

The

Covenant Nations



VOLUME 4, NUMBER 8, 2018



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▲ “. . . upon the earth distress of nations, with perplexity; . . .” (Luke 21:25). Striving to find a way out: a hedge maze in Northern Ireland where the ‘red lines’ for the United Kingdom in leaving the European Union link to the scarlet thread of Zarah-Judah (Genesis 38:27-30).

◀ COVER PICTURE:
Prestbakki Church in Iceland. It is thought that it is most likely that the Icelanders were of the tribe of Benjamin, given a task in the future of great importance as ‘the light-bearers.’

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

The Covenant Nations

Volume 4, Number 8 2018

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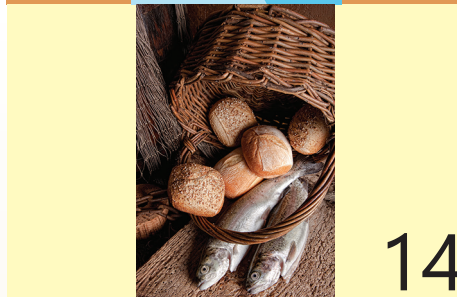
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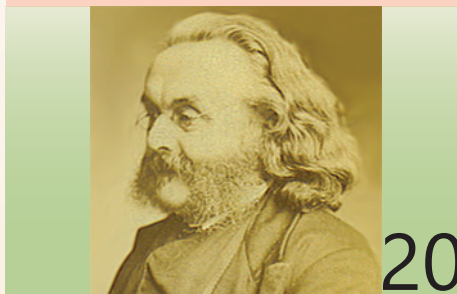
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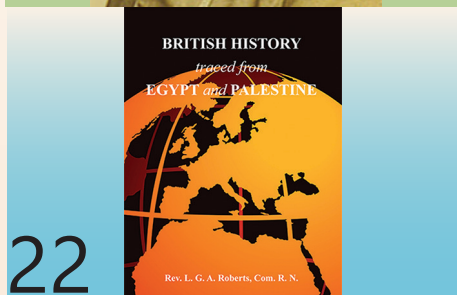
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The Covenant Nations mark the Centenary of the Armistice at the 11th hour of the 11th day of the 11th month; 11 November 1918-2018.

EDITORIAL

IMPASSE AT SALZBURG –

A dramatic turning point for Britain and the EU, remembering God's Covenant of Salt

The Hohensalzburg Fortress in Austria – literally the High Salt Fortress – was the scene of drama at midnight on 19-20 September, 2018. Britain's Prime Minister, Theresa May, was given two minutes notice for a mere ten minute slot allotted to her to address the EU's Informal Heads of Government Summit on the Chequers Plan for Brexit. This had been a long thrashed-out compromise deal that divided her Cabinet causing two high level resignations in the process.

The 27 EU government leaders, unexpectedly, promptly slammed down the plan with no counter proposals, humiliating the prime minister who, visibly rattled, was driven to make a very stern statement from 10 Downing Street on 21 September. In a mixture of bravado and hurt pride she said that the way ahead could be unblocked only with "serious engagement" from the European side. She said "**we are at an impasse**" and concluded with the following reminder as to where Britain stands:

"The referendum was the largest democratic exercise this country has ever undergone. To deny its legitimacy or frustrate its result threatens public trust in our democracy. That is why for over two years I have worked day and night to deliver a deal that sees the UK leave the EU. I have worked to bring people with me even when that has not always seemed possible. No one wants a good deal more than me. But the EU should be clear: I will not overturn the result of

the referendum. Nor will I break up my country. We need serious engagement on resolving the two big problems in the negotiations. We stand ready."

The venue of the High Salt Fortress for this impasse to develop was highly significant in that it brought our nation, which is under God, face-to-face with God's "**covenant of salt**" which is a perpetual covenant because of the use of salt as a preservative. This covenant is linked directly with the Royal House of David (II *Chronicles* 13:5) and forever as part of "holy things" (*Numbers* 18:19). The scriptures imply that God will not break this covenant which is confirmed in the witness of the current thirteen salt-cellars next to the Crown Jewels, the Sceptre and the Ampulla in the Tower of London (the number being reduced to thirteen by King George VI). The "**salt of the covenant**" given in *Leviticus* 2:13 also confirms the covenant as being inviolable.

The United Kingdom made a "**covenant with death**" on 28 October, 1971 (*1662 Book of Common Prayer* Lesson for 28 October is *Isaiah* 28:9-16), by a "decision in principle" to join the *then* EEC, which by stealth and deception became the **political** EU at Maastricht in 1992. On 8 September, 2018, in the *Mail on Sunday*, the former Foreign Secretary Boris Johnson attacked Theresa May's Chequers proposal, saying she had "wrapped a suicide vest" around the British constitution and "handed the detonator" to Brussels. His choice of words was heavily criticized. In point of fact the

truth is the explosive was wrapped around the constitution by Prime Minister Edward Heath in 1972, the detonator being handed to Brussels on 7 February, 1992, when the Treaty of Maastricht was signed in the Netherlands under Prime Minister John Major. Margaret Thatcher, who actively opposed the Maastricht Treaty, declared in a speech in the House of Lords that she "could never have signed that Treaty."

On 23 June, 2016, at the *second* European Referendum (the first one taking place on 5 June, 1975) the detonator was disconnected by the British Electorate. If now the detonator was to be reconnected, in a *third* Referendum, reversing the decision of 17.4 million people, Britain would be committed to return to bondage in the *prophetic* EU-Egypt under a growing federal dictatorship; committed to *we know not what* as the entanglement of more years of unconstitutional alien **Civil Law** government would intensify. In the end, future generations would literally have to fight their way out to regain Britain's sovereign independence under the **Common Law** upheld by Commonwealth countries.

The very fact that it has taken some 11,000 civil servants over two years to untangle very many thousands of Directives and Regulations proves how mistaken was the original decision of our false shepherds to join the *supranational* Project Europe. The "**covenant with death**" is to be "**disannulled**" (*Isaiah* 28:18) on 29 March, 2019. Let us "stand still, and see the salvation of the LORD" (*Exodus* 14:13).

HER MAJESTY'S ROYAL STYLE & TITLES

'The Commonwealth of Australia,' Ireland in 1936, the European Union and Brexit

In correspondence with Mr Paul L Owens, Australia, Mr David Patton commented on the validity of various pieces of legislation which had come to light during the former's research activities, particularly in the way these affect British Commonwealth affairs. Of special interest is the Downing Street Declaration of 15 December, 1993, when it is considered in the light of the provisions of the *Statute of Westminster* 1931.

Paragraph 7 of the Downing Street Declaration contains a commitment: if a majority of the people of Northern Ireland favour Irish unity at some time in the future, "both Governments will support and give legislative effect to their wish."

Now, assuming a future formal expression of a majority of the people of Northern Ireland was to favour union with what we know as the Republic of Ireland, it appears that the parliament of the United Kingdom would require to pass legislation touching upon the Royal Style, and upon the Royal Titles, inasmuch as that part of the United Kingdom known as Northern Ireland would in that circumstance cease to be part of Her Majesty's dominions. In such a future circumstance, the course to be taken by the Government of the United Kingdom is one regulated by the provisions of the *Statute of Westminster* 1931.

Briefly, before the parliament of the United Kingdom could legislate to change the Royal Style from "The United Kingdom of Great Britain and Ireland" (or Northern Ireland, if that is *truly* in law the currently correct Royal Style) to "The United Kingdom of Great Britain," it would require to have received requesting and consenting legislation from the parliaments of each of the Dominions to that effect. Likewise with the transference of sovereignty

of that part of the United Kingdom known as Northern Ireland, as it would change the Royal Title.

The Australian Interest is of Vital Importance

At this point any Australian acquires a crystallizing interest in what otherwise may be seen as a matter involving only the United Kingdom and Republic of Ireland Governments. Before the parliament of the Commonwealth of Australia could pass legislation requesting and consenting to the necessary changes to the Royal Style and Titles, it would have required first the approval of the Australian people to changes to the Australian Constitution.

To enlarge on this point, consider the *Commonwealth of Australia Constitution Act* 1900, an Imperial Act, and as such a statute in force with which the United Kingdom Government throughout should be presumed to be completely familiar. It begins with the words:

"Whereas the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established:"

Prior to the enactment of the *Statute of Westminster* 1931, the parliament of the United Kingdom might have legitimately unilaterally legislated to change the Royal Style and Titles from what they were at the time of the passage of the *Commonwealth of Australia Constitution Act* 1900, but with the enactment of the Statute of Westminster the parliament of the United Kingdom formally bound itself to recognise a common interest between the United Kingdom and the Dominions in the settled law of the United Kingdom touching upon the Royal Style and Titles and the Succession to the Throne.

The Statute of Westminster Binds the British Commonwealth

It might be said that the Statute of Westminster effectively froze the law surrounding our Constitutional Monarchy as it was at the time of the passage of the Statute except in circumstances where unanimous agreement existed and was expressed in the manner and form prescribed by law with respect to proposed or implied change. In any event, as at the end of 1931, Ireland, whether in part as Northern Ireland, or in part as the Irish Free State, was still part of our reigning Monarch's dominions, and thus it could be fairly easily argued that the description of the Crown as contained in the Australian Constitution was still effectively the same in 1931 as it was in 1900.

It seems that the Crown, as defined in the Australian Constitution, cannot be redefined by legislation without the approval of other parliaments, as well as of the Commonwealth parliament. Also, any such request and consent legislation by the Commonwealth parliament could not validly purport to approve any change to something expressly set out in the Constitution without having obtained approval from the Australian people at a Referendum – provided for in Sections 106 and 128 of the Constitution – to first alter or conditionally approve such changes.

Will Britain's Daughters Mend the Breach?

Hence, so long as Australia remains a Constitutional Monarchy the Government of the United Kingdom cannot with certainty or legal propriety unilaterally offer to give legislative effect to any change in status of Northern Ireland, except perhaps to its expansion with agreement of all involved to incorporate the whole island of Ireland. Needless to say, this view seems to be at variance with what governments in both the United Kingdom and Australia would, over decades, have contended were the *realities* of British Commonwealth relations; which should remind us of that important judgment of a United Kingdom Court in which a principle was enunciated that “the long continuance of a bad usage is not conclusive as to its legality.”

It has been the case that throughout the British Commonwealth we have seen the long continuance of a bad usage with respect to the neglect of the provisions of the Statute of Westminster and the common interests and heritage of the British people. Another aspect of the apparent “make it up as you go along” approach to British constitutional law that deserves *careful* consideration as we review the events of this century, is the possibility of co-ordinated and subtle manipulative influence over

both legislation and the exercise of executive authority deriving from a variety of sustained abuses. Reluctance to cite the lack of constituency and parliamentary integrity as an explanation for the sustained trend of restriction or abdication of sovereignty* of the Crown throughout the British Commonwealth and seemingly at the behest of representatives of the British people, does not invalidate the reality of its existence.

The Sovereign's Prerogative Power Hinders Dictators

If it is the case that a system has been developed to create a sustained bias in the outcome of electoral events, sufficient over the years and decades to influence the very policies and endorsements of candidates of significant political parties, then the greatest single threat to such a controlled parliament or group of parliaments is the prerogative power of the Sovereign.

Look at the case of the purported *Australia Act* 1986. Sections 7 and 11 in particular purport to constrain the powers and prerogatives of the Sovereign. Section 11 makes an assertion that no appeal lies or shall be brought to Her Majesty in Council from the decision of an Australian Court. There is at least one major problem with this assertion: it is that Section 74 of the Commonwealth Constitution preserves the prerogative right of the Sovereign to grant special leave of appeal from the High Court to Her Majesty in Council. There has not been a referendum to change the provisions of Section 74 of the Constitution. Section 74 also requires the Governor-General to reserve for Her Majesty's pleasure any proposed laws containing any limitation of matters in which such leave may be asked. The *Australia Act* 1986 contained such a limitation. In what seems a serious error, the then Governor-General, Sir Ninian Stephen, assented on 4 December, 1985, in the Queen's

name, to the *Australia Act* 1986, without referring it for Her Majesty's pleasure. This is what we mean by the expression “making it up as you go along” in respect of constitutional law, and the very presence on the statute books of an Act that has not been passed into law in accord with the manner and form expressly provided by the Constitution is *the continuance of a bad usage*.

Like examples exist in the history of Irish matters, and by no means only on the Irish side. The Downing Street Declaration is merely one of the more recent landmarks in a landscape littered with subtle evasions and neglect of compliance with the manner and form provided by law within which change, if *truly* desired by the people, can occur. We must persuade those who are concerned about these constitutional developments, to search out the evidence, be it in the electoral record or the statute book, in order that the *forced pace of change* may be forestalled, and the people allowed to choose on which foundation their house shall be built.

DAVID PATTON (Australia)

Wake Up! November/December 1994

*Note 2, p 37, *Wake Up!* March/April 1992.
Wake Up! January/February 1992, p 24 and
November/December 1992, pp 139-141.

Design for Europe, May/June, 1947, by
Peter (later Lord) Thorneycroft.



Ireland in the European Union is drifting without a constitutional anchor

The Republic of Ireland is continuing to drift – and dangerously so – without a foundational constitutional anchor by remaining in the EU. It is unknown, even concealed, that in 1936 the President of Ireland, Eamon De Valera, during the debate on the Irish Constitution, **failed to get consenting legislation from the Dominion Parliaments to set up the Republic** according to the *Statute of Westminster* 1931. In answer to Mr Cosgrave, the President said that he did “not know” if there had “been consultation with all or any other States, members of the Commonwealth of Nations” – Dail Eireann, 1231-1232 Constitution (Amendment No. 27) Bill, 1936 – First Stage.*

During the construction of the draft Plebiscite (by *Hansard* debate and ballot box) it became obvious that those voting for a new 1936 Constitution never had a clue as to what they were voting for. We only have to look at the question – “Do you approve of the Draft Constitution which is the subject of this Plebiscite?” The result was even more astounding when one considers the result of the vote was 685,105 in favour 526,945 against (*Irish Plebiscite* 1936 “The Irish Constitution” by J. M. Kelly).

David Patton stated that it is at this point that “any Australian acquires a crystallizing interest in what otherwise may be seen as a matter involving only the United Kingdom and the Republic of Ireland Governments. Before the parliament of the Commonwealth of Australia could pass legislation requesting and consenting to the necessary changes to the Royal Style and Titles it would have required first the approval of the Australian peoples to change the Australian Constitution.” Let us amplify

this point. *The Commonwealth of Australia Constitution Act* 1900 is an Imperial Act and as such is a statute in force with which the United Kingdom Government throughout should be presumed to have been completely familiar. Repeating the quotation on page 6, for emphasis:

“Whereas the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established:”

As recently as the Commonwealth Heads of Government meeting in Perth on 28 October, 2011, Australia and fifteen other Commonwealth Realms, of which Her Majesty is Head of State, had to give their permission, after being requested by the United Kingdom Parliament to do so, to changes in the rules of the Royal Succession.

In the Explanatory Notes to the *Succession to the Crown Act* 2013 under Background at No.6, the statement is **heavily disguised** as to not mention that this request was made according to the recitals in the *Statute of Westminster* 1931. There cannot be much doubt that a similar ruse would be employed to stop any disconnect of the Republic of Ireland from the EU.

The Best Way Forward

Sounds continue coming from Irish Republicans in Belfast and Dublin using the Brexit process as an opportunity to push through a referendum on reunification, a long-standing ambition which would break up the United Kingdom. This is looking back to the past and against the tide of the global expansion

of the **Common Law** free trading nations. Within the ‘Five Eyes’ of intelligence gathering these nations co-operate in global security in an increasingly uncertain world.

The European Union with its dictatorial **Civil Law** remains locked in a now outdated and failing project to build a single unified politico-economic state which is rapidly falling apart, as indeed has repeatedly happened over the centuries in the affairs of continental Europe. All of this was foreseen by the prophet Daniel and in the Apocalyptic vision of Jesus Christ given to the Apostle John.

In geographical terms the isolation of Ireland from the European Union, after the United Kingdom has left the EU to rejoin the world, can only lead to more and more frustration over the inevitable disintegration in the eurozone. Remaining within the EU will result in increasing cultural containment which will force young people to leave the Republic for the New World and all the Irish family links.

In all reality, as Ireland joined the EEC with Britain in 1973, the logical and best way forward now is **for Ireland to leave the EU with Britain and join the global Commonwealth of Nations** in positive fraternal union with the great Scots-Irish diasporas. This makes absolute sense as the vast majority of Ireland’s trade is with Great Britain and Northern Ireland.

**PAUL L OWENS JP &
MICHAEL A CLARK**

* This constitutional fact was explained to Albert Reynolds, acting Taoiseach (Prime Minister of Ireland) and his Attorney-General, by Paul L Owens during a two hour meeting at Leinster House, Dublin, on 12 April, 1995. Reynolds stood down one month after this meeting.

ISRAEL DRAWN TO 'THE ISLES AFAR OFF'

There to be nurtured and protected

Though His servant nation was driven out of Palestine for punishment and retraining, it was no part of God's plan that she should either be destroyed or at any time so diffused as to render her impotent. Quite to the contrary, for God declared His intentions in no uncertain terms. Though 'blind' to their calling and lost to view during the Times of the Gentiles, they were to be guided, given certain protection and conducted, still in their blind, deaf state, to a place where they would be safe from attack and free to develop as His vehicle of blessing: "*Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come*" (Ezekiel 11:16) ... "*He that keepeth Israel shall neither slumber nor sleep*" (Psalm 121:4).

God knew, of course, that Israel would fail at her first attempt: He informed Moses on this point before Israel entered Canaan. As early as the time of David He gave

an inkling, through the prophet Samuel, of His intention to transfer His people to a place where the evil living, mental rottenness and worldly vanities of Canaan would no longer corrupt: "*I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime*" (II Samuel 7:10).

Through Hosea He speaks tenderly of His erring wife-nation: "*I will allure her, and bring her into the wilderness, and speak comfortably unto her*" (2:14). Jeremiah's prophecy strikes the selfsame note: "*The people which were left of the sword found grace in the wilderness*" (31:2).

The twelfth chapter of *Revelation* pursues the same theme: it portrays God's erring 'wife' as a woman, decked with sun, moon and twelve stars, in peril of her life before a great *red* dragon. In the light of the symbology of Joseph's dream, it is

all the more clear that the woman represents the wife-nation Israel. As described in the vision, her 'man-child' – Jesus Christ with His Church – beset from birth by the 'Dragon' powers of Evil, is finally caught up to God's throne. The vision goes on to show that the woman "*fled into the wilderness, where she hath a place prepared of God.*" Here she was to be 'nourished' and protected from satanic assault for a period stated to be of duration of 1,260 'days,' a period which is also described as three and a half 'times.'

In Scriptural prophecy days are usually to be taken as years ("*I have appointed thee each day for a year*" (Ezekiel 4:6)). Three and a half 'times' = 1,260 years: a 'time' is thus 360 years. The seven 'Times of the Gentiles' (2,520 years) mentioned by Jesus and described cryptically by the prophet Daniel, whom Jesus quoted, ran from the period of Nebuchadnezzar until the freeing of Jerusalem by Celto-Saxon forces in 1917. The era of 'nourishment' of Israel in her Appointed Place in the

'wilderness' was for the second half of the period of Gentile domination. During the first half they were seen by Daniel as 'scattered.' In the second, their regathering completed, they were to be formed into an instrument for God's purpose, ready to emerge in their true identity at the Time of the End. Israel's blindness is still reflected in those who fail to see that the bulk of the servant nation found sanctuary in the Isles of the West as Celts, Angles, Saxons, Jutes, Danes, Huguenots etc.

A wilderness is not necessarily a desert; it is frequently a very fertile region. In their Appointed Place in the 'isles afar off' the periods of evil turmoil which beset western civilization touched them but lightly. Surely, though very slowly, the work of the Church in Israel proceeded, to be rewarded by the awakening of a Christian conscience as the Israel peoples, still unaware

of their ancient origin, became the mainspring of a world movement towards a better order of things.

Though the bulk of Israel finally reached the Appointed Place, there were those who did not cross the North Sea to the Isles of Britain, but settled in the Continental 'fringe' countries: some, indeed, got no further than Central and Eastern Europe. Their descendants have had cause to rue it: for them, strife and oppression have frequently been present or threatening. The



Acknowledgement to: Delta Research And Global Observation Network (DRAGON)

Revelation vision depicts this remnant which did not reach the island sanctuary: Satan, enraged at the woman's escape, "went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (12:17). Thus, those left behind in the Continental countries have often had much to endure. Their persecuted Christians have sought refuge with Mother Israel 'in the Isles' and overseas from time to time. Whilst the servant nation in the Appointed Place, and in the vast new lands across the oceans, has been miraculously preserved from the onslaughts of such tyrants as Genghis Khan and Hitler, the kinsmen across the North Sea have repeatedly experienced the full weight of oppression. At present they are all casting anxious eyes eastwards.

From *The Link*, November 1981

Our Centenary Year

The British-Israel-World Federation

Summer Convention

22nd – 27th July 2019

Palace Hotel, Buxton Spa, Derbyshire

Theme: "A Century of Witness"

THE SEARCH FOR THE REAL MOUNT SINAI



Desert near Medina, Saudi Arabia

On the trail of truth, people want to touch history. Mount Sinai is where God reached down and, with His own finger, wrote the Ten Commandments on tablets of stone. At Mount Sinai, 3,500 years ago, Almighty God made a Covenant with His people Israel, and presented them with the standards which became the foundations for all law in Western civilization.

Adventure and Exploration

In Search of the Mountain of God is the gripping true story of the adventures of explorers on a quest to find the real Mount Sinai. Inspired by American astronaut Jim Irwin and satellite photographs, former police investigator and SWAT team member, Robert Cornuke of Bible Archaeology Search and Exploration Institute (BASE) and Larry Williams headed off to Saudi Arabia.

Why would anyone look for Mount Sinai in Saudi Arabia? Most modern maps in Bible dictionaries and commentaries identify a location in the Sinai Peninsula. Well, if one looks closer at most of those maps you should see some question marks. There are actually eight mountain peaks which have been proposed as the site of the real Mount Sinai. The peak at St. Catherine's Monastery is the most popular, but it is not based on any archaeological research, but rather the vision of a mystic. However, the Bible clearly states that Mount Sinai is in Arabia (*Galatians* 4:25). Therefore the BASE explorers were determined to search for it in Saudi Arabia.

They had reports from David Fasold and Ron Wyatt who claimed to have scouted Jebel el-Lawz, which bore all the distinctive marks of the real Mount Sinai. Unfortunately,

Fasold was arrested by Saudi police and spent a terrifying week in jail being charged by the king's prosecutor with "robbing Saudi Arabia of its wealth from antiquity." He was stripped of all his film, video footage, notes and other evidence that he had accumulated to authenticate his find. In 1984, Ron Wyatt and his sons had been detained and interrogated for 75 days after exploring Jebel el-Lawz. Fasold and Wyatt had written to Jim Irwin of the High Flight Foundation in the hope that an astronaut of Irwin's stature might be able to gain official clearance to mount an exploration of the peak. Jebel el-Lawz was situated in the middle of a Saudi military reservation, fenced in by chain link and barbed wire.

Forbidden Territory

It was to reach this forbidden, politically explosive archaeological

site that galvanized Robert and Larry to embark on this mission to Saudi Arabia. They were well aware that Saudi Arabia is one of the most politically oppressive nations on earth. Not one church, not even a synagogue, is allowed in all of Saudi Arabia. Religious police enforce stringent dress codes. Missionary work is illegal. People have even been imprisoned who mispronounced the name of their prophet Muhammad.

Jebel el-Lawz

The dramatic story is related of how the explorers connived to enter the country and launch across an ocean of fire baked wilderness, crossing rocky crags and scaling the eight thousand foot Jebel el-Lawz, which the locals called Jebel Musa (or the Mountain of Moses). The summit of Jebel el-Lawz was found to be scorched black. The dirt and rock were burnt black and shiny like melted black plastic. Clearly something unnatural and intensely hot had incinerated the mountain top.

A Consuming Fire

Assuming the mountain to be volcanic, Cornuke broke one rock in half, revealing an inner core of plain brown granite. What kind of heat could have melted the surface rock to a black marble glaze and leave the underlying granite intact? They opened their Bible to *Exodus 19:18-19*: “Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently.” *Exodus 24:17* states that the Glory of the Lord was “like a consuming fire on top of the mountain.”

The Altar

Near the base of Jebel el-Lawz, a quarter of a mile into the plain, Cornuke came across a huge altar of stacked

granite. It was flat on top and would have taken a large, experienced workforce to lift it into place. It was fenced off by the Saudi government as a forbidden archaeological site. Etched on the altar were distinctive shapes of cows and bulls, although cattle have never been domesticated livestock in Saudi Arabia.

The Rock of Horeb

On the slope of Jebel el-Lawz stood a towering pillar of rock split laser fine straight down the middle, approximately twenty inches wide from top to bottom. Was this the rock split at Horeb? *Exodus 17:5-6*: “Take in your hand the staff with which you struck the Nile, and go, I will stand there before you, by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.” The explorers saw massive water erosion at the base of the split rock. These water-polished boulders lie in the natural stream bed that runs down from the split rock, an ancient watershed furnishing clear evidence of a fast rushing stream into a lake large enough to provide water for millions in the desert. “He brought streams out of

the rocky crag and made water flow down like rivers ... when he struck the rock, water gushed out and streams flowed abundantly” (*Psalms 78:16, 20*).

The Cave of Elijah

Near the summit of Jebel el-Lawz the explorers found a sizeable cave and they remembered the Scripture that Elijah travelled forty days and forty nights until he reached Horeb, the Mountain of God, there he went into a cave and spent the night (*I Kings 19*).

The Boundary Markers

At the base of the mountain they saw a huge sprawling plain which would have provided a campsite for the Hebrew multitude. Around Jebel el-Lawz they saw piles of sun bleached rocks arranged at four hundred yard intervals in a perfect semi-circle. They believed that the orderly arranged rocks were the sacred markers which God ordered Moses to put limits for the people around the mountain and tell them to be careful not to go up the mountain, or touch the foot of it (*Exodus 19:12*).

The Stone Pillars

They also saw a huge V-shaped altar, clearly manmade, at the foot of the mountain. It appeared to be a place where burned offerings were made. Near it they found stone pillars. “Moses ... got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel” (*Exodus 24:4*).

The Springs and Palms

On the trail to Jebel el-Lawz the explorers also discovered an oasis, which closely matched the biblical description of the twelve springs and seventy palm trees where the children of Israel had camped (*Exodus 15:27*).



The Bitter Waters of Marah

Not far from the oasis lay the town of Al-Bad where the locals insist that the prophet Moses once pitched his tents. Thirty-five kilometers east of the straits of Tiran, three days walking inland from the Red Sea crossing side, they saw a vast alkaline mud flat, pocked with bitter springs. The Scripture relates: *“For three days they travelled in the desert without finding water. When they came to Marah, they could not drink its water because it was bitter”* (Exodus 15:22-23). All of this is convincingly documented with colour pictures and video footage in the DVD.

The Path through the Sea

They also reveal the mysterious underwater land bridge which the children of Israel would have crossed the Red Sea over. *“Your path led through the sea, your way through the mighty waters, though Your footprints were not seen”* (Psalm 77:19).

A five hundred metre wide coral reef, invisible on the surface, yet spanning the entire strait like a stealth aircraft carrier was evidently the “road in the depths” spoken of by the prophet Isaiah. *“Was it not You who dried up the sea, the waters of the great deep, who made a road in the depths of the sea, so that the redeemed may cross over”* (Isaiah 51:10).

The Scriptures clearly state that the Israelites went out of Egypt. As Sinai was in Egypt, the straits of Tiran were clearly the crossing point as their discovery of the springs of Marah and Elim (Al-Bad) on the road to Jebel el-Lawz clearly proved. *“By the blast of Your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed in the heart of the sea”* (Exodus 15:8).

The waters in the straits reach up to seven hundred feet and some parts

of the Red Sea have great cliffs dropping off to depths of up to three thousand feet. However, at the straits of Tiran, the underwater land bridge is impeccably positioned at one of the shallowest points on the gulf, showing how: *“and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left”* (Exodus 14:22).

“The Lord is God in
heaven above and on
the earth below”
Deuteronomy 4:39

As the Scripture reports that the entire nation of Israel crossed the expanse by the *“last watch of the night”* (Exodus 14:24), it would indicate that the total walking time was not much more than five to six hours. Only at the straits of Tiran would such a quick night time crossing have been possible. The distance from shore to shore along both branches of the Red Sea averages from ten to twenty miles, however at the straits of Tiran the distance is no more than two miles. God providently provided a walking bridge at the only point on the gulf where a multitude could cross, in a single night, on dry ground, with the wind making a wall of water on both sides.

This astonishing convergence of geological and oceanographic anomalies exists at just the right place to confirm the biblical record and to provide an escape for the children of Israel from the Sinai Peninsula three thousand five hundred years ago. The hidden reef, which satellite photographs confirm is the only one across the Red Sea, becomes a giant compass arrow pointing due East to the Arabian side of the Gulf, the land of Midian and the real Mount Sinai.

Confirmation

These archeological discoveries eloquently confirm the authenticity of God’s Word, providing a new energy to Biblical Apologetics over the most momentous event of the Old Covenant. With the exception of the time of Christ’s earthly ministry, more public miracles of God’s mighty hand took place in the Exodus and at Mount Sinai than at any other place, or time, in history.

Faith and Freedom

Just as the Israelites, thirty-five centuries ago, were brought to the foot of the great mountain, freed from the chains of Egyptian captivity, to be cleansed from the pagan influences of Egypt, so we need to shake off the chains of captivity and be cleansed from the pagan influences of our day by hearing afresh the Law of God and rediscovering our identity and calling as God’s Covenant people.

“Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of a fire, as you have, and lived?... to take for Himself one nation out of another nation, by testings, by miraculous signs and wonders, by war; by a mighty hand and an outstretched arm ... by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes? You were shown these things so that you might know that the Lord is God; beside Him there is no other ... He brought you out of Egypt by His presence and His great strength ... Acknowledge and take to heart this day that the Lord is God in Heaven above and on the earth below” (Deuteronomy 4:32-39).

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THE SILENT WITNESSES

This is another look at the miraculous ‘feeding of the five thousand’ in the Gospel records. Much of history is recorded in printed form but much more is found in the multiplicity of relics and artefacts housed in museums, here in our own land and in countries across Europe. Many of these items, often the result of archaeological excavations in the Middle East and elsewhere, are like silent witnesses to the existence of people of bygone ages. These usually support the written history of such people but occasionally they conflict with some written accounts. The ‘painted savages’ of England, for example, was a Roman account of the hostile tribes they encountered when they occupied this island which they had invaded. But, as they were enemies of Britain, seeking to include it in their expanding empire, their depiction of primitive savages inhabiting the land was rather biased. Subsequent evidence has proved to the contrary, that the indigenous population were equally skilled and able to match the Roman troops in chariot warfare and military tactics. All evidence which has been found or, literally, unearthed piece by piece; these fragments relating to people or events in historic times are important and can be quite significant.

The feeding of the five thousand is recorded in the four gospels and it is seen as being an important account of one of the Lord’s miracles which demonstrated His great powers over the material world. The miracle was that He could make five loaves and two small fish stretch to an amount of food sufficient to feed so many people. And then, to top that, the disciples were able to gather twelve large baskets of left-over fragments. The gospel account does not state why these fragments were gathered

together nor what was done with them. But Jesus considered them to be of sufficient importance that they should not be discarded. It may be that they were retained as a witness to the fact of our Lord’s miraculous provision; evidence to possible doubters who learned later about this remarkable incident.

There is, however, some significance in the symbolic aspect of this miracle and this is referred to later when Jesus is confronted by the people again the next day. Then He likens this provision of the bread for them to the bread provided for their ancestors in the wilderness journey, when they were fed by the manna God provided for their sustenance in that far distant time. He goes on to declare His divinity by stating that He is that spiritual bread which they truly need. He is confirming His authority by reiterating the words of *Deuteronomy* 8:3, in which the Lord exhorts the Israelites, as they enter the Promised Land, to remember that: “*man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.*” This is the same passage of Scripture Jesus quoted to Satan at the incident of His temptation, when He declined to turn stones into bread.

The identity of Jesus Christ and the purpose of His mission at His first advent is crucial to the whole message of Scripture. The scene is set out in the first book of the Bible and the principal personage being introduced there is God. He is revealed as Father, Son and Holy Spirit, three entities in what is defined as the Godhead. The next announcement is the creation, with man being the high point of this wondrous event. He is then given responsibility and dominion over the earth and all living creatures

it contained. However, mankind was tempted to defy his Maker and, in doing so, failed to honour his privileged responsibilities. But rather than destroy what He had created and start again, God, in His remarkable love which is beyond our understanding, anticipated and made provision for mankind to continue and fulfil God’s purposes through redemption. This was a gift from God which was to occur at a later point in time, following the establishment of God’s kingdom and rule on earth, a kingdom instructed and trained in the ways of God and intended as a witness to all mankind of the reality and love of the living God of all creation. Into that kingdom the Son of God was born, bore witness as to Who He was by His ministry and many miracles, suffered and died, but rose again from the dead and is ever with us in spirit. His death on Calvary has brought that promised redemption, first intimated in *Genesis*.

Yes, redemption is a gift from God, it entails no response in kind from us, for such is not possible as we are not capable of providing it. Salvation is also from God, through Jesus Christ our Saviour, but, in this case, a response from us is necessary and essential. To obtain salvation requires the commitment of our lives to the Lord in faith. So, in spite of man’s rebellion, which the Bible calls ‘sin,’ God has shown us undeserved favour in return. It is more than just patience, compassion or mercy, though He has shown these on numerous occasions as well. But favour shown to the unworthy is called Grace. Redemption is such a favour, Divine in its source and in its character.

Let us look again at these great principals or foundation stones of the Bible narrative, as I laid them out.

Father, Son, Holy Spirit, creation and redemption. Numerically five items of fundamental importance. One can read a passage of Scripture and understand what is written yet still miss a subtle or significant meaning which is not at first obvious or remarkable. It may not be of any great importance but it can add to our understanding or appreciation of the wonders of God's Word. The feeding of the five thousand was a remarkable feat in itself, yet there is, I suggest, a message for us in the particular mentioning of there being five loaves of bread for distribution to the crowd. The people Jesus was addressing did not know His true identity, although they realised He was no ordinary man. So the five loaves being miraculously increased to feed them may not have been deeply significant to them. But, for us reading the account of it long after the event, it may be intended as an indication or corroboration, in this numerical symbolism, of the true identity of our Lord and His redeeming purpose at that time in history.

It was His Blood shed on the cross which released mankind from the penalty of his sinfulness and placed us under God's grace, His undeserved favour, and the promise of eternal life to all who believe in Him. It also released the Kingdom from the marriage bond entered into symbolically at Mount Sinai when the people unanimously agreed that *"All the words which the Lord hath said we will do"* (Exodus 24:3). This bond, or covenant, to which they had agreed, was broken by their subsequent rebellion and resulted in the captivities and dispersion of the Kingdom, beginning in 721 BC. Yet, in that wonderful prophecy of Hosea we read in the second chapter, at verse 19, these comforting words of promise: *"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies."*

The unfaithfulness of Israel is in contrast to the faithfulness of God, as we read the words of the prophet Jeremiah, recording the statement of the Lord: *"Turn, O backsliding children, saith the Lord; for I am married unto you"* (Jeremiah 3:14). The promised re-marriage of the Kingdom to her former Husband, recorded in the final verse of *Hosea 2*, will take place at the second advent, when the Lord returns to His former bride Israel.

Bible students have found that this number 'five' has associations with God's grace in diverse places in

Scripture. In David's contest with Goliath, for example, he selected five stones as his ammunition in what appeared to be an impossible situation for him. In the dream image of Nebuchadnezzar, interpreted by Daniel, in chapter 2 of his prophetic book, the image represented four world empires which would each end in destruction while the fifth empire would remain, for it was the stone kingdom representing the Kingdom of God. In *Psalms 5* it records in verse 12: *"For thou, Lord, will bless the righteous; with favour wilt Thou compass him as with a shield."* *Deuteronomy*, the



fifth book of the Bible, in many ways seems to emphasize God's grace in His oversight of Israel; see, for example, chapter 4 and verse 7 which declares: "*For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for.*"

In *Deuteronomy* we find the importance of witnesses emphasized, particularly two witnesses. In any judicial matter one witness is not considered enough on which to make a judgment, it requires two or more witnesses to ensure justice and truth in any dispute. In the miracle under consideration, as well as the five loaves, there are two small fish. At first glance it will seem quite remarkable yet perhaps not very important. However, let us consider the numerical significance. As the 'five' linked Jesus to God's grace so the 'two' bear witness to His authority to be both Saviour and Redeemer. In chapter 5 of the

“And I will betroth thee
unto me for ever”

Hosea 2:19

Gospel of John we read the Lord's declaration of His authority, which had been questioned, when He says, in verse 36: "*...for the works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father sent Me.*" Then in verse 39 He issues the challenge: "*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.*" And they do, as we know, for there are many prophecies concerning the coming of the Son of God, together with numerous details concerning His earthly life. *The Thompson Chain Reference Bible* lists 38 such prophecies, more than ample witnesses to the identity of the man, Jesus of Nazareth, all

available in print for the people to study and compare. But the people did not do as He had instructed, instead they accused Him of blasphemy and nailed Him to a cross.

Were the Lord here on earth today He would, perhaps even more urgently, issue the same instruction, to 'search the Scriptures,' for to many people it is a closed book and of no importance or significance to them. The numerical symbolism highlighted in this discourse is intended to bring meaning to that part of Scripture which might otherwise have been overlooked as of minor importance. Many more such numerical symbols can be found for Bible students have searched diligently and deeply and uncovered these remarkable and inspirational truths which have been to the glory of God. But this should come as no surprise to us for the Bible is, after all, His inspired Word.

ALFRED BROWN

ABRAHAM'S CALL

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” (Hebrews 11:8).

Abraham was called, and he obeyed. There is no hint of hesitation, parleying, or delay; when he was called to go out, he went out.

Abraham, who, when he was called, **obeyed at once.**

The sad point about the refusals to obey the call of the gospel is that men are losing a golden opportunity, an opportunity for being numbered amongst the choice spirits of the world, amongst those who shall be blessed among men and women.

Abraham had an opportunity, and he had grace to grasp it.

The secret lies in three things:

1. He had a call,
2. He obeyed it, and
3. He obeyed it because he had faith.

But I reminded you that the main point concerning Abraham was this: *he obeyed the call because he believed God.*

Faith was the secret reason of his conduct.

What was peculiar in Abraham's conduct?

1. He was willing to be separated from his kindred.
2. He was ready for all the losses and risks that might be involved in obedience to the call of God.
3. He waived the present for the future.
4. Abraham committed himself to God by faith.
5. What he did was done at once.

CHARLES HADDON SPURGEON
27 June 1875

'THE TOKEN OF THE COVENANT'

THE RAINBOW

*“And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . .
 . . . and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”*

Genesis 9:12-16

The seven colours of the rainbow appear when the component parts of white light are revealed. The glory of God can be illustrated by the white light and the parts of His purpose and plan by these seven colours.

RED – the blood of Jesus; remembering and completing the sacrifices of the temple.

ORANGE – the Gospel of the Kingdom proclaimed; bringing red and yellow together.

YELLOW – the Kingdom Age when the Sun of righteousness arises.

GREEN – the new earth.

BLUE – the new heavens.

INDIGO – the night sky when Abraham looked up at the stars after trusting God and not sacrificing Isaac.

VIOLET – the Kingship of Jesus Christ; King of kings and Lord of lords.

With acknowledgments to **ROBERT PHILLIPS**

Adapted from a lecture given at
 BIWF Summer Convention 2018

THE MISSING KEY

*Patience Strong was the pen name of Winifred Cushing who was a steadfast BI and supporter of The British-Israel-World Federation on whose Board of Management she served for a number of years. This edited extract from her book *God's in His Heaven* was published in *Holy Disorders*, a Covenant Publishing book from 1966. It is a lively description of how she came to understand the Bible in all its entirety.*

I began at this time to think about Anglicanism. The world seemed to be heading straight for a war that in effect would be a holy war against tyranny, injustice and anti-Christ. It was no time for religious dilettantism. The sheer pressure of outside events was forcing the individual to take up a definite position politically, and for me that meant making a clear cut decision as a Christian.

I knew that my dabbler days were numbered, and I found myself thinking more and more about the Church of England, but there were certain aspects of the Anglican service which had always puzzled me. Somewhere there was a clue, something that would give point and relevance to some of the things that were said in church by Anglicans week after week and which they had been saying since the Reformation. It was the *Benedictus* that was my main stumbling block. Why had Anglicans, Sunday after Sunday for centuries, been singing 'Blessed be the Lord God of Israel'? Why had those words of Zacharias been incorporated into the official order of service? And when the priest said, 'Endue thy ministers with righteousness' why did the congregation respond with the words, 'And make thy chosen people joyful'? To the words, 'O Lord save thy people' the response was 'And bless thine inheritance.' What did it all mean? Why this cry to the Lord God of Israel? Who were these 'chosen people'? And what was this inheritance for which the Divine blessing was perpetually invoked?

Somewhere here there was a hidden clue and I had to find out what it was.

There did not seem to be very much scriptural justification for equating the Church with Israel. There must be some other reason why there was such a strong Old Testament flavour about Anglicanism. Not that I recoiled from this. On the contrary, I had always believed that there must be a cord of continuous meaning running through Old and New Testaments, for Jesus had said that He came to fulfil the law of Moses and not to destroy it. The Bible had to be accepted as a whole or not at all. Although still unconfirmed I started to attend Church of England services but I could not bring myself to take the vital step until I had solved the mystery of the missing key, which I was sure was there, somewhere, hidden under all the liturgical beauty of the Anglican form of public worship.

It was to be a few years before I turned an unexpected corner in life and stumbled on the missing key, and by this time Hitler's war had become global and we all knew by then that more than democracy was at stake. We were fighting for nothing less than the civilisation of Christendom.

It was wartime, the air raid warning had sounded, and as the guns had already started up I decided to go into a hall where a lecture was due to commence, not because the subject billed for discussion looked particularly interesting, but it was somewhere to shelter while the raid was on. That night I discovered that British-Israel is concerned with the ten tribes of the northern kingdom of Israel as distinct from the southern kingdom of Judah, with their dispersion and subsequent arrival

on the coastal fringes of Europe and their eventual settlement in Britain. This was the first time that I had realised the elementary fact that while every Jew is a Hebrew, every Hebrew is not a Jew, just as every Scot is British, but every Briton is not a Scot.

The lecturer touched only a marginal edge of his vast subject and even that was beyond me, but I was fascinated and excited. It was to be a year before it all began to make sense like a jigsaw puzzle. It sent me back to my Bible tracking down quotations, looking up references, reconsidering the prophets, piecing the fragments together, getting the whole thing into focus in a new light. The Old Testament had to be re-read as a collection of historical documents; not the chronicles of a people God formed for Himself then left in a vacuum but a people who indeed fulfilled in their own history the promises made to Abraham that they should be a nation and a company of nations, that they should hold the gates of their enemies and multiply as the sands of the sea. This obviously did not apply to the Jews.

This identification of ancient Israel with Anglo-Saxondom was to me a reasonable and acceptable explanation of much which had puzzled me in the past. For instance, I had always been mystified by the fact that the laws of the Ancient Druids were almost identical with the Ten Commandments of Moses. And what was behind the mystery of the Coronation Stone? Why was Jacob's pillow in Westminster Abbey, the strange stone that came to London from the East via Ireland

and Scotland? And why had the Queen at her crowning been anointed with the same rites as Solomon?

Why had there been this conspiracy to represent ancient Britons as painted savages when the reverse was the truth, for they were a cultured people practising a patriarchal religion and highly skilled. Roman testimony states that captive Britons taught the Romans the art of enameling. Julius Caesar, writing after his campaign in Britain fifty years before the birth of Christ, expresses his admiration of British universities, of the fine character of the Britons, their efficiency in commerce and their ingenuity in craftsmanship.

There is nothing more thrilling than the search for evidence in support of what has already been established by the historian to identify the Anglo-Saxon-Celtic races with the Israel of the dispersion, and it is not only here in this country that the marks of identification can be recognized. Much interesting and corroborative material can be found in the Holy Land and the areas from which this vast multitude, constituting almost the entire Hebrew race apart from Judah and a remnant of Benjaminites, disappeared from the scriptural scene.

One of the most exciting things that happened to me when I visited Jerusalem some years ago was the discovery that the Garden Tomb was the sole property in perpetuity of a London Society – The Garden Tomb (Jerusalem) Association. The bare little sepulcher, in its two-thousand-year-old garden with its olive trees and its baptismal pool which lies just outside the old north wall under Calvary and a short distance from the Church of the Holy Sepulchre, is believed to be the tomb owned originally by Joseph of Arimathea and used for the burial of Jesus: the holiest place on earth.

A British Queen, the Empress Helena who was born in Colchester in AD 265, was the mother of the great

Christian British-born Constantine, proclaimed Emperor in York. After he had restored peace in his own country of Britain Constantine took a powerful army of British warriors to the Continent and won an overwhelming victory over Maximian on the banks of the Tiber, following which he made a triumphant entry into Rome where he was acclaimed by the Senate and welcomed by the people as Emperor of Rome. His first act from the Imperial throne was to declare Rome Christian.

It was another British princess, Gladys, daughter of Caractacus and sister of Prince Linus, in Rome as hostages, who founded what might be called the first unofficial Christian community in Rome. Gladys took the name of Claudia when she was adopted by the Emperor Claudius. At seventeen, in the year AD 53, she married Rufus Pudens at the Christian home of her real father, a magnificent palace known as Palatium Britannicum. No doubt the Gladys-Pudens romance started in Britain, for from sources in Chichester Museum we know that Rufus remained in Britain until the conclusion of the Caradoc-Claudian campaign in AD 52.

One by one the odd bits of the jigsaw puzzle of the Bible began to fit into place to form a picture and I began to realise that behind it all there was an unfolding purpose being worked out in the world and that in a wonderful and mysterious way God had used His servant nation Israel to be the instrument of that purpose.

The building of the first Christian church above ground by Joseph of Arimathea on the Isle of Avalon in Somerset three years after the crucifixion; the establishment of a Christian community in Rome and the official Christianisation of Rome by British-born Constantine all added up to something which made the Bible come alive for me in a new way.

The British-Israel-World Federation is not connected with any sect or denomination. Its sole aim is the study of the Bible and the amassing of historical information relating to the migrations of the people of the northern kingdom, but its function is scholastic and from a religious viewpoint concerned only with the revelation of a Covenant-keeping God. Members of this Federation are free to worship wherever they please and in whatever form they favour.

Now I had found the missing key. This was the hidden clue. Here at last was the Church where I could be free and yet committed, the Church where with all my heart I could join with the congregation in saying, 'Blessed be the Lord God of Israel.' Here was historical continuity, a doctrinal faith which had its roots in the very soil of Genesis and yet was active and dynamic in the presentation of a religion for the twentieth century after Christ.

PATIENCE STRONG



EDWARD HINE AND THE DELIVERER OUT OF ZION

Famous early British-Israel evangelist, Edward Hine, was born 10 February, 1825, and died 15 October, 1891. An account of his life appeared in *The Banner of Israel* in 1905: “In 1839, when about 14 years old, he attended a meeting at the Witness Hall, in Aldersgate-street, in London. That evening John Wilson, the learned and pious author of *Our Israelitish Origin* and numerous other writings, was lecturing upon Israel. The special part of the subject he was dwelling on at that lecture was the great importance of the distinction between Israel and Judah. Edward Hine, having been brought up to read the Bible, was greatly impressed with what he heard. It took a great hold upon his mind, and he accepted the teaching at once. He never heard or saw John Wilson again; but he was so profoundly convinced of the importance of the subject that at a later period he wrote that this great teacher ought to have a statue erected to him in every town in England. From that time...he devoted a large part of his life to the close and continuous study of this question...In 1870 he published his first pamphlet, entitled *Seventeen Identifications of the English Nation with the Lost House of Israel*...In 1873 he commenced his monthly magazine, entitled *Life from the Dead*.”

In addition to teaching throughout England, he spent three years in the mid-1880s as a travelling lecturer in Canada and the United States, where he was described in newspapers of the period as follows: “Mr. Edward Hine, the father of the Anglo-Israel theory...

whose writings have had such a widespread reputation, and about a million copies of whose pamphlets containing identification literature have been sold...” “The father of the Lost Tribes of Israel theory has a decidedly prophetic-like and patriarchal appearance. His hair is long and silvery; he wears spectacles, a full beard, and a velveteen overcoat.” “His phrenological organs, indicating humour, playfulness, imagination, adaptiveness, versatility, dignity, affectional, emotional, and clear-headed reasoning powers, are very well developed.” This is a sample of the positive impression he made on city newspaper reporters in Britain, Canada, and the United States.

“The Lord is my rock,
and my fortress,
and my deliverer”

Psalm 18:2

One of the major events in Hine’s evangelistic career was a well-publicized three-night’s debate with Robert Roberts, the founder of the Christadelphian denomination. Roberts ignored or downplayed the prophetic Scriptures concerning Israel’s latter-day blessings as presented by Hine and ridiculed any suggestion of British greatness. Mr. Roberts stated, “The Hine theory is a mockery...Hineism comes forward with British greatness as the sum and substance of them all. What is British greatness? The triumph of unscrupulous might; the success of unprincipled commerce; the prosperity of intolerant pride; the deft management of men and ships in the art of human destruction; the

skilful use of mechanics, and the subtle employment of intellect in self-aggrandisement...It asks us to recognize the promised greatness of Israel in the tramp of British soldiers; the prowess of British ironclads; the jangle of British Parliaments; the mummery of British ecclesiasticism, and the colonial appropriations of British acquisitiveness” (*Nation’s Glory Leader* vii:258). In Robert’s telling, British power, might, and civilization itself is simply due to disenfranchising other nations.

This false “gospel” of Anglo-Saxon malevolence is a popular one even today, seeing evil in our people, our history and institutions. An Indian-American writer, Priya Satia, is professor of modern British history at Stanford University in California. Her latest book, *Empire of Guns: The Violent Making of the Industrial Revolution* (2018) seems to find nothing to praise in English history. She is sure that Britain reached greatness only through its military at the expense of other nations and cultures, and has had a negative influence everywhere she treads. The idea that the Abrahamic covenant and Christian religion had anything to do with British greatness is the farthest thing from her mind.

Hine effectively used Scripture to properly ascribe our greatness to God. During a busy and productive evangelistic career spanning a little over two decades, many hundreds of thousands of Hine’s tracts and books were distributed and avidly read in late nineteenth century England. Hine accomplished much good fruit, showing the true fulfillment of numerous Biblical prophecies and inspiring multitudes

of Christians to make a greater study of the Scriptures. Yet critics of British-Israel have tried to sully his name with the claim that he professed himself to be the prophetic "Deliverer out of Zion" mentioned in *Romans* 11:26. That passage in context reads:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Romans 11:25-27).

The truth, however, is that Edward Hine never claimed for himself such a role or title, neither in any of his many lectures or in print. However, in 1879 while he was travelling to English cities and towns giving lectures to a variety of often large audiences, he temporarily left the editorship of his journal, *Life From the Dead*, in the hands of a church minister and B.I. believer named Harrison Oxley. Without Hine on hand in London to carefully review all of the articles for publication, Oxley wrote and published in the journal a three-part signed article entitled, "The Deliverer Out of Zion" in which he stated in conclusion,

"Are the British people identical with the Lost Ten Tribes of Israel? And is the nation, by the Identity, being led to glory? If these things are so, then where is the Deliverer? He must have already come out of Zion; he must be doing his great work; he must be amongst us. It is our impression that, by the glory of the work of the Identity, we have come to the time of Israel's national salvation by the Deliverer out of Zion; and that Edward Hine and that Deliverer are identical." Oxley then

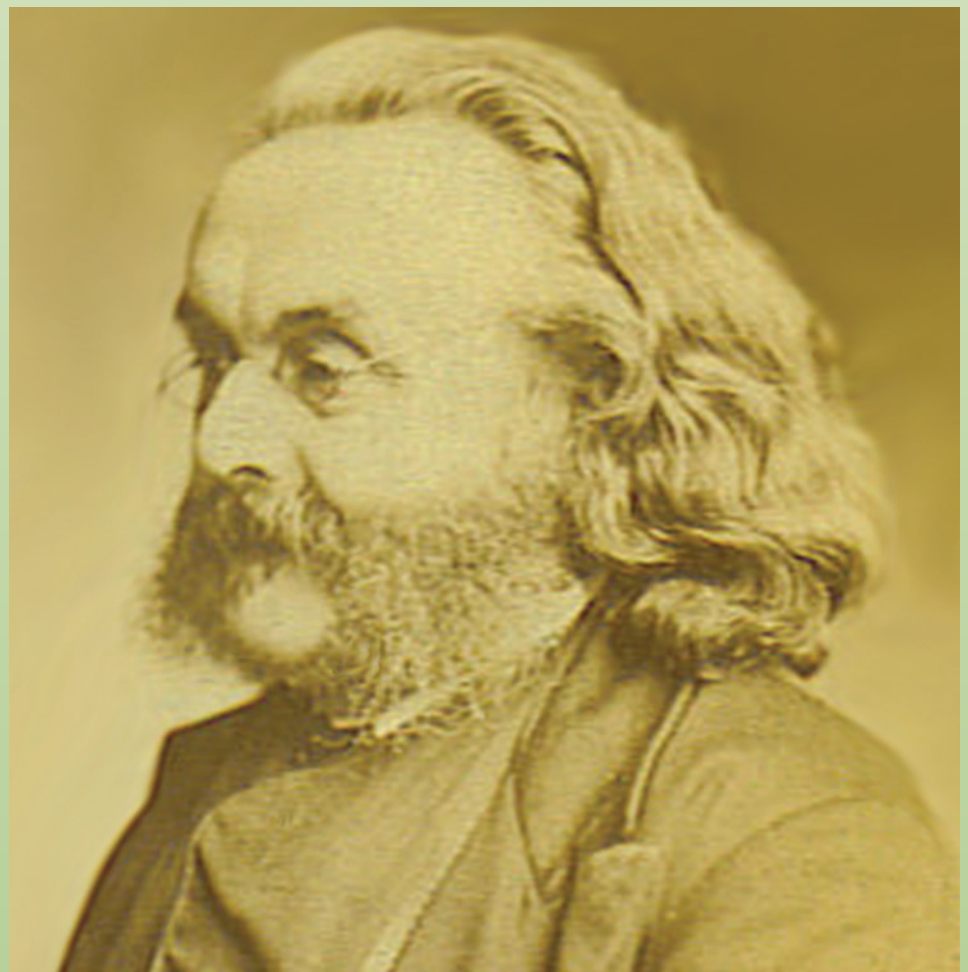
closed by quoting *Isaiah* 59:16-21 and 60:1 (H. Oxley, *Life From The Dead*, vi:195, 1879).

Hine was upset to read this and publicly disavowed it, but the damage was done. Critics ever afterward have parroted the patent falsehood that Hine himself claimed to be the prophetic Deliverer out of Zion, and some have asserted that the British-Israelite movement itself teaches this. Neither of these charges is true, and Oxley's statement has been uniformly condemned by British-Israelites to this day. Nevertheless, critics continue to write that Hine himself claimed this title.

Edward Hine commented on the Oxley statement saying, "We are led thankfully to comment upon the twenty-sixth verse of *Romans* 11, on account of a very foolish paragraph the editor of *Word and Work* inserts in that journal for June 19... The article is headed, 'Messiahship claimed for Mr. Edward Hine.'

We simply say this is absolutely false. It never has been claimed for us...To state the matter shortly: Harrison Oxley, a minister of the Gospel, the principal of a scholastic establishment...wrote an article, headed 'The Deliverer Out of Zion,' which ran through three numbers of our monthly journal, *Life From the Dead* (Nos. 66 to 68)... His manuscript was sent on to us when upon lecturing engagements in the country, constantly moving about, and with little time to spare for literary pursuits. The name of Edward Hine was suggested in the manuscript... We candidly confess we did not detect the mention of this name in the manuscript. If we had, we should have drawn our pen through the clause; and our printers will testify that we never revise our galleys, they undertaking this work; that the first time we saw it was when printed off, and in magazine form" (Edward Hine, *Life From The Dead*, vii: 273-274, 1879).

Hine strongly denied that he



BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE

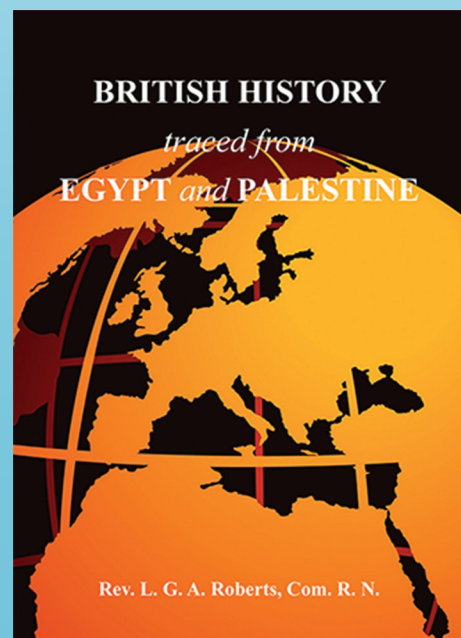
The new edition of this work has been published to bring before a new generation of readers the evidence collected by earlier writers of the history which is in danger of disappearing these days. Neither biblical nor historical studies are taught in the depth which is necessary for a full understanding of the Bible and of the great movements of peoples and civilisations of the past.

As the First Preface states: “. . . the writer, by gathering together the threads of tradition, history and monumental evidence, places before us such facts and convictions as tend to realise the truths of history with the Word of God.”

A long time has elapsed since Reverend L. G. A. Roberts, the Secretary of the Imperial British Israel Association, published his work in 1919. Once again the modern reader is advised what

his approach should be as shown below from the Preface to the Third Edition, 2018:

“Readers of this volume must continually bear in mind the fact that 90 years have passed since the Second Edition and very nearly 100 years from the First. This long period has seen tumultuous events and



developments in the history of the United Kingdom and the other nations of the world which could not have been foreseen by the author. This does not invalidate his understanding and interpretation of Scripture in the light by which he honestly worked to expound the Word of God.

The “*distress of nations, with perplexity*” (Luke 21:25) at the Age-end with the “*siege of civilization*” was not comprehended by this author nor by many of his contemporaries.

It is interesting to note that he did have a clear view of what might happen when he wrote about the re-occupation of Palestine “... we may well assume that the return of the Jew must also be attended by great and terrible upheavals. ...” (see page 125). Whatever he understood about the situation in Europe at that time his prediction was most definitely borne out by the facts of history later.

Most importantly, Almighty God stated: ‘*For I am the LORD, I change not; therefore ye sons of Jacob are not consumed*’ (Malachi 3:6).”

EDITORIAL TEAM

considered himself a fulfillment of the prophetic deliverer. Nevertheless, since the critics cannot answer our Scriptural arguments, they instead choose to seize on any stray comment ever made by any of our adherents and attempt to use it against us.

The Bible cautions us, “*But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned*” (Matthew 12:36-37).

British-Israelites firmly believe the Scriptural identification of the Deliverer: “*The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower*” (Psalm 18:2). The idea advanced by Harrison Oxley implying that the deliverer is referring to a latter-day human evangelist is nonsense and strongly opposed by all British-Israel believers. It is further important to make clear that Edward Hine never claimed a prophetic role for himself, which even many B.I.s have been led incorrectly to assume

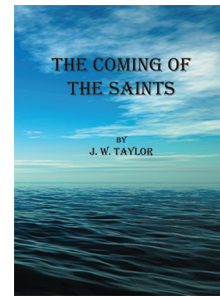
because of the frequent assertion of it made by our critics.

The lesson in all of this is that it is important to remain scripturally sound and to be careful in what we speak or write. We are advised, “*See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is*” (Ephesians 5:15-17). Amen!

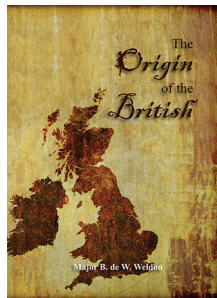
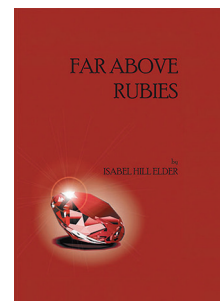
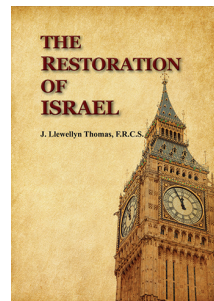
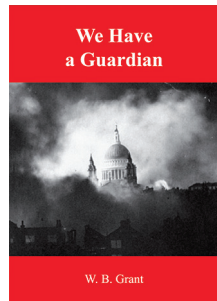
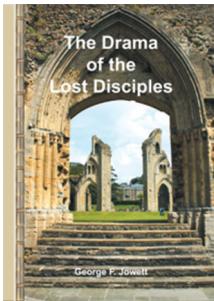
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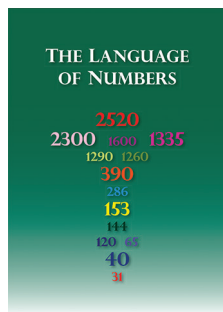
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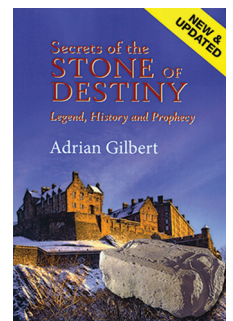
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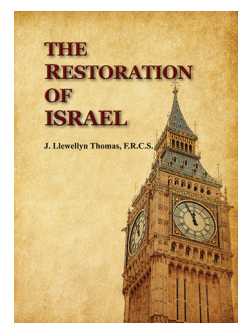
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*“ . . . the LORD God of Israel gave the kingdom
over Israel for ever, even to him and to his
sons by a covenant of salt”*

II Chronicles 13:5



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