EU being out of date and sclerotic it was impossible for our government to achieve reform from the inside. Out of the EU Britain will have **global vision, vitality and victory** over a decline of *Titanic* proportions.

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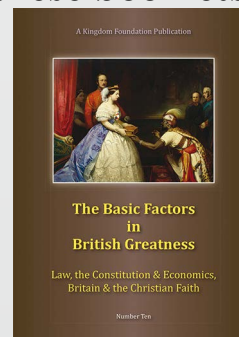
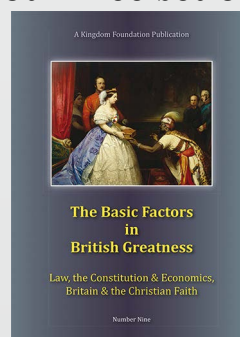
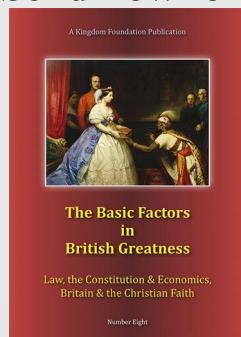
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2. Britain's role and Destiny after the EU
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# THE UNION FLAG OF SOUTH AFRICA

Throughout the centuries, even from the earliest biblical times, flags have always been used to identify countries, nations and even families. A flag symbolizes the very essence of whom and what it represents and it's for this reason that great care is taken in designing a particular flag. For the Israelite nations of the world, a flag has always been of great importance to their cultural identity, no matter which country or continent they resided. This was certainly the case back in 1910, when the South African parliament had to find a flag to represent the newly formed Union of South Africa.

The Union of South Africa was formed eight years after the end of the Anglo-Boer War in 1902. The years after the war were marked with bitter resentment, especially from amongst the Afrikaners, who had suffered terribly during and after the war years. When the Union was formed in 1910, the Afrikaners were anxious to rebuild their identity which was just about destroyed in the war. A new flag was now being sought to start this long and rather painful process of rebuilding and uplifting the Afrikaner-nation.

The Union of South Africa was to comprise of four provinces. These four provinces were made up of the two former republics, Orange Free State and the Zuid-Afrikaanse Republiek, as well as the two former British colonies, Natal and Cape Colony. Each republic had its own flag, whereas the two colonies used the Union Jack as their official flag. After the formation of the Union of South Africa, the South African government, under the leadership of General Louis Botha, set themselves the task of designing a new flag for the equally new Union. Designing a new flag, however, was to prove immensely more difficult than anyone could have anticipated at the time.



Numerous proposals and designs were submitted to parliament for approval and one by one each proposal was rejected. As the years rolled by, the pressure to find a suitable design steadily increased. Eventually after more than 17 years, a design was submitted that finally met with approval. The new flag was to encapsulate a long history of events spanning over 270 years and through sheer ingenuity it was also to pay homage to all the countries that played a part in the founding and establishment of South Africa.

The new Union Flag comprised of four flags that all, at some stage, adorned flagpoles somewhere in South Africa. The first of these flags was the old tri-colour flag of Holland. This was the flag under which Jan van Riebeeck sailed when he first arrived in Table Bay in 1652. The Dutch tri-colour flag was to form the back drop of the Union Flag, with three smaller flags arranged in the centre of the tri-coloured flag. Arranging these three flags was the next challenge the designers faced. All three of these flags had to be equal in status and thus needed to be arranged in such a fashion that was representative of that equality.

Looking from left to right, the first flag was to be the Union Jack, but since that's also the closest position to the flagpole and thus of higher importance, it was decided to turn the Union Jack upside down. This would cancel out the elevated status it had. Second from the left was the

“Vierkleur” (Four Colour) flag of the Orange Free State. To counteract this flag's prominence of being in the “centre stage” position, the flag was turned with its pole-side facing upwards. Finally, the Zuid-Afrikaanse “Vierkleur,” was placed on the right-hand side of the other two flags. Since this position was the less desirable position on the flag, it was decided not to alter this flag in any way and thus counteracting the negative position it occupies. The three smaller flags were now of equal status and thus satisfied the biggest and most constant argument being raised during the flag's 17 years of development. The Union Flag was officially approved and accepted by the South African parliament on 24 October 1927 and remained the National Flag of South Africa until it was replaced in May 1994 by the current South African flag. Today, after losing their political power in the 1994-elections, the Afrikaner-nation still considers the Union Flag as the flag which best represents them.

The Union Flag is also known as the “Covenant Flag” by some of the Israel-truth believers in South Africa, since it represents all the Israelite-nations that helped to shape South Africa into the great country it became. The Union Flag has now, in a different capacity, become a symbol of hope for the Afrikaner-nation, which is currently facing a precarious future in a country where the Afrikaner's Christian heritage and way of life is under constant threat. When looking at all the different flags found amongst the Israelite nations of the world, one should remember that God will never forsake His people and that all these flags are reflective of the Great Union still to come – the glorious day when the Bridegroom returns for His Bride Israel.

**BRENTON BOSHOFF**

# THE HUGUENOTS

*Among the descendants of Abraham who have been a blessing to the families of the nations are the Huguenots. The Huguenots have left us a tremendous legacy of heroic faith, Christian endurance and sacrifice. Their contribution to our culture, spiritual life and prosperity has been out of all proportion to their small numbers.*

There are many Huguenot surnames amongst us in South Africa to this day: Blignaut, De Klerk, De Villiers, Du Preez, Du Toit, Fourie, Hugo, Joubert, Le Roux, Malan, Nel, Pienaar, Retief, Rossouw, Theron, Viljoen, Visagie, and many others. The first Huguenot to arrive at the Cape, on 6 April, 1652, was Maria de la Quellerie, the wife of the first governor of the Cape, Jan Van Riebeeck. Maria's grandfather had been a French Huguenot pastor.

The Huguenots were Protestants, members of the Reformed Church of France. Their forerunners were the Waldensians, a dynamic Bible study movement which arose in the twelfth century, led by Peter Waldo, a merchant of Lyons. The Waldensians desired to study the Scriptures and be faithful to biblical principles in all areas of life. These poor men of Lyons went out in twos and boldly proclaimed the Word of God throughout Southern France, Northern Italy and Switzerland.

After the Bible was placed on *The Index of Forbidden Books* by the Council of Valencia in 1229, the Roman Papacy began to viciously persecute the Waldensians. Many thou-

sands were murdered. The survivors fled to the Southern Alps of Western Piedmont and flourished there. Despite being declared heretics and fearfully persecuted by the Inquisition and the armies of the pope, the Waldensians grew in number and in depth of dedication to the Lord.

When the writings of Dr. Martin Luther came to France, Professor Jacques Lefevre, at Sorbonne University in Paris, expounded the Epistles of St Paul and taught the Reformation doctrines of Justification by the Grace of God alone, received by Faith alone. William Farel was one of the students who came to faith in Christ.

Farel became one of the most prominent leaders in the French Reformation movement, winning whole cities to Christ. His powerful street preaching was described as full of fire and fury. The pope was anti-Christ. The mass was idolatry. His sermons were cannon blasts. His oratory gripped whole cities. Farel was called "the scourge of the priests." Several priests attempted to assassinate him. After one attempt on his life failed, Farel whirled around and declared to the priest who had fired the bullet: "I am not afraid of your shots!"

With great evangelistic zeal, and skill in debating, Farel succeeded in winning most of French speaking Switzerland to the Protestant Faith. Amongst these were the cities of Neuchatel and Geneva. In 1535, William Farel arrived in Geneva declaring: "I have been baptised in the Name of the Father, the Son and the Holy Ghost ... I go about preaching Christ: How He died for our sins and rose again for our justification. Whoever believes in Him will be saved. Unbelievers will be lost. I am bound to preach to all who will hear. I am ready to dispute with you ...!" By 21 May, 1536, the general assembly of citizens in Geneva voted in favour of the Reformation and made the Protestant Faith the official religion of the city.

It was at this decisive point that 27 year old French Reformer, John Calvin, was forced by a local war to detour through Geneva. He expected to be in the city for only one night. But Farel heard of this famous scholar and author of *The Institutes* and he rushed over to recruit him. But Calvin was not interested. The more Farel explained his plans and described the situation in Geneva, the less Calvin felt inclined to stay. He realized that to accept



Farel's challenge would involve him in controversies and conflict, and his timid nature shrank from such unscholarly activities. Calvin's mind was set on a lifetime of study. But Farel insisted that he stay and help disciple Geneva. He rose from his chair and thundered: "May God curse your studies if now, in her time of need, you refuse to lend your aid to His Church."

John Calvin was visibly shaken, and he recalled later, struck with terror. In Farel's voice of thunder, Calvin heard the call of God. There and then he yielded and consented to serve in Geneva which became the hub of the French Reformation. Its printers became the busiest in Europe.

One of the great masterpieces of the Reformation, *The Institutes*, was written by John Calvin, addressed to King Francis of France, to prove to him that Protestants were not heretics, but faithful to the teachings of Scripture. It is remarkable how what began as a letter ended up as a 1,000 page, 80 chapter, Textbook of Theology, Defence of the Protestant Faith, Manifesto for the Reformation, Handbook for Catechism, weapon against heresy and Guide to Christian Discipleship. It is a literary masterpiece which has earned itself a permanent place amongst the greatest Christian books in all of history.

A stream of Reformation books poured out and thousands of pastors, evangelists and missionaries were trained in Geneva's Academy and sent throughout Europe. Just in the lifetime of John Calvin, over 2,000 Reformed churches were established in France alone.

When King Francis died in 1547, France fell under the control of his wife, Catherine de Medici. This Jezebel of a manipulative Queen of Intrigue dominated French politics for the next decades. The regency, by law, should have passed to Antoine de Bourbon, the leader of the

Huguenots. However, Catherine de Medici assumed the regency herself. An ardent Catholic, Catherine determined to rid France of "the contagious disease of Protestantism."

On Sunday, 1 March, 1562, the Duke of Guise supervised the massacre of hundreds of Protestants in a church in Vassy. To avert war, the heir to the throne, Henri, King of Navarre, the son of Antoine de Bourbon, was arranged to marry Catherine's daughter, Marguerite. This wedding between Huguenot and Catholic was meant to herald peace in France. However, it turned out to be a trap as the Protestant aristocracy poured into Paris for the wedding. Catherine de Medici had convinced her teenage son, King Charles IX, to order a treacherous and wholesale massacre.

Beginning early on the morning of 24 August, 1572, Henri of Guise mobilised Catholic forces to fulfil the king's command: "Kill them all! Kill them all!" In Paris alone, over 5,000 Protestants were murdered. The death toll exceeded 30,000 throughout the countryside of France. The Spanish ambassador reported back to Rome: "As I write, they are killing them all ... sparing not even the children. Blessed be God!" Pope Gregory XIII and his cardinals in Rome rejoiced at the news and attended a solemn high mass of thanksgiving. The pope ordered a special medal to be struck commemorating the massacre and several huge frescoes depicting the massacre were commissioned for decorating the Vatican.

The St Bartholomew's Day Massacre permanently altered Protestant thinking. Calvinists turned from previously accepting the divine right of kings to advocating separation of powers, limited to government and the rule of law. The Catholic cause, already stained by Bloody Mary's persecutions in England, and the Duke of Alba's slaughter

in the Netherlands, was now indelibly identified with the most bestial persecutions, tyranny and treachery. The St Bartholomew's Day massacre began the eight wars of religion in France.

Henri of Guise was murdered on the orders of Henri III, who was then himself assassinated, leaving the Protestant Henri of Navarre as the only serious contender for the throne of France. Because the Catholic majority would not tolerate a Protestant king of France, Henri declared himself a Catholic with the famous: "Paris is worth a mass" comment. In 1594, he entered Paris in triumph as King Henri IV. In 1598, Henri signed The Edict of Nantes — which guaranteed the Huguenots' freedom of religion. For the next 12 years the Huguenots prospered, and so did the whole of France.

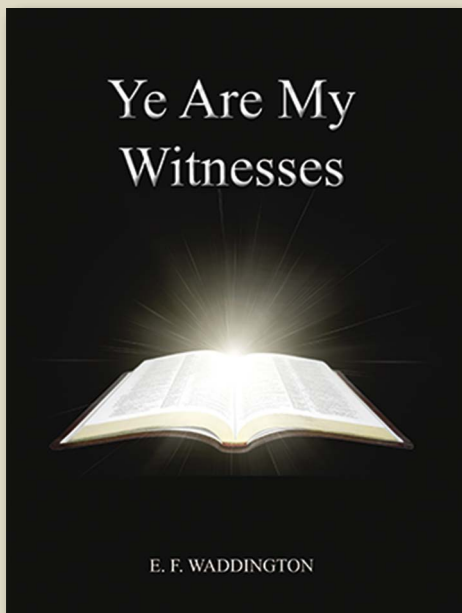
Then in 1610, Henri IV was murdered and under the Catholic, Louis XIII, and his chief minister, Cardinal Richelieu, the Protestant Huguenots were placed under increasingly more severe pressure. During this time the Huguenots became known as the Church of the Wilderness, as services needed to be conducted in secrecy, frequently in the forests. The Huguenots became famous throughout the whole Protestant world for their heroic suffering, unshakable faith and steadfast courage.

In 1685, Louis XIV, the Sun King, revoked The Edict of Nantes with The Edict of Fontainebleau. This revocation forbade Protestant church services, required the education of all children as Catholic, and prohibited emigration. Many hundreds-of-thousands of French Huguenots, who included most of the intellectuals, doctors and professional people in France, emigrated to North America, settling particularly in New York and Virginia, to England, to Germany, where they were warmly welcomed by Frederic William, and to Holland. Hundreds of

# ‘YE ARE MY WITNESSES’

As *Ye Are My Witnesses* was being prepared for publication last year it was impressed upon the Editorial Team that this statement of the Lord as given in *Isaiah* 43:10-12 should be the theme for the magazine this year. Now this book is ready and available from Covenant Publishing and readers will find it to be another very useful addition to their collections.

The author takes three witnesses ‘to establish the thesis that the Bi-



ble is God’s Word written; that it is God’s revelation to man and without this Word little or nothing could be known, either about God or His plans for mankind.’ His witnesses are our Lord Jesus Christ who confirmed the truth and credibility of the Old Testament Scriptures; the prophecies to the house of Judah and the promises made to the fathers which refer to the house of Israel.

This extract from the beginning of the final chapter poses an interesting question:

“The Bible is the carefully preserved writings of a certain people named Hebrews, with laws and ordinances binding on their nation. The Hindus and the Chinese also have their sacred writings and predictions which only concern them as a nation. The Hebrews, like the Hindus and Chinese, had a god, and the Bible tells us what they believed about their god, what he said, and promised. The Hindus and the Chinese do not consider their statements as binding on the Hebrews, nor do they send missionaries abroad to try to convert other nations to believe in their gods.

It is therefore most interesting to ask why the Anglo-Saxons are the translators and

distributors of the sacred writings of the Hebrews, which are obviously Hebrew literature, written by Hebrews for Hebrews, and dealing with their origin, history and destiny; and with the revelation of their God, Jehovah.

Why do the Anglo-Saxons take it upon themselves to treat this Book as their own and its laws and ordinances as applying to them? No other nation deals with the Bible as we do. We are bringing forth the fruits of the Kingdom, the Kingdom was taken from the Jews and given to a nation which would bring forth its fruits, therefore we are the Kingdom of God. God said to the Hebrews: “I will take you to me for a people and I will be your God” (*Exodus* 6:7). Why do the Anglo-Saxons claim as their own the God of the Hebrews?

Why do they try to bring every race under the spiritual dominion of the Hebrews’ God?”

## Chapter 11, ‘The Farewell Appeal’

A very interesting question indeed. The answer can be found in the pages of the book and in all the many other publications proclaiming the Israel message.

## EDITORIAL TEAM

those who moved to Holland sailed for the Cape of Good Hope where they settled in, and around, what was then a wilderness called Olifantshoek. This was later renamed Franschoek.

Louise de Coligny, the daughter of the murdered Huguenot leader, Admiral Gaspard de Coligny, married Prince William of Orange, leader of the Dutch Protestant resistance against the Spanish Catholics. The marriage between Huguenot aristocracy and Dutch royalty resulted in William III of Orange, who later became King of England, and hero of the Protestant forces in Northern Ireland. To this day, Orange is the colour of the

Protestants in Northern Ireland, and was chosen as the name of one of the largest rivers in South Africa, the Orange River. The Orange Free State was also named after the Prince of Orange. The Orange in the old South African flag also reflected this appreciation of the great role played by the Huguenots in the fight for faith and freedom in Holland, Britain and in South Africa.

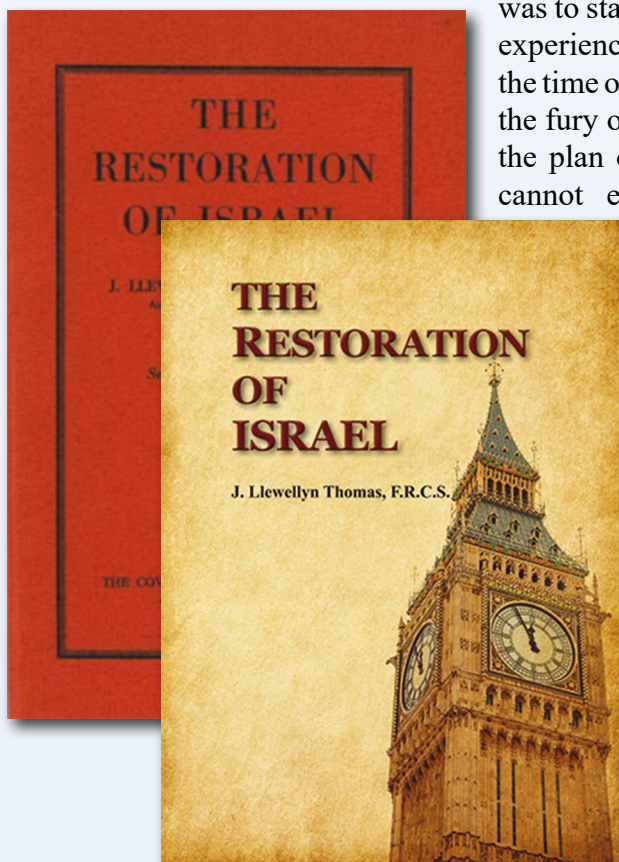
The persecution of the Protestants in France was formally brought to an end by The Edict of Tolerance signed by King Louis XVI in 1787. In October 1985, to commemorate the tri-centenary of the Revocation of The Edict of Nantes, President Francois Mitterrand of France,

announced a formal apology to the descendants of the Huguenots around the world. The French government, at that time, released a special postage stamp in honour which read: “France is the home of the Huguenots.” The Huguenot Monument and Museum in Franschoek, South Africa, is a fascinating and inspiring experience. Every year the Reformation Society conducts Reformation Day services on 31 October at the Monument and leads guided tours of the Museum.

## DR PETER HAMMOND

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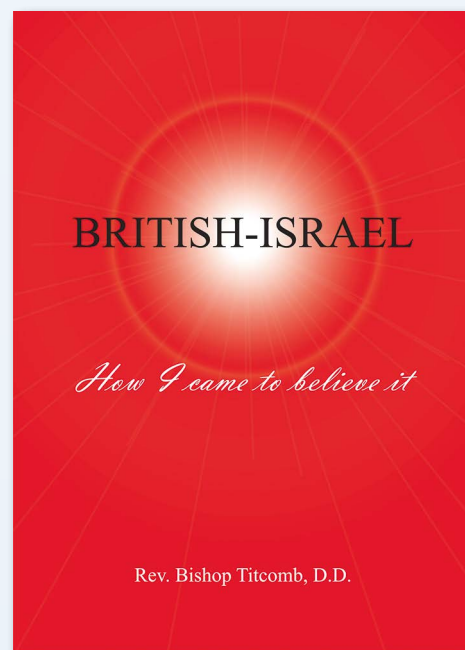
was to stand for ever.’ We have been experiencing, and continue so to do, the time of the great falling away and the fury of the forces of evil against the plan of Almighty God. We too cannot envisage what might lie ahead but we can rest assured in His words: “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed” (*Malachi 3:6*).

In contrast, *British-Israel: How I came to believe it* was written even longer ago, in 1875, and is not a prophetic study as such. It is the description by The Right Reverend Bishop Titcomb as to how indeed he ‘at length, yielded to the belief that the Anglo-

*The Restoration of Israel* will be familiar to many with its red cover as shown in the picture. It has now been reset and reprinted with a new cover and a Foreword which places into context how the author understood the prophecies at the time in which he wrote, 1922. The whole focus of the book is made clear by the chapter titles: The Restoration of Israel; The Time of Israel’s Restoration; The Place of Israel’s Restoration; The Religion of Israel’s Restoration; The Population of Israel’s Restoration. Each topic is clearly presented and supported by the scriptures from which he derived his understanding of the events in the history of God’s people, Israel.

For the modern reader it is instructive to realise how optimistic and hopeful the world must have seemed after the horrors of the Great War and before the deprivations of the Depression. Mr Llewellyn Thomas was rejoicing in the peace and prosperity of the British Empire which he thought would be ‘an empire that

Saxons are descended from the Ten Tribes of Israel. ... for, during many years, I argued against and resisted the opinion.’ He enters very thoroughly into every aspect of the teaching, researching the ‘Scientific Difficulties’ before going on to the ‘Scriptural Probabilities’ and the ‘Practical Confirmations.’ It is not a heavy book to read as he writes it in the form of a conversation against his ‘critical friends’ and with a BI friend called Jones who presents the teaching and helps him to find the



answers to his questions. This conversational style draws in the reader as if we, too, are involved in the discussions and the researches.

The detail in *The Restoration of Israel* is a great help for anyone wanting a comprehensive study of the scriptures. *British-Israel: How I came to believe it* covers a wide range of topics and provides an opportunity to look at all the evidence. Comparing the viewpoint of the nineteenth century with that of the present day is a fascinating exercise and shows how much has been lost as well as how much has been discovered since then. See the inside back cover for how to buy these books from Covenant Publishing.

## BOOKS

*Thank God for books, for the printed word.  
Without their voice I could not have heard  
Them speak to me from the distant past,  
Those ancient thoughts which I know will last  
Right through the years, that posterity  
May print them again – through eternity.*

**GLADYS TAYLOR**

# THE OLIVE

The symbolic tree of the House of Israel was the olive; for speaking of Israel, Jeremiah declared, “*The Lord called thy name, a green olive tree, fair and of goodly fruit*” (Jeremiah 11:16). The olive was an even more important tree than the fig in Israel because of its invaluable oil. The oil was used for everything from cooking and grooming to being burned in lamps for light, and as a sacred unction for anointing prophets, priests and kings.

It is a little-known fact of history that, as was recorded in the books of *Maccabees* in the *Apocrypha*, the ancient Greeks were related to the Israelites, being of the stock of Abraham (I *Maccabees* 12:20-21), and in Greek mythology there is a story that celebrates the great utility of the olive tree. A contest was held among the gods to determine who should give their name to the newly founded capital city of Greece, and it was decided the honour would go to whoever could produce the gift most useful to mankind. Finally, it came down to two contenders: Poseidon struck the ground with his trident, and there sprang up a noble and spirited horse, which all the

gods regarded with awe and admiration, and felt it could not be surpassed. When Athena, goddess of wisdom, produced, in her turn, an olive tree, the assembled gods all laughed in derision. However, after she had explained to them the manifold uses to which the wood, fruit and foliage could be applied, they could but acknowledge her gift as the most valuable, and so the city was named Athens in her honour.

In Israel, the most sacred use of olive oil was for consecrating by anointing. The recipe for the holy ointment – a mixture of olive oil and four spices, which were largely derived from trees – is given in *Exodus*, chapter 30, with the warning that it was only to be used for sacred purposes in Israel, and that those who violated this would be cut off. All the kings of Israel and Judah were anointed with this oil, beginning with King Saul, whose consecration by Samuel is recorded in I *Samuel*, chapter 10. And this holy custom has been maintained through the millennia, as all British kings and queens – the lineal descendants of the House of David – are anointed at their coronations

with the same sacred unction, made according to the biblical instructions. The *Order of Service* for the coronation of Queen Elizabeth II required the Archbishop of Canterbury to pray while anointing her, “*O Lord and heavenly Father ... who by anointing with oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel: Bless and sanctify thy chosen servant Elizabeth, who ... is now to be anointed with this oil and consecrated Queen.*” Meanwhile, the choir sings the anthem, *Zadok the Priest*, by Handel, which is taken from the account of Solomon’s anointing in the first book of *Kings* (I *Kings* 1:38-39).

The spiritual significance of this use of oil is that throughout the Bible, the oil is identified with the Holy Spirit. We are told in the Old Testament that when the prophet Samuel was led to anoint the child David, he “*took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward*” (I *Samuel* 16:13). And in the New Testament, Paul also speaks of those born again being sealed with that same Holy Spirit, of



which anointing with oil is merely a token – “*after that ye believed, ye were sealed with that holy Spirit of promise*” (Ephesians 1:13). In like manner, the High Priest, Aaron, and his sons – the progenitors of the Aaronic priesthood – were all anointed with oil, the distinction being made that upon the High Priest alone was the oil poured, rather than sprinkled, symbolizing the outpouring of the Spirit on Christ, our true High Priest, for “*God giveth not the Spirit by measure unto him*” (John 3:34).

Jesus Himself stressed the importance of the oil of the Spirit in His parable of the wise and foolish virgins in *Matthew 25*. In going out at midnight to meet Christ, the Bridegroom, the foolish virgins had neglected to take extra oil for their lamps, with the result that their lamps went out, and so, they were shut out of the marriage. But there is no need for any follower of Jesus Christ to run out of oil, for Jesus said that the Father will freely give the Holy Spirit to them that ask Him (*Luke 11:11-13*).

A further significance of olive oil is revealed by the way it was obtained. The oil was expressed from the fruits by first treading them with the feet, and then squeezing the remaining pulp in an olive press, to extract every last drop. Gethsemane, the garden on the Mount of Olives where Jesus’ spiritual agony began, means “the place of the oil press,” and so, we see that, like the olives, Jesus’ very soul was being crushed there, to let the life-giving Spirit flow out.

The sacred character of the olive is also shown by the fact that the two doors and doorposts of the Oracle or Holy of Holies in Solomon’s Temple were made of olive tree. Likewise, the two standing cherubim ten cubits (15 ft.) tall in the Holy of Holies were made of olive wood and overlaid with gold (*I Kings 6:23-33*). This underscores the suggestion that, as the fig tree typifies the Tree of Knowledge of Good and Evil, so

the olive typifies its counterpart, the Tree of Life. As the one tree represents knowledge, so the other represents faith, which is far more precious in the sight of God. Jesus said to doubting Thomas, “*Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed*” (*John 20:29*). And St. Paul admonishes us, saying, “*For we walk by faith, not by sight,*” and “*without faith it is impossible to please [God]*” (*II Corinthians 5:7* and *Hebrews 11:6*). Faith is the gift of God by His Holy Spirit, and I suggest that this unseen quality, like the Spirit Itself, may take on a visible expression in the form and product of the olive tree.

“The Lord called thy name, a green olive tree”

*Jeremiah 11:16*

With the olive tree as related to the House of Israel it must be remembered that the fig tree is related to the House of Judah. There is a curious fact of nature regarding their fruit. According to the website, *God’s Pharmacy*, and others, an ancient philosophy, the “doctrine of signatures,” holds that many natural foods are seen to resemble different parts of the human body, thus indicating that those foods are especially beneficial to those particular parts. For example: wrinkled walnuts are beneficial to the brain, celery to the bones, tomatoes, with their four chambers, to the heart, and so on. In the case of the fig, the oval-shaped fruits, which grow in pairs, are full of thousands of tiny seeds, just as the male testes, which they uncannily resemble, are full of sperm cells. Olives are oval-shaped, similar to the ovaries, and in contrast to the fig they contain only one large seed or pit. This mirrors the function of the ovaries, which normally produce only one ovum or egg cell at a time.

Thus, from these two gender-related fruits, we learn a great spiritual truth: that the fig tree of Judah corresponds to the male principle, and its counterpart, the olive of Israel, to the female principle. In other words, Judah represents Christ – “the Lion of the tribe of Judah” – and Israel, the birthright kingdom, His Bride (*I Chronicles 5:2*). Like the sperm and the ovum, as typified by the fruits of the fig and the olive, both Houses are necessary to work together spiritually in the coming Kingdom to bring forth spiritual fruit. In God’s great plan, Israel and Judah will be brought together in a divine unity of purpose, and hence, cannot be separated one from the other. As the prophet Ezekiel expressed it in his parable of the two sticks: “*And I [God] will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all*” (*Ezekiel 37:22*).

One other concept symbolized by the olive should not be overlooked, as an olive branch, and particularly a branch held by a dove, is a well-known symbol of peace. This derives from the time of the great Flood, when Noah sent forth a dove from the ark to see if the land had dried up sufficiently for habitation again. The first time Noah sent the dove out, she quickly returned to him, for the waters had not yet abated. But the second time, the dove returned with an olive leaf (or branch) plucked off in her beak. So, like the rainbow, the dove bearing an olive branch came to symbolize God having made peace with the earth, and it still continues to have this meaning of peace today. Even the flag of the United Nations, whose mandate is to peacefully reconcile warring nations, is a map of the globe surrounded by olive branches.

**PATRICIA BAGWELL BA**

# THE OLD PATHS

*Some highlights from the message of the Prophet Jeremiah*

The prophet, Jeremiah, has had rather a bad press in that he has been associated with doom and gloom, because of his dire warnings of terrible things which were to befall the people of Israel. Yet, when we study the prophetic Scriptures we find that his warnings were no more serious than those of the other prophets. It was just that the period of his mission covered the final forty years of the southern kingdom of Judah's history before the Babylonian invasion and the destruction of Jerusalem.

Anyone whom God raises up to be a prophet may have to issue dire warnings of coming troubles and dangers, but at the heart of his message must be the loving purpose of God for His people, not their complete destruction. Just as a loving parent will not hesitate to rebuke or chastise a child who does wrong so God may find it necessary to punish His rebellious people, but in the end His love and mercy will triumph.

In considering the man and his message, we can begin by looking at one particular verse – chapter 6, verse 16. It stands out in its significance for this study, for it says: *“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 to your souls.”*

The rest of the chapter is full of dire warnings of the punishment that the people of Judah are bringing upon themselves because of their evil ways. Yet in the middle of this chapter we come to that verse which is like an oasis in a desert. Such is the love of God for His people that even in the midst of His anger at their disobedience and wickedness He is offering them a way of escape from the dangers that threaten them. He reminds them of the days when they gladly walked in His ways and kept His laws and peace and prosperity were theirs. They have only to ask and the Lord will show them the way back. But, sadly, the people's answer is: *“We will not walk therein.”* What Jeremiah had to say to Judah, and to Israel in the sixth century BC, is still relevant today. This is especially true of that verse 16 in chapter 6.

This new Elizabethan age has seen the birth of new ideas, innovations and spiritual outlooks never imagined or dreamt of by past generations. A whole new way of life and culture and attitudes has sprung from this change and for many it has not proved to be entirely welcome. The changes have been felt in our

churches, where the familiar and well-loved words of the Authorised Version of the Bible have given way to a variety of modern translations of questionable accuracy and literary merit. The familiar words of our hymns are giving way to repetitive choruses with an emphasis on the social and political issues of the day, rather than on the pure worship and praise of God.

It is not a matter of putting the clock back which is something we cannot do. Many new ideas and technical advances are here to stay. We have to adapt to them, absorb them and get the best we can from them. What we need to do is rediscover the moral and spiritual values which our people once held, to acknowledge the benefits and blessings these things once brought to our lives. This was the urgent message Jeremiah was proclaiming in that sixteenth verse of chapter 6.

They needed to search out the old paths of righteous living, and these could only be found in the Word of God. There is no way of finding these paths by experimentation, by trial and error, they needed God's guidance and direction and to come to this realisation in the final analysis. Only then would they achieve the peace and contentment they

truly desired. That was Jeremiah's message and it is still relevant for us.

This message from the Lord must surely strike a chord in this twenty-first century. Never has there been so much restless movement, such a constant rushing from one thing to another in search of satisfaction. The prophet Daniel foresaw such a situation in these last days, and recorded it in these words: "*Many shall run to and fro and knowledge shall be increased.*" The Hebrew word which is translated as 'run to and fro' has the alternative meaning of 'to turn aside' or 'apostatize.' If any word can best describe the religious life of this nation it is surely 'apostasy,' a turning away from the old well-tried ways into paths which have not stood the test of time, and never will. As for knowledge increasing, most of us can only gaze in bewilderment at the leaps and bounds by which scientific knowledge has outstripped our ability to assimilate it all. We have not always had the wisdom and moral courage to deal with it in a manner that is entirely beneficial to everyone.

Returning to the days of Jeremiah's prophetic message let us look at the man himself. His father was called Hilkiyah and he came from a priestly family in Ananah. This town was in the area of land originally assigned to Benjamin, known as the 'light-bearing' tribe and it is perhaps significant that Jeremiah should come from there. There is one fact that makes Jeremiah unique among the Old Testament prophets. The call to be a prophet came when he was a very young man and when he demurred at the call, because of his extreme youth, God told Jeremiah that his destiny had been decided before he was born, even before he was conceived. Other prophets were chosen by the Lord when they were mature men and had already proved themselves in His sight, but Jeremiah's calling was pre-determined by the Lord Himself. This is a distinction which Jeremiah shares with only two others, John the Baptist and the Lord Jesus Christ himself.

Jeremiah and John were born to proclaim the word of the Lord, to the scattered tribes in particular and to mankind generally. Jesus, as the Word made flesh, had the most important and unique role to play in God's plan.

Jeremiah's life and work as a prophet were primarily concerned with Judah, and to a certain extent with Israel, at that time in captivity in Assyria. The message from the Lord to the people of Judah was first, and chiefly, that they had forsaken the God of their fathers and turned to the worship of strange gods who were nothing more than the work of men's hands. In spite of the people's superstitious fear of these gods they were assured by Jeremiah that such idols were powerless to do them any harm; neither, of course, could they do any good. Yet for all that the people continued to put their trust in these idols, rather than in the God Who had brought them out of Egypt and safely into the Promised Land.

Today we trust our lives and wellbeing to man-made laws; because they are man-made schemes in which no reference is made to the Laws of God, they are little different from the idols which the people of Judah worshipped many centuries ago. They do us very little good and all too often do us a lot of harm.

Having warned the people of the consequences of disobedience, and having issued a special warning to the religious leaders who were misleading the people, Jeremiah then turned his attention to the important matter of God's covenant with Israel. As we know, God made eight covenants with His people, including the everlasting covenant made through the blood of Jesus Christ which was shed for the nation as well as for individual sinners, a point generally ignored in many of our churches. The particular covenant Jeremiah was instructed to remind the people of was the Palestinian Covenant. Like the one God made with Abraham, this covenant was specifically tied to the land. The difference between them is that the

one with Abraham had no conditions attached to it. It promised that all the land from the River Nile to the Euphrates (referred to now as the Middle East) was to belong to Abraham's descendants, a promise still awaiting fulfilment. The Palestinian Covenant, on the other hand, was fulfilled immediately. Led by Joshua the Israelites entered and successfully settled in the Promised Land, in spite of all attempts by their enemies to prevent this happening. God's promise was faithfully kept. But the people failed to keep their side of the contract – to live according to God's Laws and worship only Him. Therefore, the penalty clauses of the Covenant came into operation and first Israel, then Judah, fell victim to their enemies and were taken as captives by the Assyrians and Babylonians.

There was a return of some of the exiles from Judah to Jerusalem, having permission to rebuild what had been destroyed. They were given a second chance to abide by the terms of the Palestinian Covenant because it was in God's plans that some of His chosen people would be there in the Holy Land when the time came for Him to send His Son on His mission of Redemption and Salvation. Then, as the Scripture relates, Jesus '*came to His own but His own received Him not*' – probably one of the saddest passages of Scripture.

Apart from the Covenant made with Abraham, which still awaits its final fulfilment, and the Palestinian Covenant, which was broken because of Israel's unfaithfulness, other covenants still hold good. The promise to Noah that God would never again destroy the world by flood has been faithfully kept, and the promise to David of a perpetual throne has also been kept. Israel may have changed its name and location, but the covenants still apply.

By the time Jeremiah began his prophetic work the northern kingdom of Israel had already been removed to Assyria, but God had not abandoned them. The prophet was instructed to convey the word of

the Lord to Israel in captivity, so, clearly, there must have been some means of communication. The Lord promised that if they would only repent of their sin and return to Him He would bless them. How this message was received we do not know but Jeremiah was only responsible for its delivery, not for the outcome. His main task, however, was to alert the people of Judah of the danger that was threatening them as a result of their wrong-doing. Judah is described as treacherous, partly because they had ignored the object-lesson of Israel's fate and partly because they had attempted to deceive God.

Under King Josiah certain reforms had been instituted and an attempt made to turn the people back to the Lord. Josiah himself was absolutely sincere in what he did but his people did not give him their wholehearted support. They actually attempted to shelter behind the good intentions of their king, thinking that would guarantee their safety; but God was not deceived and the threat of punishment remained. The people themselves were deceived by false prophets who assured them that no harm would come to them because they were God's chosen people. These words were echoed by John the Baptist when he warned his hearers not to place their trust in the fact that they were Abraham's descendants. However, Jeremiah, who had proved himself a true prophet, assured them that their captivity in Babylon would last for seventy years. This was a precise and exact length of time and it all happened just as Jeremiah said it would.

The prophecies concerning the future restoration of Israel were couched in more general terms, such as: "*Lo the days will come*" or "*at that time*" or "*in those days*" and other similarly vague terms. The Lord confirmed this unknown element in His statement to the disciples, that it was not for them to know the exact time of the restoration of God's kingdom for that was something known only to God Himself.

When Jeremiah was first called to be a prophet he was told that the Lord had ordained him to be a prophet to the nations, not just to Judah and Israel. "*See, I have set thee over nations and over kingdoms, to root out, to pull down and to destroy and to throw down, to build and to plant*" (*Jeremiah 1:10*). There is no record of Jeremiah having travelled outside his own country until he went to Egypt, taking Zedekiah's daughters with him. There was, however, an international conference held in Jerusalem early in Zedekiah's reign. Ambassadors from Edom, Moab, Ammon, Tyre and Sidon came to Jerusalem to confer with him about ways and means of combating the growing threat from Babylon. International talks, aimed at preserving peace are no new thing, but they were no more effective 600 years BC than they are now, and for the same reason, that God is left out of the discussions.

"See, and ask for the old  
paths, where is the good way"  
*Jeremiah 6:16*

Jeremiah spoke to these ambassadors and sent them back to their respective kings with the message that his God, the God of Israel, was the Creator of the earth and of all living creatures on it and that mankind occupied lands with bounds which the Lord had set. The prophet gave them a further message saying: "*And now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant; and the beasts of the field have I given also to serve him. And all nations shall serve him and his son and his son's son until the very time of his land come; then many nations and great kings shall serve themselves of him.*" In other words, the days of Babylon's power were numbered and the day would come when the Empire of Nebuchadnezzar would in turn be subject to others. And so it proved to be,

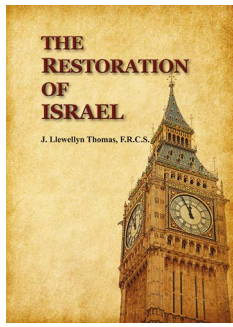
for in the reign of Belshazzar (Nebuchadnezzar's grandson) Babylon was conquered by Persia.

The most important part of Jeremiah's work was the action he took when Jerusalem fell to the Babylonians. While most of the people of Jerusalem were taken away to Babylon a remnant was left behind. They approached Jeremiah with the request that he would put their case to the Lord and ask for His instructions, promising they would do whatever the Lord commanded. But again treacherous Judah lived up to its name. Jeremiah told them that if they stayed in Jerusalem God would protect them, but if they fled to Egypt, the option the majority favoured, they would not be safe, for the armies of Babylon would follow them there. But the people rejected the word of the Lord and put their trust in an army captain, Johanan, who took them to Egypt. Jeremiah, much against his will, was compelled to go with them, along with the King's daughters and Baruch. Just as the prophet had warned the people, the Babylonian army invaded Egypt and Jeremiah and his little party were the only ones to escape.

If Jeremiah had died in Egypt, as some Bible commentators claim, then he would never have had the chance to carry out his divinely appointed task to build and to plant. As it was, his miraculous escape from Egypt with the king's daughters enabled the establishment of the throne of the Lord in these islands. Thus, as well as acting as God's messenger to Israel and Judah, Jeremiah played an important role in the development of our history. If he had not obeyed the Lord we should probably not be the country we now are, with a constitutional monarch of the house of David reigning over us, guarding that throne which belongs by right to the Son of God, our Lord Jesus Christ, until He comes to claim it as His own.

**ALFRED BROWN**

(An edited and abridged version of a talk given by the late Carol Cream)



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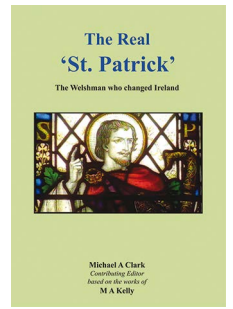
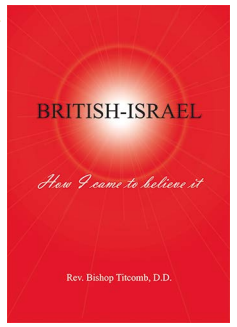
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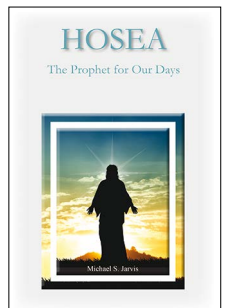
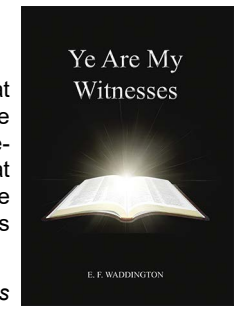
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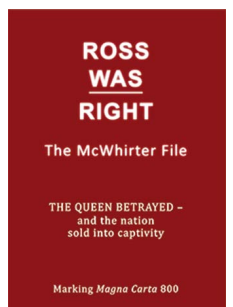
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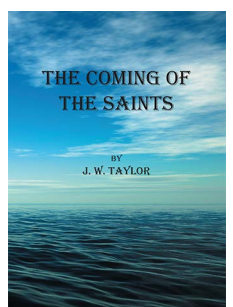
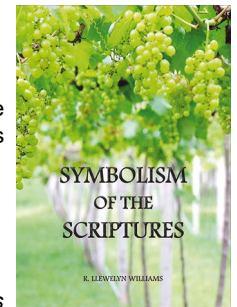
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*“And I heard another voice from heaven,  
saying, Come out of her, my people, that ye be  
not partakers of her sins, and that ye receive  
not of her plagues”*

*Revelation 18:4*



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

**Tel: 01388 834395**

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