

The

Covenant Nations



VOLUME 1, NUMBER 11, 2010



INSIDE...

**FROM DAUGHTER OF PHARAOH
TO QUEEN OF ENGLAND**

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I CALLED MY SON OUT OF EGYPT

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▲ This is a shrub rose called 'Joseph's Coat' after its blooms which are yellow turning to orange and carmine as can be seen in the picture.

Photograph by Philippa Clark

◀ COVER PICTURE: The Sphinx and the Great Pyramid at Giza in Egypt.

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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.



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

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

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

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

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

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

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

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

EDITORIAL

TESTIMONY IN STONE

A Witness to the Lord of Hosts in the midst of the land of Egypt

The prophet Isaiah described a very specific location in Egypt where a sign and witness to the LORD would remain “in the midst of the land” as well as “at the border thereof” (*Isaiah* 19:19-20). There is only one site and one great enduring human construction in Egypt that fits this description and that is Giza and the Great Pyramid. This world wonder is built at the very centre of a circle the circumference of which is outlined by the Nile Delta, but which politically has been at the border of Egypt. The 30th parallel also runs through the site at Giza which marks the centre of the inhabited regions of the northern hemisphere.

It was the late David Davidson, M.I. Struct. E., who began his investigations into the Great Pyramid as an agnostic, with the object of exploding the theories of its Divine message, but ended in not only becoming a wholehearted believer in this wonder of construction as a Divine revelation, but in the Bible also. In his major work, *The Great Pyramid: Its Divine Message*, published in 1925, he prefaced with the following words:

“My elucidation of the various phases of the Great Pyramid’s design has led me to perceive that it is an expression of the *Truth* in structural form.

“I proclaim in humility and yet with confidence that the Great Pyramid’s Message establishes the Bible as the inspired Word

of God, and testifies that Jesus Christ, *by His displacement*, paid the purchase price of mankind’s redemption, and effected the salvation of all who truly believe in Him.”

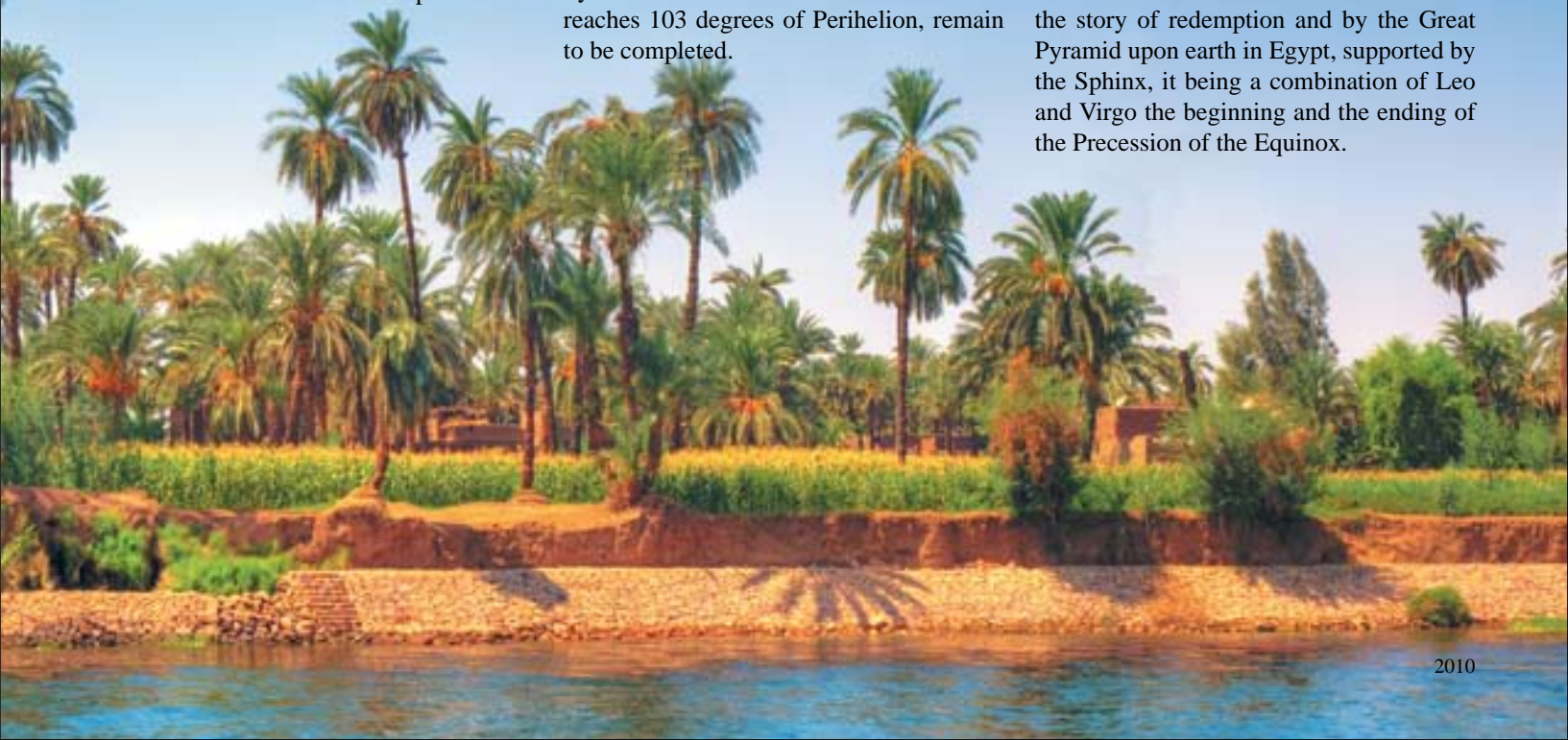
It is in the word “Displacement” that the crux of the geometrical configuration of the Great Pyramid’s message rests. Mankind and the people of the covenant nations in particular are in the grip of a corrupt and evil world system. They are to be completely displaced from it; and the allegory that Davidson enlisted to explain this was *childbirth*. Humanity, in the womb of a sinful, materialistic environment, would experience a time of *world travail*. Indeed, he implied that we were nearing the last phase of this, viz., *birth-pangs!*

The upper passage system defined the precise length of World War I and the Great Depression, while entry into the Kings Chamber from 16th September 1936 evidenced the final period in the Abdication crisis of Edward VIII from the Davidic Throne. Also there came increasing judgment upon the nations up to and including World War II, centred on Continental Europe, bound by the false economic system through to the present time. The development and use of atomic weapons between 4th March 1945 and 12th-20th August 1953, when the USSR tested and announced its H bomb, was also clearly defined, while projections to 2014, 2018, 2026, 2038 and 2045, the Pyramid’s terminal date when the earth reaches 103 degrees of Perihelion, remain to be completed.

It was however the date of 17th September, 2001, that David Davidson, as well as J. Bernard Nicklin in his study of day-period chronology, had pointed to some 75 years earlier (the latter study fitting like a key into a lock with the former study), which marked a most crucial development. It fell six days after the 9/11 terror attack on the USA when that date witnessed the statement by the then British Prime Minister (Tony Blair) of Ephraim-Britain that “We are at war with terrorism.” Indeed, that was the main headline of *The Times*, London, for 17th September, 2001.

This conflict and war against the covenant people, or the Building Race as described by Davidson, is now steadily increasing to a great storm, both within and without the company of covenant nations. The date of 6th-9th August, 2010, marks a period of 65 years (13 x 5) from the first use of nuclear weapons being used in anger by Manasseh-America against Japan, which period is confirmed by Isaiah (7:8) as marking the apostasy and breaking of Ephraim, or the whole “House of Joseph.” It is also significant of the fact that Divine grace operates on behalf of God’s people to bring them to a place of repentance and into compliance with His will.

The Lord has said that it is by two and three witnesses that His word is established. This can be evidenced therefore by the Bible, the constellations in the heavens which reveal the story of redemption and by the Great Pyramid upon earth in Egypt, supported by the Sphinx, it being a combination of Leo and Virgo the beginning and the ending of the Precession of the Equinox.



FROM DAUGHTER OF PHARAOH TO QUEEN OF ENGLAND



Egypt generally receives in the Bible what in modern parlance might be described as “a bad press.” From the experience of Abraham, who was expelled for passing his wife Sarah off as his sister, through to the harsh labour meted out to the Israelites before their exodus under Moses, and the railings of the prophets Ezekiel and Isaiah against Israel’s dependence on this “broken reed” for military support, one might be tempted to write Egypt off as one of the less than desirable episodes in the history of Israel.

But Egypt, in addition to providing a refuge for Joseph and Mary and the young child Jesus fleeing from Herod’s murderous soldiers, played a pivotal part in the story of another young child: one whose descendants eventually led to our Queen, Elizabeth II, and the Throne of Britain.

In *Daughters of Destiny*, to be published by The Covenant Publishing Company later this year, author Glyn Lewis provides historical, archaeological, and genealogical evidence that a direct line, affirming the genealogy of the British throne, has been transmitted in a traceable succession from the biblical Adam to Her Majesty, Queen Elizabeth II. This article, which is drawn from *Daughters of Destiny*, reveals the important role Egypt played in this genealogy and its importance to the history of Britain.

The Captivity and Exile of Israel
Following the death of King Solomon in around 930 BC, the united monarchy of Israel and Judah could not be maintained and the tribes of Judah and Benjamin separated from the other ten tribes of Israel. From that time, Judah and Israel remained separated and distinct. They were carried into captivity at different times and by different nations. Israel was taken into

captivity by the Assyrians in 721 BC, the Assyrian king, Tiglath-pileser III, converting the regions of Israel into Assyrian provinces and replacing the deported Israelites with immigrants from other parts of the Assyrian empire.

The Captivity and Exile of Judah

As Assyria had been Israel’s downfall, Babylonia was to be Judah’s nemesis. Not

long after Nebuchadnezzar had in 605 BC defeated the Egyptians at Carchemish, a strategically important city on the River Euphrates, Judah under King Jehoiakim came under Babylonian domination. A tablet in the British Museum contains part of the Babylonian Chronicle and records how Nebuchadnezzar “at that time conquered the whole of the Hatti-country (Syria and Palestine).” In 601 BC Nebuchadnezzar’s

advance was checked by Pharaoh Necho in a battle near the Egyptian frontier, and when Nebuchadnezzar withdrew to Babylon, Jehoiakim rebelled. Judah was subsequently ravaged by Babylonian troops, and Jehoiakim died on the way to captivity in 598 BC before he could suffer the full penalty of rebellion. He was succeeded by his eighteen-year-old son, Jehoiachin. Nebuchadnezzar encamped against Jerusalem and when the young king Jehoiachin surrendered the city to Nebuchadnezzar in 597 BC he was carried into exile.

Nebuchadnezzar made Jehoiakim's brother, Mattaniah, king, and changed his name to Zedekiah. But Zedekiah compromised himself irrevocably in the eyes of Nebuchadnezzar by entering into treasonable negotiations with Pharaoh Hophra of Egypt.

The die was cast, and by January 588 BC the Babylonian armies were before the walls of Jerusalem for a second time. In July 587 BC the walls were breached, at which point Zedekiah tried to escape but was captured, hauled before Nebuchadnezzar at Riblah, where he saw his sons put to death before having his own eyes taken out, and then taken to Babylon, bound in bronze fetters to meet a traitor's fate. Zedekiah thus became the last king of Judah, and the city of Jerusalem was burned down and its walls razed to the ground.

At this point, with Israel separated from Judah and each in captivity in different lands, one might be tempted to ask: what has become of God's promises? God had promised Abraham that he would be the father of many nations and of kings, and that his descendants would possess the gates of their enemies. But Manasseh and Ephraim, who were to become great nations, were now exiled in Assyria. God had also promised that the sceptre of rulership would not depart from Judah, and that King David would never lack a man to sit on his throne. But with Jehoiachin childless and in exile in Babylon, and Zedekiah and his sons all dead, how could these promises stand?

On the face of it, these promises seem doomed to be unfulfilled. But God had long ago, even before he was "formed in the womb," prepared a prophet: one who was only a youth when he was called, for he had a long task ahead of him: one for whom there is evidence that he shaped history well beyond his native Judah – in fact, the history of Britain! He is the prophet, Jeremiah.

Jeremiah

Following the capture of Jerusalem in 587

BC, Nebuchadnezzar appointed Gedaliah governor of Judah. Along with Jeremiah the prophet, Gedaliah was entrusted with the care of some royal princesses, the daughters of King Zedekiah, who presumably were at that time too young to be of any value to the Babylonians and who were consequently left behind in Judah, along with some men, women and children from among the poorest of the land who had not been carried away captive to Babylon. On hearing that Nebuchadnezzar had made Gedaliah governor, many of the people who were refugees from the war gathered together at Mizpah where Gedaliah was stationed and, in the peace and calm that Gedaliah's governorship seemed to offer after the terrible scenes of the Babylonian invasion, began to bring in the wine and summer fruit harvest which that year was an abundant one.

“The sceptre shall not
depart from Judah”
Genesis 49:10

But the peaceful life at Mizpah was destined to be rudely disturbed. Among the visitors to Mizpah was one, Ishmael, who was of the royal family, possibly through a collateral branch of the House of David, although the Bible is not clear on this point. Ishmael, perhaps thinking that marriage to one of the royal princesses would legally constitute him as king of Judah, permitted himself to be hired by Baalis, the king of Ammon, to plot the governor's death - the Ammonites had not forgotten being denied their share in the spoils of Jerusalem in the time of Jehoiakim by the Babylonian king, who at that time carried off some of the articles from the Jerusalem temple and put them in his temple in Babylon, and who subsequently carried off to Babylon, with Jehoiachin, all the remaining treasures from the Jerusalem temple.

In spite of warnings from Johanan, a Jewish leader who supported Gedaliah's appointment as governor, Gedaliah trusted Ishmael and generously invited him and ten of his men to a banquet. Ishmael used this occasion to murder Gedaliah and all the rest of the guests at the table. This treachery was followed by the indiscriminate slaughtering of all the Jews, as well as some Babylonian men of war who were with Gedaliah at Mizpah, throwing their corpses into a trench that King Asa had dug long ago as one of the defences of his fortress. Two days later

they killed a group of Jewish pilgrims and departed to Ammon with many hostages, including Jeremiah and the king's daughters. They were pursued by Johanan and other captains and were overtaken at Gibeon. The hostages were rescued, but Ishmael and eight of his men escaped to Ammon.

This small band of people was now in a dilemma. Because Ishmael had murdered Gedaliah whom Nebuchadnezzar had left as governor of Judah, they were afraid that when the Babylonian king heard of it he would return to avenge this affront to his authority, and this time no-one would escape his wrath. To them Egypt seemed to offer the safest place to escape to, and they resolved to go there. Before taking this step, however, they consulted with Jeremiah and asked him to pray for them and to petition God, promising that they would agree to and obey whatever God said.

It took ten days for the answer to come, which was, "Do not go to Egypt." This did not accord with Johanan and the others' preconceived notions, who now turned upon Jeremiah and accused him of falsifying God's message. So they disregarded the word that God had spoken through Jeremiah, and Johanan took all the remnant of Judah - the men, women, children, the king's daughters, Jeremiah, and his scribe Baruch - to the land of Egypt, as far as Tahpanhes.

Jeremiah in Egypt

Poor Jeremiah: he now found himself in Egypt - the very place that God told them not to go! Tahpanhes was an important border garrison guarding Egypt's vulnerable eastern frontier, and the last watering station on the caravan road to Syria. Jeremiah knew that Nebuchadnezzar would eventually invade Egypt, because God had told Jeremiah to take some large stones and hide them, in the sight of the others, in the clay in the brick courtyard that was at the entrance to Pharaoh's house in Tahpanhes as a sure sign that Nebuchadnezzar would "set his throne above these stones that I have hidden. And he will spread his royal pavilion over them. When he comes, he shall strike the land of Egypt and deliver to death those appointed for death, and to captivity those appointed for captivity, and to the sword those appointed for the sword" (*Jeremiah 43:8-13*).

When Psammetichus I established the XXVIth Dynasty in Egypt in 664 BC, Egypt had for some years suffered greatly from invasions by Assyria. Psammetichus and his successors restored Egypt's internal unity and prosperity, enhancing trade by encouraging Greek merchants (which at the same

time brought in valuable tax revenues) and founding strong fleets in the Mediterranean and the Red Sea. Psammetichus also built up an effective army round a hard core of Greek mercenaries who, although they did not integrate well with the Egyptians, were valuable in manning the fortress garrisons that defended Egypt's borders. Tahpanhes, with its brick courtyard entrance to Pharaoh's house where Jeremiah hid the stones to presage Nebuchadnezzar's visitation, was probably part of one of the fortress garrisons established by Psammetichus I.

Traces of a brick platform on its north-west side were found by the English Egyptologist, Flinders Petrie, when in 1888 he excavated a fortress mound at Tell Defneh, on the road to Palestine, which Petrie identified as the site of Tahpanhes. Later, in his book, *Egypt and Israel*, Petrie wrote: "Of this an echo comes across the long ages: the fortress mound is known as the Quasr Bint el Yehudi: the palace of the Jew's daughter. It is named Quasr, a palace, not Qala, a fortress. It is not named Tell Bint el Yehudi, as it would be if it were called so after it were a ruinous heap. Quasr is a name which shows its descent from the long time of habitation, and habitation for nobility and not merely for troops. So through the long ages of Greek and Roman and Arab there has come down the memory of the royal residence of the king's daughters from the wreck of Jerusalem."

Nebuchadnezzar, who had shown kindness to Jeremiah in particular and left them unmolested in Jerusalem, in all probability would have shown no mercy to the Judean emigrants, whose precipitate flight would

have been seen as strong and presumptive evidence of their implication in the rebellion against the Babylonian authority and the death of Gedaliah. Nebuchadnezzar did indeed invade Egypt in 568/7 BC, during the reign of Pharaoh Ahmose II who, having driven out of Egypt the Greek settlers and mercenaries who manned garrisons such as the one at Tahpanhes, thus weakened his country and opened the way for the invasion that Jeremiah had predicted. Doubtless, Nebuchadnezzar did pitch his royal pavilion at Tahpanhes in the cool shade of the courtyard, beneath which Jeremiah had hidden the stones.

Zedekiah's daughters

Jeremiah still had Zedekiah's daughters in his charge: the royal princesses who under the Hebrew law of succession that allowed daughters to claim the inheritance of their father where there was no male issue, had become the sole legal descendants to the Judean throne, Nebuchadnezzar having put all their brothers to death. A similar law of succession applies in relation to our throne today, and by it our present Queen, Elizabeth II, came to the throne on the death of her father, King George VI.

Jeremiah would therefore have realised that if the prophecy that "*the sceptre shall not depart from Judah*" (*Genesis 49:10*) was to be fulfilled through the royal daughters of Zedekiah in his care, in view of the impending assault on their position in Egypt by Nebuchadnezzar he needed to get the girls out of Egypt and safely away.

Jeremiah and the royal princesses escape from Egypt

The arrival of the Judean party at Tahpanhes would not have gone unnoticed at the Egyptian royal court. Undoubtedly, they would have been taken to meet Pharaoh, and from this meeting there might have come the status and protection that Jeremiah needed for the princesses in his charge. Pharaoh Hophra was an impetuous ruler, over-ambitious to meddle in Judean affairs. At Zedekiah's request, Hophra had sent Egyptian forces to Judea during Nebuchadnezzar's siege of Jerusalem, but his forces were repulsed by the Babylonians; whether a battle actually took place is uncertain.

Formal adoption by Pharaohs of women of noble standing as priestesses was not unknown in Egypt at that time: seeing an opportunity of claiming Judea as the possession of Egypt, Hophra might have adopted the Judean princesses as his own in order to give him a legitimate claim to their throne at such time when the Babylonian king's

hold over Judea came to an end. Although the adoption of Zedekiah's daughters by Pharaoh Hophra gave them royal protection, the knowledge that Nebuchadnezzar of Babylon was going to come against Egypt must have given Jeremiah increasing cause for concern. If there was a chance of acceding to the Judean throne, Hophra was not going to give up the royal daughters. But there were to be fifteen years or more before Nebuchadnezzar came against Egypt: time for the princesses to grow into young women; and time for them to escape!

After a disastrous Libyan campaign and a revolt which resulted in Amasis becoming co-regent, in 570 BC, Hophra was slain in conflict with Amasis. In the confusion caused by Hophra's death, the ascension of Amasis as Pharaoh Ahmose II, who expelled from Egypt many of the Greek mercenaries who had supported Hophra, leaving the border garrisons such as the one at Tahpanhes largely unguarded, the time and opportunity now presented themselves for Jeremiah to flee Egypt with the princesses before the arrival of Nebuchadnezzar.

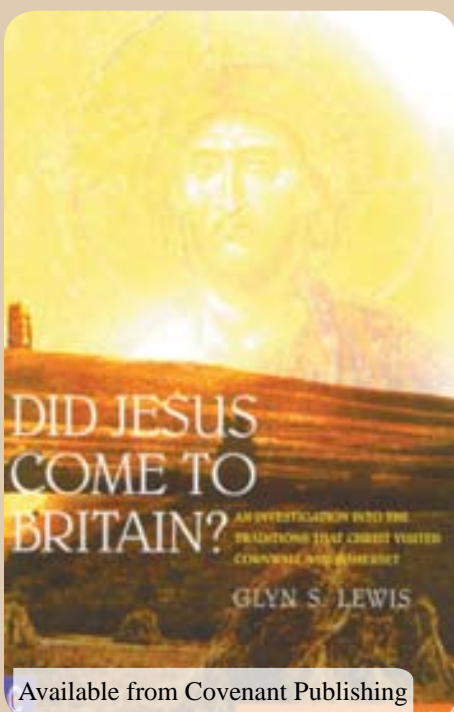
In order to flee from Egypt, Jeremiah's best, and probably only, route was by sea. Greek vessels traded between Egypt and Greece; other Mediterranean traders plied their 'Ships of Tarshish' carrying metals between Egypt, the coast of Phoenicia, and Spain, whose mineral wealth had attracted the Phoenicians who had founded colonies there. These ships were ocean-going vessels, capable of being rowed in heavy seas. They also carried fare-paying passengers.

Looking through history from that time forward for these princesses, the daughters of Zedekiah through whom the royal line was to continue, *Daughters of Destiny* discovers them, first in Spain and then in Ireland, under the title of 'daughters of Pharaoh,' and follows the genealogy of one of these daughters, leading to Queen Elizabeth II.

GLYN S LEWIS

This article is taken from *Daughters of Destiny*, by Glyn Lewis, to be published by The Covenant Publishing Company later this year.

Glyn Lewis is also the author of *Did Jesus Come to Britain?* (available from Covenant Publishing) in which he examines the tradition and legends that Jesus came to Britain with Joseph of Arimathea before he commenced his public ministry in Palestine.



‘I CALLED MY SON OUT OF EGYPT’ *Hosea 11:1*



The title of this article – “I Called My Son out of Egypt” – is a quotation from the lips of Jehovah through the prophet Hosea concerning His son, Israel, who came out of Egyptian bondage in the Exodus. But it is much more than that, it is a silver thread running all through Scripture, from *Genesis* to *Revelation*, regarding the spiritual separation of God’s people from the world and its negative influences, which Egypt represents. In this sense, Egypt is to be distinguished from the equally symbolic name, Babylon, which likewise runs throughout the Bible. To quote from the *Scofield Reference Bible*: “In Scripture symbolism, Egypt stands for the world as such; Babylon for the world of corrupt power and corrupted religion...” (Note 2 on *Isaiah* 13:1).

Another connotation of Egypt is the “flesh,” by which is meant man’s fleshly or carnal nature, as opposed to the spiritual. This symbolism is derived from *Exodus* 16:3 where the children of Israel, living in the wilderness on the heavenly (and therefore spiritual) manna given them by God, still longed after the flesh-pots of Egypt. Thus, Egypt, in the Bible, represents our human resources: the desires, abilities and plans of man in contrast to those of God, the former of which must and will always fall short of the divine ideal.

In the outworking of this theme, we find that most of the patriarchs, and even Jesus Himself, “went down into Egypt,” in order that they might subsequently “come out of Egypt” or “out of the world,” illustrating this vital teaching for us. Paul tells us in *1 Corinthians* 10:11 that all the experiences

of Israel in the Old Testament were “*for examples [or types]: and they are written for our admonition, upon whom the ends of the world are come.*” Let us, then, look at some of these episodes, to better understand the teaching they have for us.

Abraham, Isaac and Jacob

The first recorded instance that we have of this motif is with the patriarch Abram, the father of the Israel peoples. *Genesis* 12:10 tells us, “*And there was a famine in the land [of Canaan]: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.*” Skipping over the details, the story relates that Abram was well treated there by Pharaoh on account of his wife, Sarai, who was very fair, and he was given much livestock, as well as servants, which he brought with him when he eventually came up out of Egypt.

Apparently, one of these servants was a handmaid given to Sarai named Hagar, for we find in chapter 16 that when Sarai was barren – a seeming failure of God’s promise to Abram that he would have many descendants – she gave her handmaid to Abram so that she might obtain children through her. Hagar conceived and bore Abram a son, Ishmael, and in this sense, since Hagar was an Egyptian, Ishmael was born “out of Egypt.” This is a perfect example of how the plans of man fall short of God’s, for fourteen years later Abraham did indeed have a son, Isaac, by Sarah as God had promised, and we are told in *Galatians*, chapter 4, that Ishmael was born after the flesh, but Isaac was born by promise or after the Spirit. The result of this dichotomy was that Ishmael persecuted Isaac, and

so Abraham and Sarah cast out the bondwoman and her son, for the son of the flesh could not be Abraham’s spiritual heir with Isaac. When Ishmael was grown, his mother Hagar “*took him a wife out of the land of Egypt*” (*Genesis* 21:21), and so the fleshly outworking was complete.

The next patriarch to go down into the land of the Nile, albeit not willingly, was Joseph, the second-youngest son of Jacob, for at the age of seventeen, Joseph’s jealous brothers sold him as a slave into Egypt. This seemed to be a tragedy, but in the plan and providence of God, Joseph rose there to be second in command to Pharaoh, and by his wisdom and foresight was able to provide food for the entire nation during a seven year famine. Joseph’s brothers, and even his father Jacob and all his family, journeyed down into Egypt to escape the famine in Canaan and settled in the fertile land of Goshen. Jacob was to die in Egypt, but he made his son swear that he would carry his body back to his native land of Canaan to be buried. Years later, when his own death was imminent, Joseph made the same request of his brethren, and when Israel came out of Egypt some four centuries later, they duly carried the bones of Joseph with them (*Exodus* 13:19). In that symbolic sense, both Jacob and Joseph also came “out of Egypt.”

Moses and Akhenaten

The book of *Exodus* tells us that after all of Joseph’s generation had died, there arose a new pharaoh who knew not Joseph, and out of fear of the growing strength of the people of Jacob-Israel, he set them to hard labour. After nearly four hundred years of bond-

age, God raised them up a deliverer in the person of Moses. According to Pharaoh's decree, the Hebrew midwives had been instructed to kill every Hebrew son that was born by casting him into the river; so when Moses was born, his mother hid him three months and then set him adrift by the river's brink in a basket. When the daughter of Pharaoh came down to wash herself, she discovered the child and adopted him as her own. Thus, Moses grew up in the house of Pharaoh and "was learned in all the wisdom of the Egyptians" (Acts 7:22).

But again, this was worldly wisdom, not God's wisdom, and God had to drive Moses out into the wilderness of Midian, where he dwelt for forty years, until he was made spiritually ready for his monumental task. The ten great plagues upon Egypt are well known, and after the last plague – the death of the firstborn in Egypt – the Israel people were thrust out of the land. Moses had been instructed, "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn" (Exodus 4:22), and so this exodus was nothing less than the birth of the infant nation of Israel out of Egypt. This is the vital event to which Hosea referred when he wrote, "When Israel was a child, then I [Jehovah] loved him, and called my son out of Egypt" (Hosea 11:1). By coming out of Egypt, not only did Israel leave behind their hard bondage, but also the idols and spiritual corruption of the Egyptians, and, like Moses, they had to be purified for forty years in the wilderness before they were ready to enter the Promised Land.

Now, if I may digress for a moment, there is a most intriguing connection between Moses and the Pharaoh Akhenaten (Amenhotep IV), known as the heretic pharaoh. When Israel camped at the foot of Mt. Sinai to receive God's laws, the first of the Ten Commandments that Moses brought down was, "Thou shalt have no other gods before me;" and because of this, and God's revelation of His Name Jehovah (YHWH) to him, Moses is often credited with introducing monotheism to the ancient world. But Akhenaten did the same when he abandoned the many gods of Egypt for one supreme God, the sun-disk Aten, the only God he considered worthy of worship. Akhenaten expunged the names of the older gods from monuments, dispossessed their priests and despoiled their temples. So the query has been raised by historians: was Moses influenced by Akhenaten, or was Akhenaten influenced by Moses? Or was Akhenaten, in fact, Moses himself?

In a Canadian television series, *The Naked*

Archaeologist, filmmaker Simcha Jacobvici explored these questions. It was found that Akhenaten's maternal grandfather was named Yuya, which is not an Egyptian name, but rather, Hebrew. The second syllable, "ya," is the Hebrew *Jah*, which is the short form of the name Jehovah. Yuya's mummy has what appear to be Semitic features and a beard style similar to that of the ancient Hebrews. (Egyptians were clean shaven). In addition, there was a priest of Aten named Merari, which is also the name of one of the three sons of Levi, the priestly tribe of Israel, into which Moses was born. So it is evident that Akhenaten chose a Hebrew to be his priest, lending credibility to the suggestion that Akhenaten's monotheism had indeed been influenced by Moses. There are even strong similarities between Akhenaten's Great Hymn to the Aten and *Psalm 104* (Wikipedia). This worship of one God in Egypt did not last long, however, as on Akhenaten's death the dispossessed priests of Amon-Ra rose up and gradually reinstated the old polytheistic religion.

**"Out of Egypt have
I called my son"
Matthew 2:15**

At Tell el-Amarna, Akhenaten's new capital, hundreds of clay tablets have been unearthed, many of them from the kings of Canaan, begging the Pharaoh to send them help against an invading army called the Habiru. It cannot be a coincidence that forty years after the exodus, the Hebrew army under Joshua began invading Canaan, their Promised Land. The Habiru and Hebrews *must* have been the same people. There is no evidence that Akhenaten ever sent any armies to help the Canaanites, and why would he, if he thought the Hebrews were spreading monotheism as they went? Rather, he would have been cheering from the sidelines!

The Royal Lines

But, to return to the subject at hand, the next Israelite of note to go down into Egypt was Jeroboam, who became the first king of the northern House of Israel. The great King Solomon, towards the end of his reign, had forsaken the Lord, turning to the worship of the idols of his many wives. In His judgment upon this, the Lord told Solomon that He would rend the kingdom – i.e. all but two of the tribes of Israel – from Solomon's son and give it instead to his servant. The servant in question was Jeroboam, and the

prophet Ahijah was sent to tell him that he would become king of the northern ten tribes. Learning of this prophecy, Solomon sought to kill Jeroboam, who fled for his life into Egypt and was there until the death of Solomon (I Kings 11:11-13, 26-40). And so, like the young nation before him, the first king of the House of Israel was called out of Egypt to reign (I Kings 12:3).

Thus, for nearly four hundred years, there were two kingly lines reigning in the Land of Canaan over two kingdoms, Israel and Judah, the kings of Judah being those descended from King David. The last king of Judah was Zedekiah, who reigned in 600 BC, and who was toppled from his throne by the Babylonians; his sons and heirs were slain and Zedekiah himself was taken captive to Babylon. That appeared to be the end of the Throne of David, but Zedekiah also had two daughters, and according to the law of God, failing any male heir, the inheritance could be passed down through the female line. And so, we find in *Jeremiah 43:6-7* that the king's daughters, along with Jeremiah and others, fled into the land of Egypt, settling at Tahpanhes. There the Bible leaves them, but we know from secular sources that shortly thereafter Jeremiah and the princesses left Egypt, travelling first to Spain and thence to Ireland, where God's Davidic throne was quietly re-established. The throne has continued in the British Isles to the present day, the current monarch of the Davidic line being Queen Elizabeth II. Thus, we see that members of both royal houses of Israel fled into Egypt for safety, and then came out again to take up their destined thrones.

The Christ Child

This brings us to Another, Who likewise had to go into Egypt to preserve His life – Jesus Himself. For when Herod, the king of Judea, learned from the Wise Men that a new king had been born in Bethlehem, he was afraid of this threat to his throne, and so he ordered the slaughter of all children in the Bethlehem district from two years old and under. This was an uncanny parallel to Pharaoh's attempt to destroy the deliverer of Israel by killing all the baby boys born to them; but the Lord overruled in both cases. God had previously warned Jesus' earthly father, Joseph, in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matthew 2:13). And so, like as Jeroboam fled from the wrath of Solomon to Egypt, so Joseph, Mary and the child Jesus did likewise. The Bible is silent about the Holy Family's sojourn in Egypt and how long it lasted, but

in the tradition of the Coptic Orthodox Church of Egypt, the route they travelled and their stopping-places are known to this day. American author, Paul Perry, in his book *Jesus in Egypt* (2003) and a television documentary based on the book, traces the evidence for these traditions.

The primary source for the route of the Holy Family in Egypt is a vision given to Coptic Pope Theophilus in the fourth century which was transmitted by word of mouth for several hundred years. In the eighth century the route was amended by Bishop Zacharias with many sites added based on local oral traditions and visits by early pilgrims. In addition, many of the same stopovers are found in several apocryphal Infancy Gospels, which relate how the two-year-old Jesus performed numerous miracles, including toppling pagan idols and causing holy wells to spring up wherever they went. These embellishments, while hardly credible, nevertheless serve to corroborate the locations along the route, although the Infancy Gospels themselves are not used or recognized by the Coptic Church.

Based on the official itinerary of over thirty sites which was established by the church in 1999 in time for the new Millennium, the Holy Family travelled a circuitous route in the Nile Delta, and then more than two hundred miles into Upper Egypt, partly by boat, to their final rest stop near Assiut, where they lived for six months. It was

here that Joseph was told in a dream to return to the land of Israel, “*for they are dead which sought the young child’s life*” (Matthew 2:19-20). By tradition, the sojourn of the Family in Egypt was three and a half years, which is a significant time period in Bible chronology, being the length of Jesus’ ministry and also figuring in prophetic time measures in *Daniel* and *Revelation*.

We are told by Matthew that the Magi gave gifts to the Christ Child of gold, frankincense and myrrh, representing His roles as king, priest and sacrifice respectively. But these were also very valuable substances, and the Coptic tradition says that the Holy Family used these gifts – which had been given them immediately before they left for Egypt – to pay for their journey, as they would have required transportation, food and lodging for all that time. How like God this was, to give something of such symbolic significance and immense practicality at the same time!

The fact that Jesus travelled in Egypt is precious to Coptic Christians, who believe that the visit fulfilled many scriptures, including *Isaiah 19:1* – “*Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence,*” – and *Isaiah 19:25*, “*Blessed be Egypt my people.*” Jesus’ visit, even as a child, *did* bless the people of the land, and it is perhaps the primary reason there is still today a Christian Church in Egypt, surviv-

ing against great odds in a largely Muslim nation.

Come Out!

And so, with the story of Jesus, we have come full circle to the scripture of *Hosea* mentioned at the beginning, for Matthew quotes it, saying that Jesus and His parents “*departed into Egypt...that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son*” (Matthew 2:14-15). Following the pattern set forth in the Old Testament, Jesus, too, had to “come out of Egypt” or be spiritually separated from the world, in order to fulfill His divine mission. And we, as followers of Christ, must do likewise, as Paul exhorts us in *II Corinthians 6:17*: “*Come out from among them and be ye separate and touch not the unclean thing*” – the unclean thing being symbolized by the idols of Egypt or the world. And the last book of the Bible echoes this in 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*). Though this was spoken of Babylon, the plagues are also a reminder of God’s judgment on Egypt, in bringing His people out. As Jesus teaches us in His great prayer in *John*, chapter 17, we must be in the world but not of it. Let us not, therefore, “trust in the shadow of Egypt” but in our Heavenly Father, Whose infinite resources far exceed anything the world and the flesh can provide.

PATRICIA BAGWELL BA

David Davidson’s major work on the Great Pyramid

Illustrated here is the jacket cover of the tenth printing, in 1961, of the famous book which sought to prove that the Great Pyramid is a monument that encapsulates the whole of a former civilization, built for the purpose of handing down to posterity a clear and definite message.

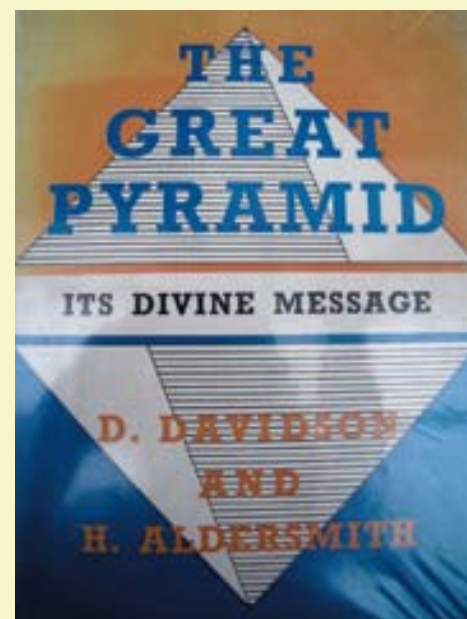
The authors demonstrate that the Great Pyramid of Giza enshrines a knowledge of precise gravitational astronomy and contains a system of astronomical chronology which, when considered in relation to ancient history, is seen to be, not only a record of things past, but also a prophetic indication of future events.

The late David Davidson, who died in 1956, will for all time be considered the foremost authority on the structural importance of the Great Pyramid in its relationship to sci-

entific and astronomical factors. With this large volume (now out of print) he made an outstanding contribution to our knowledge and understanding of the chronological meaning of the revelation-measures on the chambers and passage systems of this structure.

David Davidson first became interested in the Great Pyramid at the turn of the twentieth century when his knowledge as a Construction Engineer was sought by a group of students seeking to explain apparent relationships between its structural features and certain established astronomical phenomena. Although at first sceptical, Davidson later became convinced that the Pyramid did contain a message.

This book, with its many plates, diagrams and charts, produced with the help of



Dr H. Aldersmith, was the result of over twenty years of research. It presents a powerful case for the Great Pyramid’s Scientific Revelation.

THE LAW THAT WAS ADDED

When the Children of Israel came out of Egyptian bondage it was Almighty God's intention to give them the Laws of Commandments, Statutes and Judgments, in written form, for their observance and nothing else. This same Law was always followed by the Patriarchs of the Old Testament. But at this time of Israel's beginnings as a nation, Moses was to receive this Law from God first hand. The Ten Commandments were written by God on tablets of stone and later the whole of God's Law was written down by Moses at the dictation of Almighty God during Moses' sojourn in the mount of Sinai, for the benefit and wellbeing of the Children of Israel.

But even as Moses was with God, the children of Israel were misbehaving and began praising and worshipping a golden calf for their escape from Egyptian bondage. Thus God had to bring in the Law of Ordinances of sacrifices to save the people from being destroyed by the righteousness of God. As it is stated in *Jeremiah 7:22*:

"For I spake not unto your fathers, nor commanded them in the day I brought them out of the land of Egypt, concerning burnt offerings or sacrifices." This was the law that was added. That is the word which the Apostle Paul uses in his letter to the *Galatians 3:19*: "... It was added because of transgressions ..."

Quite often the statement is made "we are not under the law, we are under grace," borrowed from Paul's letter to the *Romans 6:14*, thus taking it out of context. But it was the law of ordinances – the sacrificial laws – that were nailed to the cross. Paul teaches this. He does not say the Laws of the Commandments, Statutes and Judgments were nailed to the cross, as his Epistle to the *Ephesians 2:15* makes quite plain: "Having abolished in his flesh [that is Jesus] the enmity. Even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." And also in *Colossians 2:14*: "Blotting out the handwriting of ordinances that

was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Then one more scripture concerning this law that was added found in *Hebrews 10:4-7*: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." It was the law that was added because of Israel's



sin and disobedience that was done away with by Our Lord's sacrifice. Thus redeeming His people back to Himself and becoming the Saviour of the world.

When Almighty God brought the Children of Israel out of Egypt, He spoke to Moses concerning how they would function as a nation before God. The giving of the Law was the means whereby Israel would maintain and conduct themselves under God. Moses admonished Israel to follow these laws, as in *Deuteronomy 4:5-6*: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Now it must be patently obvious from the foregoing scripture that there is no way this perfect law of God would eventually be done away with and put aside as of none effect. This leads us to what Jesus stated at the beginning of His ministry when He said in *Matthew 5:17*: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." Once it is realised it is the law that was added because of Israel's sin that was finished with by the New Covenant made through Jesus Christ, then there is no longer the need for the shedding of the blood of animals for the propitiation of sin. This was the part of the law that was the schoolmaster to bring us to Christ as stated by Paul in *Galatians 3:24*. The inclusion of the prophets within the statement made by Jesus mentioned above is another indication of the importance of the Law which He had come to fulfil. All the prophets sent by Almighty God to His backsliding people of Israel had one theme in common. They were always admonishing His people to return to the Lord and keep His Law, Commandments and Judgments.

The Law of the Lord was given to Israel by God Himself as a national constitution, which is still in effect and has never been rescinded. The Lord Jesus came to uphold this Law and not to do away with it. The importance of God's Law is put very succinctly in David's *Psalms 19:7-11*: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

KATHLEEN GAGE

THE MEANING OF CHRIST AND HIS CROSS

The Apostle Paul told the church at Corinth the message that Christ sent him to declare. He said; “*For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God*” (I Corinthians 1:17-18). Paul then presents **The Three Views of the Cross.**

The Jewish View

Unto the Jews the preaching of the cross of Christ is a stumbling block (I Corinthians 1:23). To the religious yet unbelieving mind of the Jews, this message of the cross was an offence, a sham and an occasion to fall. In their Pharisaical pride they could not understand nor would allow themselves to believe that the promised Messiah would

willingly allow Himself to be subjected to the hands of his executioners. The Jews, Paul said, required a sign (I Corinthians 1:22) or proof that Jesus was the true Messiah. The Gospel accounts record several occasions where the Jews demanded a visible sign from Jesus in proof of His identity and of His works. “Chronic unbelief is expressed in its perpetual demand for more evidence.”

The Jews denied the “Power of God” in the Cross.

The Greek View

Among the educated philosophical minded Greeks of Paul’s day, the message of the cross was foolishness (I Corinthians 1:23). This was because the Greeks sought after wisdom (I Corinthians 1:22). This was the type of wisdom that was based on the carnal and mystical philosophies of the an-



Photograph by Philippa Clark

cientists that was then promoted by the Gnostics. The Apostle referred to those learned intellectuals who “*because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools*” (Romans 1:21-22). These fools have strictly a secular world view concerning creation, the origin, object and the end of life. They deny man’s moral responsibility to God as Creator.

The Greeks denied the “Wisdom of God” in the Cross.

The Believer’s View

Unto the true believer the cross of Christ is both the “*power of God*” and “*the wisdom of God*” (Romans 1:24). God in His omniscience chose the very plan of salvation for man that was the ‘foolish’ thing to confound the wise and the greatest sign of ‘weakness’ to confound the mighty. In Christ’s work in the reconciliation of creation back unto Himself, He “*made peace through the blood of His cross*” (Colossians 1:20).

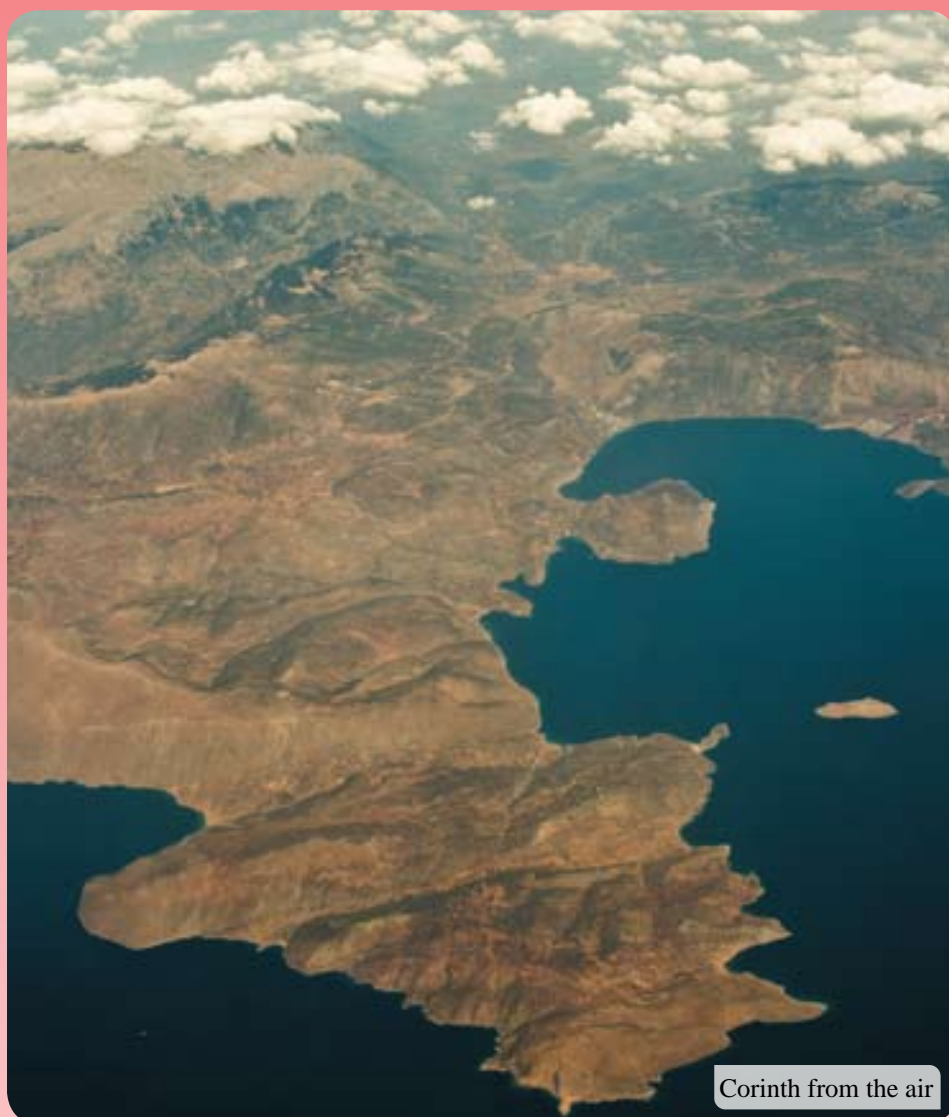
To the Believer the Cross of Christ is the “Power of God unto Salvation.”

The ‘foolishness’ of the Cross of Christ can only be understood by faith in that God hides:

- His power in weakness
- His wisdom in folly
- His goodness in severity
- His justice in wrath, and
- His mercy in anger.

CHARLES A JENNINGS

From *Truth in History*, May 2010



Corinth from the air

DID THE ANCIENT EGYPTIANS COLONISE THE BRITISH ISLES?



Newgrange

No one can be blamed for imagining that the Ancient Egyptians did not stray far from the Nile delta or even the upper reaches of that vast African river. There are though slivers of evidence that Ancient Egyptian seafarers journeyed much more widely than is commonly believed.

Ancient Egyptians may have made footfall on both mainland Britain and the island of Ireland. There is little point in engaging in vain speculation which may prove unhelpful. It is better to stick to what is known and can be verified. Unfortunately the evidence that is available is tantalisingly limited and not all authorities are agreed as to its provenance.

Three wooden boats were discovered in 1937 at North Ferriby on the Humber. These mysterious craft had been preserved in the mud over many centuries. But how old were they? The first assumption made about these vessels was that they were Viking in origin but the Egyptologist Lorraine Evans, author of *Kingdom of the Ark* (pub. 2000), has argued that these sea-going boats were of the same design as boats that sailed on the Nile in the days of the Ancient Egyptians.

In August 1946 Edward Wright, who had managed to uncover the remains of some

of the Ferriby boats, wrote to CW Phillips, a leading authority at that time on ancient maritime vessels. Phillips had previously helped excavate the famous Sutton Hoo boat. On 27th August Phillips visited North Ferriby expecting to see typical Viking longships. When confronted with these ancient craft Phillips could not believe what he saw.

To Wright's surprise, Phillips told him that these were not Viking longships. The Ferriby boats were smaller than Viking vessels which usually had places for 16 oarsmen while these smaller boats could only accommodate nine rowers on each side of the ship. The Ferriby boats were much more primitive in design and had previously only been encountered around the Mediterranean sea. Incredibly C W Phillips dated these mysterious ships to some 2000 years before the Viking age.

Controversy soon ensued because not all leading archaeologists were willing to accept that these boats could be so old. One of the results of this debate was that these vessels, retrieved from the mud on the banks of the Humber, were viewed with some embarrassment. Many years later, in 1989, when Professor Sean MacGrail of Oxford University studied the boats in the basement of the Hull Museum he could not believe that such an important find could

be hidden away. The professor remarked that: "the Ferriby boats are of world-wide importance, being surpassed in age only by the third millenium (BC) planked boats from the vicinity of the royal pyramids at Giza in Egypt."

In the more recent past Lorraine Evans, the Egyptologist, who argues that the Ferriby boats are similar in design to some ancient vessels in Egypt, found all of her attempts to prompt a further investigation of these craft frustrated at every turn. Evans describes how a 'cloak of secrecy' was wrapped around these strange craft.

A similar fate has overtaken the ancient stone of Llywel. The Llywel stone was bought by the British Museum for the sum of £10.00 in 1843. A Welsh farmer had unearthed the stone in his field. The most significant carving on this stone faces a wall in the museum making it impossible to view. The hidden carving reveals a clear representation of a person dressed in the ancient Egyptian style leaving the pyramids of Egypt. Lorraine Evans speculates that the Ancient Egyptian is about to journey to the west. Would such a voyage have led to Ancient Egyptians making landfall on the shores of Ireland?

In 1955, Dr Sean O'Riordain was excavating a burial cairn known as the Mound of

Hostages, sited just to the north-west of the famous and legendary 'Hill of Tara.' Dr. O'Riordain was investigating a circular man-made hillock, similar in aspect to some of those which the writer has visited in the Boyne Valley, west of Newgrange. The archaeologist found a huge boulder which sealed a narrow passageway over four yards long leading into three separate chambers. Inside the first two chambers were to be found human bones and Neolithic artefacts, but the third chamber held an astonishing secret: an intact skeleton wearing exquisite faience beads. In September 1956, in an article in *The Proceedings of the Prehistoric Society*, the academic experts stated that these faience beads on the bronze necklace came from Ancient Egypt.

Comparison with Egyptian jewellery showed them to be of identical design and manufacture. They had been around the neck of an adolescent male of about 18 years of age. Either people out of Egypt had brought the Egyptian necklace with them, or there existed an ancient trade route linking Ireland with the Mediterranean basin.

None of the foregoing article presents any evidence that Ancient Egyptians colonised the British Isles. There is an even more important point to be made. Not all those who came out of Ancient Egypt were Egyptian. The Bible tells the story of how Jacob and his sons and all their families settled in Egypt at the invitation of Joseph. For years the Israelites multiplied and prospered in Egypt; but when the Egyptians began to see the Israelite population's growth as a threat, the Egyptians enslaved them. Over a period of 400 years Israelites also used Egypt as a point of embarkation.

Brendan Adams was the first curator of language at the Ulster Folk and Transport Museum at Cultra on the County Down side of Belfast Lough. Adams was an expert linguist. In 1975 the journal, *Hsamito-Semitica* published his article on the ancient sub-strata or linguistic roots found buried in archaic Gaelic or the ancient Irish language. Brendan Adam's researches into the ancient Irish language led him to conclude that traces of both Hebrew and Ancient Egyptian were to be found in the language of early settlers in Ireland. These linguistic building blocks tend to give credence to the origin legends of the Scots as expressed in the Declaration of Arbroath and other writings from the Dark and Middle Ages.

Given that the Declaration of Arbroath identifies the exodus of the Hebrew slaves from Egypt as a defining moment in the

history of these Scots wanderers, how do we respond to the following issues raised in Adams's paper? The writer admits that the following sentences dive into the deep waters of linguistic analysis but be patient! In respect of the lenition of consonants affected by a final preceding vowel Adams asks; 'How does it come about that Irish, an Indo-European language, bears such a striking resemblance to Hebrew, a Hamitico-Semitic language in this kind of grammatical situation?' And again: 'Irish and Welsh agree with Hebrew in having only a definite article and no indefinite article.' Adams then goes on to identify a much more technical form of linguistic agreement with Hebrew. Finally Adams makes a passing reference to 'this curious parallel between Irish and Hebrew idiom.'

Connections between Ancient Egypt and the British Isles remain tenuous while the notion that the ancient Gaelic or Irish language carries within its syntax and grammar linguistic trace elements that point to Hebrew and Ancient Egyptian origins strike many people as, frankly, bizarre. The public's understanding of our wonderful history in these isles is clouded by scholars who are so wedded to an academic mindset that they feel impelled to obstruct others who want to keep on asking questions.

Some time ago the BIWF financed an exploratory investigation of key ancient Egyptian archaeological sites. Those on the expedition examined at first hand the giant sarcophagi placed deep underground in the burial tombs found in the world famous Valley of the Kings near Luxor. Alan Wilson, BA (Hist. Cardiff 1954), the gifted historian, wondered how the ancient Egyptians could have placed these giant stone containers in which the mummies of the nobility were placed, inside the mountains. He suggested that the Egyptians may have invented some form of concrete!

Now support for the Welsh historian's idea has come from Western Australia. Under the caption 'Speedy Stone,' this summer's edition of *Creation Magazine* recounts how scientists at Murdoch University in Perth, Western Australia, have discovered that a liquid chemical compound can change sand into stone, and, if this process is extended, into a rock like marble. The author of the article did not make any connection between this discovery and some of the Ancient Egyptian's incredible structures but the writer accompanied Alan Wilson into those narrow dark passages which ended in wide chamber tombs; this discovery gives credence to his idea. A previous book on

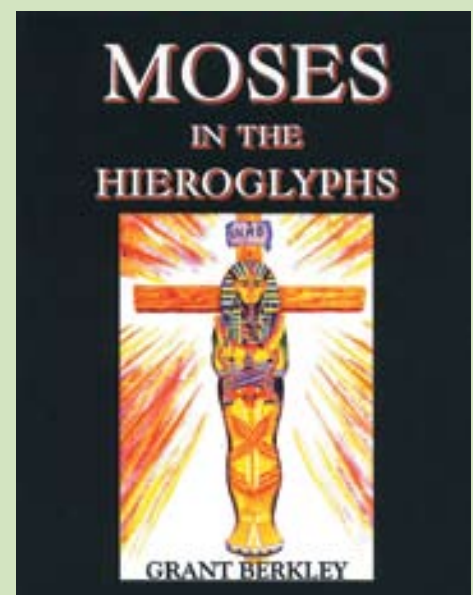
this subject by Prof Joseph Davidovits only came to Alan Wilson's notice after the Egyptian expedition*

His theory is that the Egyptians knew how to make stone. In fact he says they could make far better 'concrete' than any that we use today and explains in detail how they did it. This forms the basis of his theory of how the pyramids were built. He presents much evidence to support his theory and shows how it fits the facts and solves a lot of mysteries. The idea can also be applied to the vases and statues made out of extremely hard stone that have long puzzled Egyptologists. It is a wonderful idea. The clever Egyptians, who venerated stone because of its seemingly eternal quality, discovered its chemistry by trial and error and the inspiration of individuals like Imhotep.

Just as the questions of how the Ancient Egyptians achieved some of their wonders in civil engineering have still to be resolved so the mystery surrounding Egyptian contacts with the British Isles has still to be revealed.

DR CLIFFORD SMYTH

* *The Pyramids: An Enigma Solved*
by Prof Joseph Davidovits
and Margie Morris,
published 1996
by Barnes and Noble Books
(ISBN-10: 0880295554)



Available from Covenant Publishing

RESEARCH OPPORTUNITY

A. Phönizien. B. Phrygien. Isis und Μήτηρ Θεῶν.

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*Paphiam Venerem, Cretes sagittiferi Dictynnam Dianam, Siculi trilingues Stygiam Proserpinam, Eleusini vetustam deam Cererem, Imonem alii, Bellonam alii, Hecatam isti, Rhamnusiam illi, sed (?) qui nascentis dei Solis inchoantibus illustrantur radiis Aethiopes Arique priscaque doctrina pollentes Aegyptii, caerimoniis me propriis percolentes, appellant vero nomine reginam Isidem.*¹⁾ Im zweiten Jahrhundert n. Chr. ist die μυστική θεοκρατία, wie es Damaskios nennt²⁾, im ägyptischen Kult in Griechenland sowohl wie im Mutterlande durchgedrungen; Isis und die Göttermutter, Osiris und Attis sind ineinander aufgegangen. Es ist nur begreiflich, daß in Pompeji schon zur Zeit des Augustus ein πολιτεύμα τῶν Φρυγῶν begegnet, das nach dem ägyptischen Kalender rechnet.³⁾ Wir dürfen bei dem Zusammenhang zwischen Theologie und Magie nicht befremdet sein, wenn Dardanos, der Begründer der Mysterien der Göttermutter, in der ägyptischen Zaubersliteratur um dieselbe Zeit eine Rolle spielt.⁴⁾

1) Die eigenartige Rhetorik erinnert an den so lange für ein Gedicht erklärten Eingang der Predigt. 2) Bei Photius, Bibl. 343a 22 Bekker.

3) *Inscr. Gr. Sic. It.* 701, vgl. Zwei religionsgesch. Fragen 104 A. 3. Das Kultbild des Ζεὸς Φρόγιος ist wohl das des Πάπας (vgl. Diodor III 58 und Eustathios 565,3), also des im Naassener-Text gefeierten Hirten der weißen Sterne.

4) Apuleius *Apol.* 90, vgl. Clemens Alexandrinus *Protrept.* 2, 13 p. 58.: Δάρδανος ὁ μητρός Θεῶν καταβηθεὶς μυστήρια. Auf ihn müssen wir zunächst die *Dardaniae artes* (s. Columella X 358) beziehen. Von Pseudo-Demokrit berichtet bekanntlich Plinius XXX 9: *Democritus Apollobechen Copiten et Dardanum et Phoenicem illustravit, voluminibus Dardani in sepulcrum (lies sepulcro) eius petitis, suis vero ex disciplina eorum editis.* Daß die Fälschung auf ägyptischem Boden entstand, zeigt die Fiktion, daß die Bücher des Dardanos in dessen Grabe gefunden wurden, vgl. die *Stories of the High priests of Memphis*. Phrygische, phönizische und ägyptische Zaubersprüche waren also schon in dem von Plinius benutzten Pseudepigraph verbunden (vgl. über den λόγος Φρόγιος des angeblichen Demokrit Sussemlahl, *Gesch. d. griech. Literatur d. Alexandrinerzeit* I 483—485). Die jüdische Zaubersage bemächtigte sich ebenfalls des Dardanos, und es scheint, daß er dabei, wie Ostanes und andere Zauberer, seine Heimat verlor; man kannte einen Wettstreit Salomons mit ihm, vgl. Josephos *Ant.* VIII 43: Ὀπερῆς δὲ καὶ διήνεκε κορίς καὶ τῶν κατὰ τὸν αὐτὸν χρόνον δόξαν ἔχόντων παρὰ τῶν Ἑβραίων ἐπὶ δεινότητι . . . ἦσαν δὲ Ἄθωνος καὶ Αἰμανὸς καὶ Χάλκεος καὶ Δάρδανος υἱοὶ Ἡρακλέους. Auch Mambrea, ursprünglich der ägyptische Gegner des Moses, wird ja mit Salomon in Verbindung gebracht und widmet ihm Bücher (Berthelot 245). Aus einem ähnlichen Buche des Dardanos stammt das in dem großen Pariser Papyrus enthaltene ἱερὸς Δαρδάνου (Wessely, *Denkschr. d. K. K. Akad.* 1888 S. 87 Z. 1716) mit seiner

11*

I Kings 4:30-31 states:

“And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.”

In Josephus’ *Antiquities of The Jews* (translation by Thackeray, chapter 8. p.595), Darda is rendered as Dardanos. A footnote on page 594 cites *Poimondres*, a work of Reitzenstein, a German classical philologist and scholar of Ancient Greek religion who apparently equates the biblical Darda with the Dardanos of the Greeks. However *Poimondres* is in German with some words in Greek.

Please can someone help with a translation of the relevant page illustrated above?

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THY KINGDOM COME

Who is God? Where is He? What is He?
The third question posed here is answered by the statement of Jesus in His conversation with the Samaritan woman at Jacob's well:
"God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4:24)

In *Matthew 6:9-13* Our Lord tells us how to address God when He so instructed His disciples in the form of that prayer known throughout Christendom as the Lord's Prayer. As we know so well it begins: "*Our Father, which art in heaven,*" a declaration which answers our first two questions.

In addressing God as our Father this can be understood as a relationship in the sense of having our being at His sole instigation. There is no other means by which mankind appeared on this earth. Indeed this applies to all forms of life and to all the inanimate objects which are a part of this world and of the whole universe also. The evolutionary hypothesis is limited to the physical and material, however microscopic its form. It has no concept of the spiritual aspect of our being, that motivating force or energy we call life. But even more than just our creator He is as a parent in whom love abounds and to whom a response in kind is desired from us. As human beings in this earthly life our vision and thinking is, in the main, limited to the visible and material, with little perception of the spiritual world. It is through prayer and the reading and hearing of the word of God, with acceptance of its Divine authority, that we are blessed with

some insight into the spiritual side of God's personality.

To even pose the question "Where is God?" implies the belief that He can be confined to some limited area in space when in fact God, in spirit, is everywhere. He has to be otherwise He is not omnipotent or omnipresent and, therefore, not in total control of His creation. The Psalmist describes the situation, expressing it in a sense of wonder in these words: "*Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall cover me even the night shall be light about me. Yea the darkness hideth nought from thee; but the night shineth as the day, the darkness and the light are both alike to thee" (Psalm 139).*

Such words surely portray, even in the limitation of our language and knowledge, the infinite power and control God has over His creation. Mere words do not adequately describe the immensity or complexity of it all, we can only feel or sense in our own

spiritual nature that we are each a minute product of some power or presence which is beyond description.

However we appear to be told the place where our Father resides, which is 'in heaven.' This rather conflicts with the belief that God is omnipresent until we find that the word for 'heaven' in Greek is a plural noun. It is, therefore, more accurately defined as 'the heavens.' It includes the air in which birds can fly, "*the open firmament of heaven*" as we read in *Genesis 1*. It is the vast space beyond our planet in which we can see 'the stars of heaven' which were used as an illustration of the great multiplicity of the descendants of Abraham (*Exodus 32:13*). When the American astronaut James Irwin viewed the Earth from his unique vantage point on the Moon he compared the desolate and lifeless moon-scape with the teeming varieties of life here on Earth. As he thought about it he remembered these words in *Psalm 8:3*: "*When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast made. What is man that thou art mindful of him?"* This experience changed the non-believing astronaut's life and Irwin became a Christian evangelist.

Our planet, then, is just one of countless objects which exist in what we call space and the Bible calls the heavens, albeit a very special one in the eyes of God. The words of *Psalms* 139 are reiterated by the Lord to the prophet Jeremiah in the interrogative declaration: “*Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord?*” (*Jeremiah* 23:24). Doubtless this is a mystery and a great wonder to us and it is surely only by accepting in faith what the word of God reveals to us that we have access to the spiritual nature of God.

Thus in faith and deep reverence we continue the Lord’s Prayer saying: “*hallowed be thy name.*” In the ancient manuscripts from which our Bible has come to us it has been found that God was known by several names or titles. One is *Elohim* who is God as the creator of all things. He is the architect and builder of the whole universe and to whom we owe our very existence. Then there is *Jehovah* and this is God in His Covenant relationship with mankind. He covenanted with Adam to redeem a fallen human race (*Genesis* 3:15). He covenanted with Noah that the earth would never again be subjected to judgment by a flood (*Genesis* 8:21). He covenanted with Abraham that his descendants would become a great nation, more numerous than the stars of heaven (*Genesis* 15:5). He is especially, therefore, the God of Israel. *Eloah* is like *Elohim* but denotes the living God of creation in contrast with the lifeless gods or idols which are the products of human hands.

Next there is *Adonai*, often translated as ‘Lord’ but meaning God as ruler over all the earth and bringing blessing to all life on it. Finally there is the name *Shaddai* which is God as the source and giver of grace. He is the all-bountiful supplier of the needs of His people and in scripture we always find this name rendered as ‘Almighty.’ So when we say “*hallowed be thy name*” it is the Name above all names, to be revered and sanctified and held in great awe.

We are, of course, addressing Him whose authority and rule over Israel was, after a time, rejected by them as they succumbed to the temptations of the evil one who is called Satan. They were the kingdom of God on earth, created to glorify Him in their role as the example of human life under Divine law and sovereignty. “*Ye are my witnesses that I am God*” He told them. So it is this authority and rule for which we are called upon to pray, saying: “*Thy kingdom come.*” It is an urgent need in these days of confusion and deep apostasy when the Christian faith

and heritage are being subjected to ridicule and abuse by hostile elements, even in our own land. In the confusion of beliefs held by many who are nominally Christian the Word of God has been rendered ineffective or even irrelevant by misinterpretations and by translations influenced by humanist ideology. Thus there is the urgent need for the next petition in the Lord’s Prayer: “*Thy will be done on earth.*” For too long the will or laws of mankind have prevailed in our troubled world and these have brought injustice, disorder and hardship to so many of the world’s populations. This is not just the result of bad management or ignorance on man’s part but to that fundamental flaw in his character, summed up in the Divine condemnation: “*The imagination of men’s hearts is only evil continually*” (composite quote from *Genesis* 6:5 and 8:21).

“Hallowed be thy name” *Matthew* 6:9

Following that request for God’s will to be done here on earth there is then the contrast with the situation beyond our world in the words: “*as it is in heaven.*” So, in heaven, law, order and peace prevail. But it was not always so for there was a time when even in that sphere of God’s creation there was a period of conflict and rebellion. This is recorded in the 12th chapter of *Revelation* in which we read: “*there was war in heaven and the great Dragon who is Satan was cast out of heaven along with his angels.*”

We are made aware here of the spiritual realms in which angelic beings exist and who have the ability to manifest themselves in human form. They did to Abraham as we read in *Genesis* 18:2 and there are other instances in scripture of angelic beings acting as messengers from God. Jesus Christ affirmed that He could call upon God to provide Him with “*more than twelve legions of angels*” for His protection if He so wished (*Matthew* 26:53). In recent times, of course, there are the incidents, recorded in German war records of the First World War, when the ‘angels of Mons’ and the ‘white cavalry of Bethune’ were visible angelic beings, arrayed in military formation, who helped turn the tide of battle in the Allies’ favour in that life-consuming conflict. (See *We Have a Guardian* available from The Covenant Publishing Company).

The Lord’s Prayer is in keeping with the injunction to worship God in spirit and in

truth. For the next line of the prayer: “*give us this day our daily bread*” does in fact take us beyond the simple everyday necessities of our earthly life. God indeed is the provider of all these necessities, living and life-giving produce harvested from the living earth which He created. But the ‘daily bread’ is regarded as comparable to the manna with which God fed the Israelites in the wilderness, truly bread from heaven. Such a contrast is made in the Gospel of *John*, chapter 6, when Our Lord told the Jews: “*... for the bread of God is He which comes down from heaven and gives life unto the world.*” Research shows that the Greek word which the translators interpreted as ‘daily’ really meant ‘appointed’ or ‘coming down from’ and thus the obvious association with the manna provided for the Israelites. So our daily bread for which we have to pray is more truly the bread of life which is the Word of God and which, as St John says, became flesh and dwelt among us.

Bread, as we will remember, featured in Our Lord’s temptation in the wilderness when the Devil challenged Him to turn stones into bread to satisfy His hunger. The well known response, of course, was: “*man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (*Matthew* 4:4). It is that bread which truly satisfies and gives eternal life.

Next in our prayer, we ask: “*Forgive us our debts as we forgive our debtors*” (AV). Debts are payments owed to another party in return for a service they have given. Sins are like debts for, in sinning, we have deprived God of what is due to Him. He is our Creator, He has given us life and the means to enable us to enjoy that life to the full. He is therefore due all honour, praise and obedience for this gift. But we have fallen short in honouring our obligations to Him and we need His forgiveness for so doing. We in our turn have to be prepared to forgive those who have wronged us and so we make such a declaration in the prayer.

Sin was the result of temptation which originated in the Garden of Eden. Moral weakness and lack of trust in God was shown by Adam and Eve when they were confronted with what sounded like an easy option: “*You shall not surely die*” as Satan said in contradiction to what God had declared. So the Lord’s Prayer continues with the plea: “*Lead us not into temptation,*” as the AV translates from the Greek. Does God tempt us as the plea suggests? Not according to the letter of James, for in the first chapter and verse 13 he says: “*Let no man say when he is tempted; I am tempted of God; for God cannot be tempted with evil*

neither tempteth he any man.” In the previous verse, James says: “*Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.*”

We have, at times, to face the trial or testing of our faith but this is not something instituted by God, more likely by Satan. This is implicit in the next words of the prayer: “*but deliver us from evil*” or the evil one, confirming perhaps the source of the trial. This again indicates the spiritual aspect of this prayer and one’s thoughts may well turn to Paul’s analysis of the situation when he says: “*we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*” (Ephesians 6:12).

From the beginning opposition to God and to His plans has been instigated by Satan so that the setting up of God’s kingdom has incurred much evil antagonism, manifested in the many attacks upon it throughout its history. But its future has been guaranteed in the covenants made with the Patriarchs

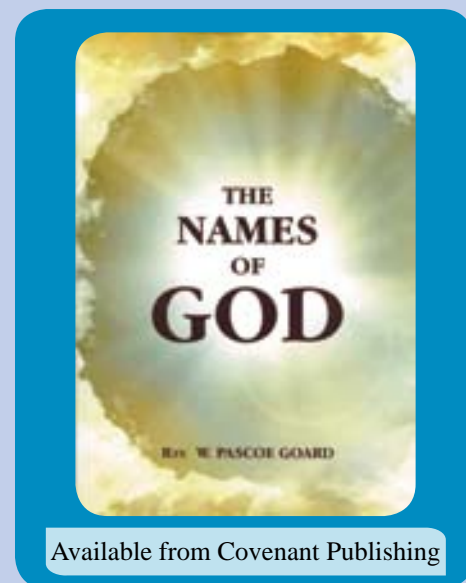
all those years ago. So we affirm God’s ownership, perhaps, of His special creation and possession when we continue with the words: “*For thine is the kingdom, the power and the glory.*”

God’s power and glory are surely manifest in the work of creation. The Psalmist says as much, as we read in *Psalm 19:1*: “*The heavens declare the glory of God and the firmament showeth his handiwork.*” It is surely evident in the continuing presence of His kingdom here on earth in accordance with His promises. It is paradoxical that as the vision and thinking of so many people seems limited to the material world, when it comes to the matter of the kingdom of God upon earth this is not seen as a physical reality but instead it is regarded as a spiritual matter, something in the hearts of believers and not to be taken in the literal sense.

The covenants and promises already referred to foretold the longevity of God’s kingdom, that it would remain in existence as long as the sun and the moon remained in their courses. Of such duration also is God’s sovereign authority, power and glory. This is clearly stated in the final words

of the prayer: “*for ever.*” This is consistent with the wonderful prophetic vision of Isaiah in chapter 9:7: “*Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.*” Amen.

ALFRED BROWN



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ALL WELCOME!

PROPHECY IN *PSALM 80*

When the word ‘prophecy’ is mentioned names like Isaiah and Jeremiah immediately spring to mind. They, like many others in the Old Testament, were specially chosen by God to proclaim His message to His people. There were, however, other passages in the Bible written by men who were not prophets in the accepted sense of the word yet, nevertheless, made statements which were of a prophetic nature.

One such is Asaph, the writer of *Psalms* 80. This particular psalm is entitled ‘mizmor’ which means that it was intended primarily for meditation although, like all the psalms, it could be sung in worship. *Psalms* 80 has a refrain which occurs three times, in verses 3, 7 and 19, a prayer that God will turn His people back to Him so that they may be saved. The verses in between all refer to the nation of Israel and the state from which it needs to be saved.

Most Old Testament writers, thinking of the nation of Israel, look to Abraham, Isaac

and Jacob as the founding fathers of the nation. But *Psalms* 80 is different, for these three are not mentioned. Instead, the names Joseph, Ephraim, Manasseh and Benjamin are chosen to represent the nation. The question is, why should this be so? We cannot, of course, know what was in the mind of Asaph when he wrote the words, but there are two possible explanations.

On the human level, the link between them is Rachel, the beloved wife of Jacob, for whom he served his father-in-law a further seven years having been tricked into first marrying her elder sister, Leah. Joseph and Benjamin were the youngest of Jacob’s large family and were especially dear to him because they were the sons of Rachel. Ephraim and Manasseh, as sons of Joseph, shared a common descent from Rachel. Another possible explanation is that in the opening words of *Psalms* 80 Asaph addresses God as the “*Shepherd of Israel.*” As Asaph must have known full well, the first mention in Scripture of God as the shepherd of His people occurs in *Genesis*

49 when Jacob had called his sons together to receive his final blessing. In *Genesis* 49:24, prophesying the future of Joseph’s descendants, Jacob spoke of God as shepherd – a metaphor which is repeated many times in Scripture of both the Old and New Testaments.

In chapter 48 we read the story of how Jacob formally adopted Joseph’s two sons, Ephraim and Manasseh, as his own sons. What would have been the tribe of Joseph thus became the two tribes of Ephraim and Manasseh so that the number of tribes remained as twelve, twelve being a significant number in Scripture.

Further significance can be seen in the fact that Ephraim was the leading tribe of the brigade which occupied the western side of the camp of Israel in the desert and the two other tribes which made up the brigade were Manasseh and Benjamin. Referring again to Chapter 48 of *Genesis* we read that Jacob, bestowing his blessing on Joseph’s two sons, prophesied that Ephraim would



become a company of nations and Manasseh a great nation and Asaph must have been aware of this. He could not have known how this prophecy would work out in the future but history has proved it true. Even in the desert Ephraim and Manasseh were looking westwards and that was where their destiny would lead them. Historical research by British-Israel students of Scripture has led them to the conclusion that the company of nations spoken of by Jacob is the British Commonwealth. The modern Commonwealth, of course, includes people of many different ethnic origins, but the original commonwealth of Britain and the Dominions of Canada, Australia and New Zealand were basically Anglo-Saxon. The other ethnic groups have been drawn in for a variety of reasons but are bound together by a common loyalty to the throne. No one could deny the unique role the influence of the Queen has played in holding the Commonwealth together.

Similarly, historical research has led to the generally accepted view that the great nation of Jacob's prophecy is the United States of America. Like the British Commonwealth America now includes a large variety of ethnic groups but it too in the beginning was Anglo-Saxon. Its founding

fathers sailed from Britain and established their colonies in North America, but eventually opened their doors to people of different racial groups.

But how does Benjamin, the third tribe of the western facing brigade, fit into the picture?

When Israel split into two kingdoms the tribe of Benjamin remained with Judah under the rule of Solomon's son, Rehoboam. In fact, the city of Jerusalem itself was within the territory of Benjamin. When the Babylonians captured Jerusalem the Benjaminites were taken into captivity along with the Judahites and returned with them to Jerusalem seventy years later. However, they did not stay in Judea but migrated north into Galilee. They were still there when Jesus came and most of His disciples were actually Galileans. Then when Jerusalem was again under attack, this time from the Romans, the Benjaminites, along with their fellow Christians in Judea, fled northwards into Asia Minor. From there they migrated in a north-westerly direction until they finally arrived in Scandinavia. Some of them formed part of the Viking invasions of Britain but many more sailed westwards again and settled in Iceland. The late

Adam Rutherford, from whose book *Israel Britain* this information has been gleaned, was of the opinion that Benjamin in Iceland, described as the light-bearing tribe, is destined to play an important part in the coming Kingdom when the Lord returns. Time alone will tell if this is a correct interpretation of biblical prophecy.

In the meantime Iceland is having what might be called a 'bad press.' First of all, the Icelandic banks were heavily involved in the current banking crisis, but then Iceland, in common with all the Israelite nations, has become embroiled in the worldwide economic and financial system whose roots go back to ancient Babylon. Then there was too the volcanic ash which was having potentially disastrous effects on international aviation. That is clearly no fault of the Icelandic people and it is noticeable that little or nothing has been said in the media about how the eruption affected Iceland itself.

So Asaph's choice of Ephraim, Manasseh and Benjamin in *Psalms* 80, whatever his reason, proved to be a prophetic one and the truth of his words will one day be made plain to everyone.

CAROL CREAM

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THREE BRITISH EMPIRES

The **second part** of the address given by Rev Williams at Congress in Gilsland in October 2009. The first part appeared in *The Covenant Nations* Volume 1 Number 10.

In this last section there are two lessons particularly that I want us to pick up. The first is that in the darkest hour the first rays of dawn begin to appear. And the second lesson not less important is that God is never in a hurry.

Returning to my starting point; 1453, and the end of the first British Empire. Something else happened that year of European wide significance. It was the Fall of Constantinople to the Turks. Well, I dare say somebody will comment that was the end of yet another empire, the last remnant of the Roman Empire. Well so it was, but something else important sprang from the fall of Constantinople. It was the flight of Greek scholars from that city initially to Italy, and the beginning of the revival of Greek learning in Western Europe which had been practically lost for a thousand years. Thirteen years later in 1466, four men were born. One was a Dutchman whom we know as Erasmus, the other three were Englishmen; William Grocyn, John Colet and Thomas Linacre.

What did these four men have in common? They all set out to master the Greek language – why? Because they wanted to know what our blessed Lord had really said, and what St. Paul had really said, and what St. John had really said. They started coming up with some very interesting discoveries.

They found for instance that the angel Gabriel had not said to Mary ‘*Hail Mary full of grace.*’ What he had actually said was ‘*Hail thou that art highly favoured*’ which is not the same thing. They found that John the Baptist had not said ‘*Do penance,*’ they found that he said ‘*Have a change of heart*’ or in single word ‘*Repent.*’ They found that the word Petros did not mean ‘*rock,*’ it meant ‘*a stone,*’ and ‘*the rock,*’ the Petra of Jesus’ famous saying, was not Peter but was our blessed Lord himself. They found that there was no reference in scripture to the papacy.

Thus began that great criticism of the medieval church, that great desire for reform. I would call those four men, including the Dutchman Erasmus, (because he had a tre-

mendous influence on scholars in this country and virtually started the study of Greek at Cambridge University) the godfathers of the English reformation. But God is not in a hurry. It was 80 years from 1453 and the arrival of those Greek scholars in Italy, to 1533 when Henry VIII broke with Rome, and it was another 25 years again until the English Reformation was consummated with the accession of Queen Elizabeth I.

So, if 90 years seems a long time since the foundation of the British-Israel-World Federation, let us remember God is not in a hurry. He will compel no one. He will lead, He will persuade, but it will happen in God’s good time. When we move on to 1783

“We will walk in the
name of the LORD our God
for ever and ever”
Micah 4:5

and the fall of the second British Empire what do we find that year? It was the year that Charles Simeon was appointed vicar of Holy Trinity Church in Cambridge, the most significant single event, as people see it, of the evangelical revival in the Church of England. Not the first and certainly not the only one. Another great evangelical Henry Venn had already arrived as vicar of Huddersfield before him. Further back in time, 1738 was the year when John and Charles Wesley were converted; the start of the Wesleys’ great evangelical campaign.

Charles Simeon as vicar of Holy Trinity Cambridge inspired whole generations of clergy, many of whom came from Cambridge University to go out and do what he was doing; preach the plain gospel of our Lord Jesus Christ to the people of this nation. He was vicar of Holy Trinity for 50 years, an incredible space of time, and on the day of his funeral in 1833 Cambridge University and Cambridge town came to a stop.

But the work of the Holy Spirit did not come to a stop. 1833 was the start of the Oxford movement. And do not be surprised if I include the Oxford movement in our context here. The Oxford movement began with a sermon that John Keble preached before the Assize Judge at Oxford in which he dared to ask the question ‘What is happening to our nation?’ He dared to make the observation that the spirit of the time was not the Holy Spirit. How right he was. The spirit of the age was a spirit that blew across the channel from agnostic rationalistic France. When we remember the glories of the Victorian age, for which we should be everlastingly thankful, let us remember that it was the spirit of the Methodist movement and the spirit of the evangelical movement and the spirit of the best of the Oxford movement which was battling successfully against of the spirit of the times, which came from elsewhere.

We move on now to that golden year 1919 on which our thoughts are so much focused. If indeed that first sign of the dawn was the foundation of this Federation, our reflection must be what a tremendous responsibility rests upon our shoulders. Are we worthy of it? Of course we are not. We are only here because of God’s grace and because we depend on God’s grace.

Be assured of this, as I have indicated to you with those other great events in history, God acts but he does not act by a single act. Many things happen and come together and one of the greatest assurances we have is that we are not alone. God is calling others to tasks which in the end will converge and meet together. “*Behold I send you prophets and wise men*” God says, and surely one of the prophets in the right sense of the word which God has sent us in our time is Billy Graham. There is no man whose hand that I have ever shaken of whom I am more proud than that of Billy Graham. How many people in this country have been brought to the knowledge of our Lord Jesus Christ through his ministry and the ministry of other evangelists who are our fellow labourers in the work to which God has called us?

Enoch Powell was not, I think, a prophet but he was certainly a wise man. Did we lis-

ten to him? We do not use stones any more to shut up the prophets and the wise men, we use more subtle means. I believe He is still sending us wise and righteous men and women and prophets. Thank God we can identify at least a few of those who serve us as being righteous and in their way wise. One of those certainly for whom we should give thanks is Frank Field the Labour MP for Birkenhead, a good Christian and a good man. There are many who I know would add the name of Anne Widdecombe, the former Conservative member for Maidstone, a Roman Catholic, a good woman, a woman of convictions. But I come in a moment to someone who is perhaps one of God's greatest gifts to us in our time.

Let us go back, to the death knell of the British Empire sounding as early as 1919. I am old enough to have grown up in what was, we can see now, the twilight years of the British Empire. I am old enough to be able to remember when we had maps on the wall with all those countries coloured pinkie-red; when we were told rightly that a quarter of the land surface of the earth was part of the British Empire and a quarter of the world's population was under the British crown; when we had what we called Empire Day when we sang *Jerusalem*, and when we waved our Union Jacks and were thoroughly proud of the British Empire. We did not apologise for it in those days because we believed quite rightly that we were bringing civilisation and law and order to many countries of the world.

I think it was only when India and Pakistan gained their independence after World War II, that the truth of the matter really came through to us that this was the end of the old British Empire. But as the British Empire died the new British Commonwealth was born. When the new British Commonwealth was initially formed there were 8 member states. Now there are 58; and who is it who has acted as mother to this ever growing family? It is our gracious sovereign lady Queen Elizabeth. One of the things that we must be profoundly thankful for is that in this dark age God has sent us, as our queen, a woman in 10 million or 10 thousand million; one of the greatest and wisest of monarchs to have reigned on our throne or any throne.

Let us also remember King George, her father, a man who never wanted to be king, who never sought to be king and yet when the kingship was thrust upon him he grew into that part year by year. And when he died prematurely people wept in the street – what privileged people we are!

It is an ever expanding British Commonwealth. The latest member to join the British Commonwealth was Mozambique, the latest one to apply is Rwanda. But there is a queue of applications to join this community of equal nations. Yemen, Palestine and Israel are currently applying for membership. (There is a possibility - the two parts of the holy land coming together in peace as part of a new commonwealth.) Others include: Algeria, Timor Leste, (formerly East Timor) and Somalia. Also applying is the Republic of Ireland. Here is another golden prospect, the whole of the British Isles united again as part of this new commonwealth!

To conclude, the following Old Testament lesson is read year by year on the anniversary of the Queen's accession:

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to

the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever" (Micah 4:1-7).

REV BARRIE WILLIAMS



IRISH BRUIDEANS



Antrim coast

The hospitality of the Irish is legendary. It is a characteristic of the Irish people that goes back as far as their history which is as ancient as the Bible that they hold so dear.

“Christ is in the person of every guest,” and “every stranger is Christ,” were (and are) the sentiments of the Irish¹. One of their ancient poems says:

*Oh King of stars!
Whether my house be dark or bright,
Never shall it be closed against any one,
Lest Christ close His house against me.*

The hospitality of these dear people has always been magnanimous, even in ages long past. In old Ireland, a man was reckoned rich not by what he had, but by what he gave away. Not everyone could afford to measure up to proper Irish hospitality personally, however, so there were community hospitality houses.

Seumas MacManus writes:

“In the early days, because in many districts people might be too poor, or travellers too many, for satisfactory private hospitality, there were, at various points throughout the land, public houses of hospitality called

bruideans (pronounced breens). And the honoured officials who were entrusted with these houses were called brughuids (pronounced brewys). A bruidean was always set at the junction of several roads, frequently the junction of six. It had open doors facing every road – and a man stationed on each road to make sure that no-one passed unentertained. It had a light burning on the lawn all night. A full cauldron was always boiling on the fire. It was stocked with provisions of all kinds in plenty.

The esteem in which was held the virtue of hospitality is exemplified by the fact that the public brughuid was, by law, permitted the same number of attendants, and given the same protection, as the king of a territory. His hospice was endowed with land, and with other allowances. The brughuid had a magistrate’s jurisdiction for arbitration of agrarian cases. His house, too, was the house of assembly for election of officers of the territory.”²

Geoffrey Keating (1570-1646), revered Irish historian, estimated that there were over four hundred bruideans in old Ireland – ninety in Connaught, ninety in Ulster, ninety-three in Leinster and a hundred and thirty in Munster.

Each brughuid was required to have at least a hundred animals grazing in his fields and a hundred servants in his house. And he always had *on hand* three boiled fleshes, three red fleshes and three living fleshes.

I quote MacManus again:

“The three living fleshes must be at hand, fattened and ready for immediate killing; the three red fleshes dressing in the kitchen; the three boiled fleshes in the boilers, ready for instant serving. The good brughuid was expected to have in his house the three miachs (sacks) – a miach of malt to make refreshment for wayfarers, a miach of wheat to give them food, and a miach of salt to improve the food’s taste. Also the three cheers, the cheer of the strainers strain-

ing ale, the cheer of the servitors over the cauldron, and the cheer of the young men over the chessboard, winning games from one another.”

Such hospitality! Such cheer! But the most interesting part of this whole history, and the purpose for our bringing your attention to the bruideans, is this: - the six chief bruideans of Ireland were asylums of refuge for homicides – like the biblical cities of refuge.

“And among the cities which ye shall give unto the Levites [there shall be] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither” (Numbers 35:6).

How is it an ancient Israelite custom was also in practice in ancient Ireland? Could it be mere coincidence? Let us take it further: notice that these cities were given to the Levites. Though there is much evidence that the tribe of Dan migrated to Ireland (we believe the Tuatha de Danaan were without doubt Danites of the House of Israel), it should be understood that fragments of Judah and Levi *also* arrived on the Emerald Isle – a fact which we will cover more fully in due time. Thus, it should be of great interest to the reader to note that “*facsimiles of the High Priest’s Breastplate have been dug up in Irish bogs.*”^{3, 4}

Six bruideans of refuge, priestly adornments – when considering these facts, the question comes to mind, “Why?”

We believe these are yet further evidences that the Irish are Israelites, and that even though they were no longer in the land of their origin, they still retained the marks – the fingerprints, if you will – of Israel.

REV KEN KEMBLE

1. *Matthew* 25:40, 45
2. *The Story of the Irish Race* (Revised Edition), 37th printing, 1983, Devin-Adair, p. 287-292
3. *A Lost People and a Vanished Sceptre* by Geo. O. Barnes, 1911, p. 58
4. See also Glover’s *England, the Remnant of Judah and the Israel of Ephraim*, p. 37, footnote 1

THE SPHINX: A SIGN UNTO ISRAEL

Secrets in the Sands of Time

There exist on the face of the earth three ancient *structural* witnesses to the existence of the Divine Plan concerning the progeny of Abraham, Isaac and Jacob and the Promises He made to them. Built of solid stone, they have withstood the winds of weather and of war. They are: the Great Pyramid of Giza, the ancient monument called the Sphinx and mysterious Stonehenge, a gigantic circle of stones erected in far-away England! The Bible says that “*at the mouth of two or three witnesses shall the matter be established.*” What, then, are these three monuments witnessing to?

Pre-recorded History

They witness to the Divine plan of God to create and establish the Israel peoples and to identify them as they have existed for the past 3,500 years. The purpose of the two in Egypt – the Great Pyramid and the Sphinx – was, surely, to give a pre-recorded history of God’s Servant nation, whose identity would be revealed in the End Days. Stonehenge, erected a thousand years after the first two, witnesses to the “*isles of the west*” (Britain) as the centre for the gathering and ultimate dispersal of Israel to every corner of the world.

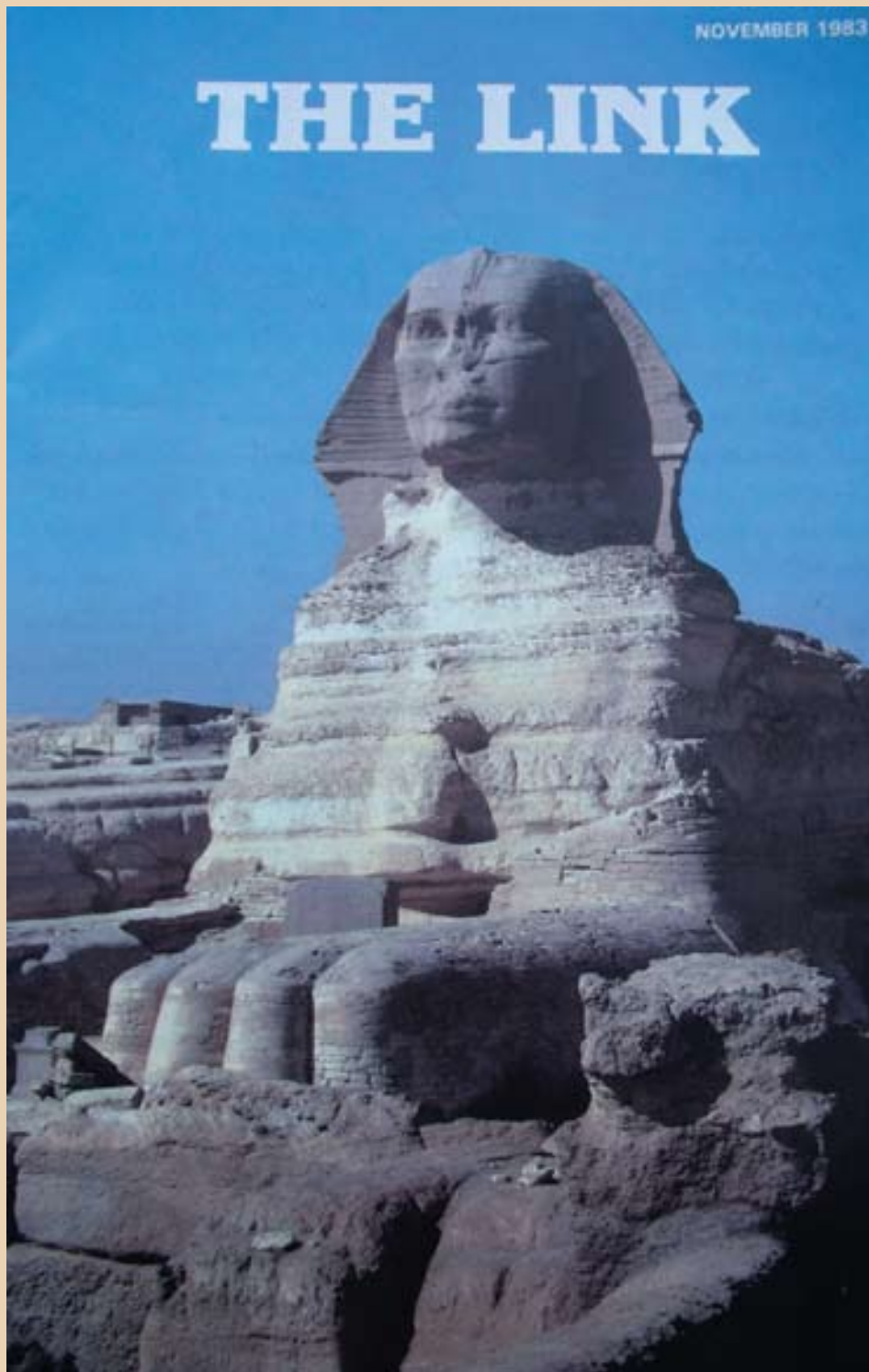
The Great Pyramid and the Sphinx were erected at the Quadrant of the Delta of the Nile River in Egypt during the reign of Khufu (Cheops). He reigned from 2623 to 2600 BC, a period of 23 years, according to the ancient Turin Papyrus. This was in the time of Peleg, son of Eber and direct descendant of the great Shem – in those days “*the earth was divided*” – that these two monuments were built. The man who may have executed the plan, Iemhotep, was a nephew of Peleg, coming from the East to supervise the work. He is credited with being the inventor of Geometry and the father of Surveying. The two structures were set only 300 yards apart but are reportedly joined by an underground passageway. Both were set upon one huge foundation stone, the Sphinx being carved out of one huge mount of living stone.

A Witness to God’s Plan

As has previously been shown, Stonehenge should be regarded as an important witness to God’s plan for His people Israel, as they arrived in Britain. Designed by the same great Architect, though its erection was delayed a calculated 1,000 years after those in Egypt. Large slabs of native stones were used to erect the great circle, which marks the passage of the sun through the twelve constellations of the zodiac. The circle is divided into 12 equal segments of like size, denoting the twelve months of the year and also the twelve tribes of Israel. Stonehenge marked the point of assembly of the twelve tribes after their escape from Assyrian captivity, *circa* 590-570 BC.

The Sphinx is the mysterious figure before the Great Pyramid and faces the east and the rising sun. It has the *head of a woman and the body of a couchant lion*, such as we see in the coat-of-arms of England. This superb specimen of ancient sculptural art, anatomically perfect and cut entirely from the living stone, majestically rears its head, massive and well preserved. This enigmatic figure lies, silent and serene, as though contemplating the many things that have happened over the centuries. The mysteries of the ages seem locked within, as though it were reluctant to divulge them. Perhaps we can get a hint of the far-flung influence of this strange creature when we find on the reverse side of the Great Seal of the British Empire none other than this “Mystery of the Ages,” the Pillar of the Scriptures, *The Great Sphinx!*

It is equally well known that, on the reverse side of the Great Seal of the United States is seen the Great Pyramid, representing the altar in the distant land of Egypt! Can this just be accidental? No, surely, it is not accidental. It shows that our peoples publicly display the fact of our close relationship, the blood-brother ties between Britain and the United States of America and their mutual inheritance. Certainly, if we be God’s people, we cannot fail to see the proof of our common origin and destiny in the rela-



tionship found in the two brothers, Ephraim and Manasseh, the sons of Joseph, Regent of Egypt under Pharaoh.

The lion in this figure is surely indicative of Jesus Christ, as the lion of Judah. The head is the head of a woman and represents Virgo in the zodiacal arrangement of the constellations. The Great Sphinx unites the two Zodiacal signs of Leo and Virgo. Here we find *Israel represented as a woman*. In the Virgo constellation we see this figure of a woman with a branch in her right hand and a sheaf of wheat in her left hand, suggesting the harvest. The name of this sign in Hebrew is "Bethulah," which means "a

virgin." The branch and the sheaf of wheat denote a two-fold allusion to the Christ. His first coming as Jesus, the incarnate Christ, is a fulfilment of His role as the Seed, which falls in to the ground and dies, to rise again in new Life!

In the middle of the sheaf of wheat is a bright star named in Arabic, "Al Zimach," which means "the branch." Zechariah foretold this: "*For behold, I will bring forth my servant the Branch.*" Christ refers to Himself as a seed of wheat which must fall and die in order to attain fruitfulness (*John 12*). His Second Coming will fulfil the prophecy of *Isaiah 9* at which time he will come

with a sickle and reap the harvest of ripe grain. The harvest is indicated by the sheaf of wheat in the virgin's arm. Jesus referred to this time of harvest in His parable of the Tares Among the Wheat which will occur at His coming to judge the earth.* The Virgin-aspect of that coming is referred to in His parable of the Ten Virgins which supersedes the harvest. The virgin of Virgo may well personify the bride of Christ, making herself ready for Him.

Events of our day indicate that we are approaching this climax of the ages, when Jesus Christ will call with a shout from heaven for all who are ready and waiting to come up and join Him joyfully at the wedding supper in heaven. This event will inaugurate the Kingdom of God, soon to be fully established on earth as it is in heaven.

Where does a circle have its beginning? It goes round and round, without beginning or ending. The Sphinx gives us the answer to this question. The word "Sphinx" means "to bind closely together." Here is the clue as found in the ceiling of the Portico of the Temple of Esneh in Egypt. A zodiac is shown there. It shows the head of a woman and the body of a lion, placed between the constellation of Leo and Virgo. This figure, which is portrayed in the Sphinx, unites the beginning and the ending of the Zodiac. Jesus said, "*I am Alpha and Omega, the beginning and the end.*" We can surely, therefore, conclude that the beginning of the New Order of the Ages, marked by the Wedding Banquet, will commence on a day when the Sun moves through the Constellation of Virgo. This, it would appear, is the significance of the presence of the Sphinx lying couchant before the Great Pyramid.

The Witnesses are still there. Those who have eyes to see, let them see.

The late REV JAMES A B HAGGART

This article first appeared in *The Link* in November 1983

* We might note as a possible sign that the appearance of the increasingly intricate and mysterious crop circles in recent years, whether made by man or not, takes place amongst the wheat at the time of harvest?



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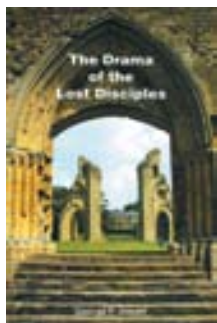
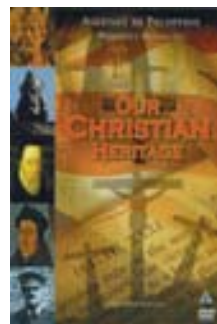
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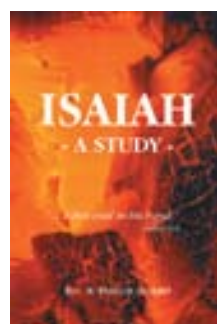
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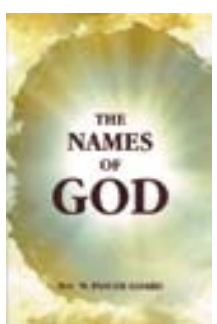
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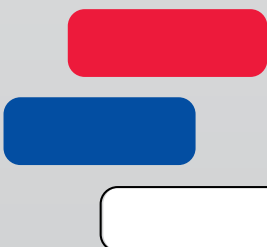
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