

The


Covenant
Nations

VOLUME 2, NUMBER 1, 2011



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▲ A Royal Doulton model of King James I.
Photograph by David Aimer

◀ COVER PICTURE: Hampton Court where King James I held the conference in January 1604 which set up the six companies of translators to work on the Bible which bears his name.

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Volume 2, Number 1, 2011

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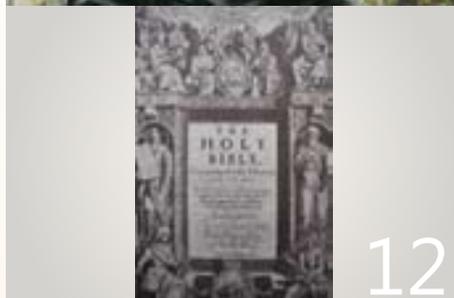
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



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 this company of nations 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 always 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.

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. 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.

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.

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.

EDITORIAL

THE BIG PICTURE

Celebrating 400 years of the King James Bible

The publishing of the 1611 King James Bible, also known as ‘The Authorised Version’ was the culmination of the Reformation in the Appointed Isles awakening the covenant people to their global overseas role as the Israel of God. This is revealed in a vision given by Jesus Christ to the Apostle John in chapter ten of the Apocalypse. It is “*the little book which is open in the hand of the angel which standeth upon the sea and upon the earth*” (Revelation 10:8-9).

In 1601 on 16 May, a meeting of the General Assembly of the Church of Scotland took place in the Parish Church of Burntisland, Fife, attended by King James VI of Scotland. It was at this meeting that the proposal to have a new translation of the Bible was first discussed. In 1603 James acceded to the throne of England and at the 1604 Hampton Court Conference, it was decided to commission a new translation of the Bible in an effort to provide one which would be acceptable to everyone.

James I and Richard Bancroft, Bishop of London, later to become Archbishop of Canterbury, drew up instructions for the translators who worked in six Companies. Building on the advances in Hebrew and Greek scholarship, together with the insights of previous translators, the translation teams produced a remarkably rich and resonant version, which was to serve for public readings in churches as well as private devotional reading. The Bishop of Gloucester, Miles Smith, wrote the Preface which acknowledged the new translation’s debt to its predecessors, but set out the hope that “out of many good ones” there would now be “one principal good one” used by everyone. In 1611 the King James Bible was published, despite the considerable problems printing it.

The global destiny of the covenant people then took a hand. The Puritans, a strongly religious group in seventeenth century England, believed that the Bible was truly inspired by Almighty God. Feeling persecuted by the established church, a group known as the Pilgrim Fathers, decided to leave England and start a new life overseas. In 1620 they set sail for America in the *Mayflower*, taking the English Bible with them. They landed at Plymouth, now

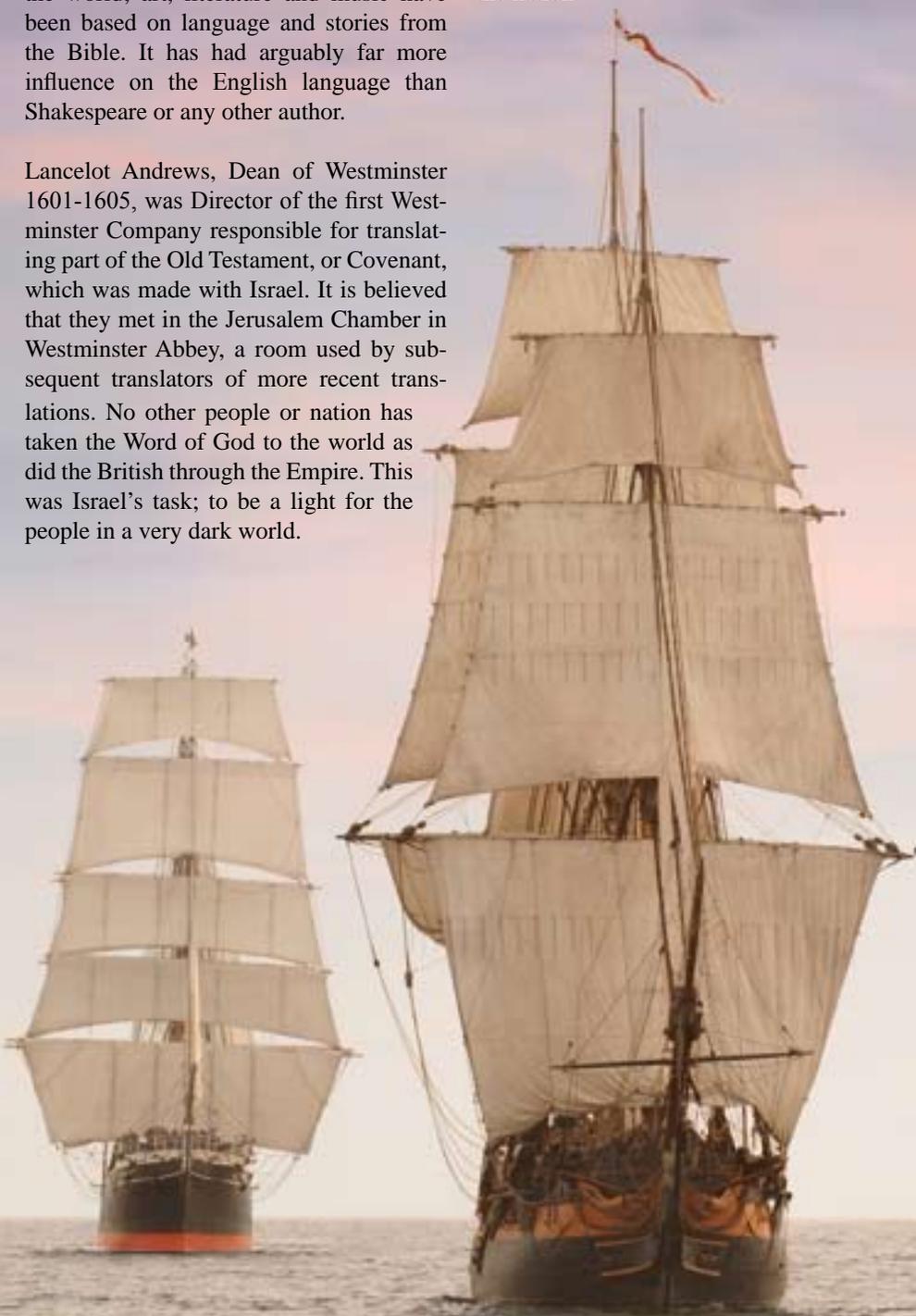
in Massachusetts. The ship is a symbol of early colonization. In fact Israel, particularly the tribe of Dan, was always in ships, the very name Hebrew meaning ‘colonizer.’

British sailors took the Bible on voyages around the globe. Through the work of the East India Company it was taken to India and to the colonies in Africa, Australia and New Zealand. This is one of the main reasons why English is now a world language. The Bible is read in most countries around the world; art, literature and music have been based on language and stories from the Bible. It has had arguably far more influence on the English language than Shakespeare or any other author.

Lancelot Andrews, Dean of Westminster 1601-1605, was Director of the first Westminster Company responsible for translating part of the Old Testament, or Covenant, which was made with Israel. It is believed that they met in the Jerusalem Chamber in Westminster Abbey, a room used by subsequent translators of more recent translations. No other people or nation has taken the Word of God to the world as did the British through the Empire. This was Israel’s task; to be a light for the people in a very dark world.

It is very important to say the Bible is a prophetic *history* book of and for the covenant people of Israel, more than a church book which the Roman Church made it, denying as it did the Bible in the English language for the nation over many centuries, that is until the Re-formation of Israel under God.

All that is needed now is the *application* of the Bible, or the emphasis of what the ‘Big Picture’ of the KJV is for the ‘company of nations’ under the covenants, both Old and New. The ‘People of the Book’ that Queen Victoria made reference to, need to know *it is for them to apply in their national life*. Without the application, the KJV is just an Icon without bringing Divine authority for the nation.



THE KING JAMES VERSION

UNLEAVENED BREAD

**“Beware of the
leaven of the Pharisees”
Matthew 16:6**

In 1971, the writer was fortunate to be able to visit a little-known fourteenth century room in London’s famed Westminster Abbey called the Jerusalem Chamber. This chamber, which is not normally open to the public but which was opened then for the first time for a special exhibition, has been the scene of great spiritual endeavours. For it was in this room, hung with medieval tapestries of biblical scenes, that the committee engaged in translating the King James Version (KJV), also known as the Authorized Version (AV) of the Bible, met in 1611. The endeavour was repeated there for the Revised Version in 1870, and again for the New English Bible in 1961. The significance of the use of this particular chamber for such a holy task is that it literally fulfills the prophetic scriptures in *Isaiah 2:3* and *Micah 4:2*: “*for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*”

As we know, the word of God, in the original Hebrew and Greek, did indeed go forth from old Jerusalem two thousand and more years ago; but the inspired English translation also came forth from Jerusalem – the Jerusalem Chamber which was at that time, and is still, known simply as ‘Jerusalem’! This fulfilment of Scripture shows that the King James English Version has as much spiritual authority as do the extant manu-

scripts in the original languages. Unfortunately, this authority has been diluted by a plethora of subsequent revisions and new translations, many of which claim to be more literally accurate, but which do so at the expense of *spiritual* truth. The so-called ‘archaic language’ and seeming ‘errors’ in the AV all serve a spiritual purpose which is revealed to the discerning eye, the subtle and sometimes cryptic overtones of which may be lost in the more modern versions.

In making this statement, I realize I may encounter disagreement, and so hasten to explain that there is a great spiritual secret in this which was revealed some years ago to a Christian friend in New Zealand. The secret hinges on the symbolism of leaven. Leaven is used almost exclusively in the Bible in a negative sense, standing for error and corruption, as opposed to the unleavened state of “*sincerity and truth,*” as explained by Paul in *I Corinthians 5:6-8*. And Jesus warned His disciples to “*beware of the leaven of the Pharisees and of the Sadducees*” (*Matthew 16:6-12*), meaning their false teachings and traditions. In light of this symbolism, all the meat (grain) offerings of the Old Testament were to be of unleavened bread except for one – that of the Feast of Weeks or Pentecost. In this feast, the stipulated meat offering was two wave loaves baked with leaven (*Leviti-*

cus 23:17). This was a foreshadowing of the fulfilment of Pentecost in the Book of Acts, when the Holy Spirit was poured out, bringing about the birth of the church. But because the latter came to be in large part a man-made organization, the church system still contains the leaven of tradition, error and corruption.

Of course, the reason leaven is added to bread is to make it lighter and more palatable. And as Jesus revealed that the seed from which bread is made symbolizes the Word of God, so the analogy extends to the written Word also. This is where the purity of the KJV comes in, as it is like unleavened bread, which may be hard, and difficult to chew and swallow, but at the same time provides the spiritual nourishment of living Truth. The modern versions have changed the archaic language and translations to make them more palatable and easier to digest, but with the inevitable result that, to varying degrees, they all contain the taint of leaven. To illustrate this, let us look at a few pertinent examples.

A Virgin Shall Conceive

In *Isaiah 7:14* we have one of the most significant Old Testament prophecies of Christ: “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name*

Immanuel" (KJV). This is an unequivocal prophecy of the virgin birth of Christ. But modernists are at pains to point out that the Hebrew word *almah*, translated 'virgin' in the KJV, does not necessarily mean a virgin but simply an unmarried 'young woman,' although this is not universally agreed upon. For instance, the Septuagint, the Greek translation of the Old Testament in the third century BC, translates *almah* as *parthenos*, which means 'virgin.' And so, many Bible versions, including the Revised Standard Version (RSV), the New Revised Standard Version (NRSV), the Good News Bible (GNB), Today's English Version (TEV), and the Contemporary English Version (CEV), render *almah* accordingly: "Look, the young woman is with child and shall bear a son..." (NRSV). "...a young woman who is pregnant will have a son..." (TEV). These translations seriously undermine the meaning of the passage, as the intent is a miraculous sign to Israel – a virgin conceiving. A 'young woman' conceiving and bearing a son is an everyday occurrence and so is no sign at all. Regardless of the finer points of the meaning of *almah*, the King James translators were inspired to render it as 'virgin,' so as to proclaim and preserve this precious truth which is vital to Christian doctrine.

The Scapegoat

Another example is found in *Leviticus*, chapter 16, which sets forth the ceremonial law for the Day of Atonement. In verse eight we are told that Aaron, the High Priest, was to take two sacrificial goats and cast lots upon them: "one lot for the LORD, and the other lot for the scapegoat" (KJV); that is one goat was to be killed for a sin offering, and the other kept alive. Later Aaron was instructed to take the live goat and confess over him all the sins and iniquities of the children of Israel, putting them upon the head of the goat, and then to let it go into the wilderness (verses 20-22). This is a perfect picture of Christ having all our sins placed upon Him, and then bearing them away to be remembered no more.

The genius of this passage is the term 'scapegoat,' which in the Hebrew is the word *azazel*, meaning literally, 'goat of departure or going away.' Failing an adequate English word to express this, the King James translators coined the word 'scapegoat,' meaning 'goat of escape.' This term has entered our vocabulary with the meaning 'a person, group or thing that bears the blame for the mistakes or crimes of others,' exactly what the Lord Jesus Christ did for all of us. However, many modern versions (including the Revised Version (RV), CEV, GNB, RSV, and NRSV), have elected not

to translate the word *azazel*, but to leave it as a proper noun as the name of a demon: "one lot for the Lord and the other lot for Azazel" (NRSV). By using this meaningless name, Azazel, these versions have removed and distorted the beautiful symbolism of the scapegoat which is at the heart of Christ's atonement for all mankind.

Upon this Rock

Now, for an instance in the New Testament, let us turn to *Matthew* 16:15-18. Jesus is in Caesarea Philippi with His disciples and asks them, "Whom say ye that I am?" and Peter makes his sublime response, "Thou art the Christ, the Son of the Living God." Jesus replies, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church" (*Matthew* 16:18 KJV). This is a play on words in the Greek, for Peter's name – *Petros* – means a loose stone, as does his name Cephias in Aramaic (*John* 1:42). Whereas, the rock Jesus will build His church on is *petra* in Greek, meaning a large and immovable rock or bedrock. The solidarity of this rock foundation is a necessity for the eventual victory of the church, as Jesus says, "And the gates of hell shall not prevail against it."

So when Jesus declares, "Upon this rock – *petra*," He is referring to Himself as the Rock, as Paul tells us in *I Corinthians* 10:4, where the Israelites in the wilderness "drank of that spiritual Rock that followed them: and that Rock [petra] was Christ." Peter, as a stone, is one of the living stones of which the church is built, as he himself says in *I Peter* 2:5: "Ye also, as lively stones, are built up a spiritual house..." But a misinterpretation of this play on words has led to Peter being called 'the rock,' as in the CEV, the GNB and the New English Bible (NEB): "And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church" (GNB). "And I say this to you: You are Peter, the Rock; and on this rock I will build my church" (NEB). Any church based upon this understanding of Peter as the Rock has been built on a false foundation of an ordinary, and therefore flawed, human being, who denied Christ, rather than on Christ Himself and the confession of our faith in Him and Him alone. Once again the KJV conveys the spiritual truth.

Charity

We may also use as an example the well-known chapter on charity in *I Corinthians* 13. Even the New King James Version (NKJV), which purports to be near to, but still an improvement on the original, loses the original intent in this passage. In common with the other contemporary versions,

including the New International Version (NIV) and the New Living Translation (NLT), the NKJ replaces the word 'charity' (*agape*) with 'love,' as in, "Though I speak with the tongues of men and angels, but have not love, I am become as sounding brass, or a tinkling cymbal." The "Comparative Word Study" with the twenty-first century King James Version (KJ21) suggests that, "St. Paul uses the term *charity* rather than *love*, charity being more specific in connoting selfless benevolence and a disinclination to ascribe evil to others." Hence, it is the better translation to convey the breadth of the spiritual meaning that is here intended.

New Wine

Now besides the figure of leavened and unleavened bread, we may also relate the differing Bibles to types of wine, as wine is always paired with bread in biblical symbolism. As the bread or grain represents the seed-word, so the wine symbolizes the Spirit in that Word, that brings it to life and gives us its interpretation. And, once again, the true Spirit is to be found in the KJV. In a well-known parable, Jesus warned his followers about the folly of putting new wine into old bottles (wineskins), lest the bottles break and the wine be spilled (*Mark* 2:22). In one interpretation of this parable (the opposite of how it is usually understood), I liken this new wine to the new translations – many of which even have the word 'New' in their titles – and the old bottle, the format of the original written Word which has come down to us. If one attempts to meld the two together, the old bottle is broken and the true Spirit is lost. One might even go so far as to call the products of this melding 'spiritual hybrids.' They may be likened to a mule, the hybrid of a donkey and a horse, which, although it is a very useful animal for certain purposes, is sterile and cannot reproduce: it has no life in it. Likewise, these new versions may seem good and helpful on the surface, but the true life-giving Word and Spirit are not there. This is a mystery, fully known only unto God, but revealed to us by types and shadows, that we may be assured that we have the true and incorruptible words of God.

And so, these correlations of unleavened bread and wine clearly point us towards the original KJV, the most spiritually accurate Word of God in English that we have, and we may rest our hearts and minds with complete confidence upon its authority. For as Jesus Himself says in the concluding words of His parable: "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (*Luke* 5:39).

PATRICIA BAGWELL BA

IN THE LANGUAGE OF THE PEOPLE

When the Greek alphabet was devised, it began a social, political and religious revolution. Adapted from the well-advanced Phoenician script, the Greeks used redundant consonants for vowel sounds. One example was to adapt the first letter, hitherto a silent aspirate (as in 'honour') as the vowel 'a.' The Greek alphabet had seven vowels. In addition to the ones we share, they had H (eta), long 'e,' and the familiar Ω (omega) literally great 'o.' In the Roman alphabet we use combinations of vowels to make these sounds.

This made Greek much easier to read than earlier scripts. This meant that education, literacy and learning were available to the many, not just to the literate elite. No longer would society be dominated by a priesthood with a monopoly of learning and their allies, a military aristocracy, the two often drawn from the same social class. The Greek city states were hardly 'democratic' in the modern sense of the term, but whatever they called their form of government, power was in the hands of the citizen class. This extended to religion too. The priesthood was not a professional class but a part-time occupation of the nobility. This extended, of course, to ladies, who acted as priestesses to various goddesses. Perhaps the only full-time and permanent clergy were the priestesses at Delphi and other oracles who sat on tripods and delivered prophecies.

The nearest thing the classical Greeks had to Scripture, the writings of Homer, was in the hands of the people. Drama, with a high literacy and religious content, was attended and appreciated by the man and woman in the street.

This is the background to the Palestine in which Jesus of Nazareth lived and taught. I find nothing improbable in the idea that Jesus and His disciples were bilingual in Greek and Aramaic, the popular form of Hebrew. This would be like Welsh Wales, where people with Welsh as their first language readily drop into English when needed. Whether Jesus communicated His message in Greek or Aramaic or both, it soon found its way in written form in Greek. Part of St Matthew's Gospel, perhaps the earliest part of the New Testament, may have been written originally in Aramaic. This would make it exceptional. Particularly as the Christian message spread to the wider world, it had in Greek a medium that could be spoken, written and read by the many, not just by the elite few.

Knowledge of Greek extended to Rome and other cosmopolitan cities of the West. But there it was not the language of the people. The fact that the Scriptures were meant to be in their tongue is proved by the early translation into Latin. St. Jerome (*circa* 342-420) made an improved, but still inaccurate, translation known as the Vulgate, i.e. in the common tongue.

With the fall of the Roman Empire and the development of new languages such as French, Spanish and later, English, an almost imperceptible slide took place of Scripture becoming the preserve of those still with the knowledge of Latin, the clergy. When the priesthood closed ranks with the aristocracy, Western Europe returned to a political order similar to that of the pre-Greek world. It is not surprising that the first challenge to such an order came from the Italian city-states where literacy was much more widespread.

The desire to put the Scriptures back in the hands of the people emerged, notably in England (Bede – King Alfred – Wycliff) but its achievement was largely the work of Henry VIII coinciding with the translations of Tyndale and Coverdale. The spirituality of Henry VIII is an enigma. It is probably accurate to describe him as a Catholic Reformer. He was not the only Catholic who believed that putting the Scriptures back in the language of the people would lead to moral and spiritual uplift.

72 years passed from the publication of Henry VIII's Great Bible in 1539 to that of the Authorised or King James Version of 1611. The accuracy of translation had been improved; the language had acquired its sonorous ring. But there was a downside. Controversy raged over the meaning of Scripture. Here the words of William Whitaker (1548-95) are worth recording. He was a Church Puritan, Master of St. John's College, Cambridge from 1586. He wrote that it was good that the laity should read the Bible. In it they would find plainly set forth the truths necessary for salvation. But the Scriptures contained many things hard to understand, and the laity should listen attentively when clergy and teachers explained their meaning.

REV BARRIE WILLIAMS



Statue of William Tyndale in London
 Photograph by Ed Skelding

WILLIAM TYNDALE AND THE BATTLE FOR THE ENGLISH BIBLE

The first English translations of the Bible were banned. The first printed copies of the New Testament in English had to be printed in Germany and smuggled into England in bales of cotton. The Bible translator responsible for this was burned at the stake for the crime of translating the Scriptures into English

We are in danger of forgetting truths for which previous generations gave their lives.

The Oxford Martyrs

On 16 October 1555, just outside the walls of Balliol College, Oxford, a stout stake had been driven into the ground with fagots of firewood piled high at its base. Two men were led out and fastened to the stake by a single chain bound around both their waists. The older man was Hugh Latimer, the Bishop of Worcester, one of the most powerful preachers of his day, and the other Nicolas Ridley, the Bishop of London, respected as one of the finest theologians in England.

More wood was carried and piled up around their feet. Then it was set alight. As the wood kindled and the flames began to rise, Bishop Latimer encouraged his com-

panion: *“Be of good cheer, Master Ridley, and play the man! We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.”*

Hundreds in the crowd watching the burning of these bishops wept openly. The place of their execution is marked today by a small stone cross set in the ground in Broad Street, while nearby in St. Giles stands the imposing Martyrs Memorial, erected 300 years later in memory of these two men and of Thomas Cranmer, the Archbishop of Canterbury, who 4 months after their execution suffered the same tortured death by burning, in the same place, and for the same reason.

Faith and Freedom

On one day in 1519 seven men and women in Coventry were burned alive for teaching their children the Lord’s Prayer, the Ten Commandments and the Apostles Creed – in English!

In his trial, Bishop Ridley was urged to reject the Protestant Faith. His reply: *“As for the doctrine which I have taught, my conscience assureth me that it is sound, and according to God’s Word...in confirmation thereof I seal the same with my blood.”*

After much further pressure and torment, Bishop Ridley responded: *“So long as the breath is in my body, I will never deny my Lord Christ, and His known truth: **God’s***

will be done in me!"

Bishop Latimer declared: *"I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death."*

The Illegal English Bible

It may surprise most English speaking Christians that the first Bible printed in English was illegal and that the Bible translator was burned alive for the crime of translating God's Word into English.

William Tyndale is known as the father of the English Bible, because he produced the first English translation from the original Hebrew and Greek Scriptures. 150 years earlier Professor John Wycliffe of Oxford University had overseen a hand written translation of the Bible, but this had been translated from the Latin Vulgate. Few copies remain because of the persecution and determined campaign to uncover and burn these Bibles. It would take an average of 8 months to produce a single copy of the Wycliffe Bible, as they had to be written out by hand. William Tyndale's translation was the first copy of the Scriptures to be printed in the English language.

The official Roman Catholic and Holy Roman Empire abhorrence for Bibles translated into the vernacular can be seen from these historic quotes: The Archbishop of Canterbury Arundel declared: *"That pestilent and most wretched John Wycliffe, of damnable memory, a child of the old devil, and himself a child and pupil of the anti-Christ...crowned his wickedness by translating the Scriptures into the mother tongue."*

Catholic historian Henry Knighton wrote: *"John Wycliffe translated the Gospel from Latin into the English...made it the property of the masses and common to all and...even to women...and so the pearl of the Gospel is thrown before swine and trodden under foot and what is meant to be the jewel of the clergy has been turned into the jest of the laity...has become common..."*

A synod of clergy in 1408 decreed: *"It is dangerous...to translate the text of Holy Scripture from one language into another...we decree and ordain that no-one shall in future translate on his authority any text of Scripture into the English tongue or into any other tongue, by way of book, booklet or treatise. Nor shall any man read, in public or in private, this kind of book, booklet or treatise, now recently composed in the time of the said John Wycliffe...under penalty of the greater excommunication..."*

God's Outlaw

William Tyndale was a gifted scholar, a graduate of both Oxford and Cambridge Universities. It was at Cambridge that Tyndale was introduced to the writings of Luther and Zwingli. He earned his M.A. at Oxford, then he was ordained into the ministry, served as a chaplain and tutor and dedicated his life to the translation of the Scriptures from the original Hebrew and Greek languages.

Tyndale was shocked by the ignorance of the Bible prevalent amongst the clergy. To one such cleric he declared: *"I defy the Pope and all his laws. If God spares my life, before many years pass I will make it possible for the boy who drives the plow to know more of the Scriptures than you do."*

"The Bible is for the government of the people, by the people, and for the people" Wycliffe

Failing to obtain any ecclesiastical approval for his proposed translation, Tyndale went into exile to Germany. As he described it *"not only was there no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."*

Supported by some London merchants, Tyndale sailed in 1524 for Germany, never to return to his homeland. In Hamburg he worked on the New Testament, which was ready for printing by the following year. As the pages began to roll off the press in Cologne, soldiers of the Holy Roman Empire raided the printing press. Tyndale fled with as many of the pages as had so far been printed. Only one incomplete copy of this Cologne New Testament edition survives.

Tyndale moved to Worms where the complete New Testament was published the following year (1526). Of the 6,000 copies printed, only 2 of this edition have survived.

Not only did the first printed edition of the English New Testament need to be produced in Germany, but they had to be smuggled into England. There the bishops did all they could to seek them out and destroy them. The Bishop of London, Cuthbert Tunstall, preached against the translation of the New Testament into English and had copies of Tyndale's New Testaments ceremonially burned at St. Paul's. The Archbishop of

Canterbury began a campaign of buying up these contraband copies of the New Testament in order to burn them. As Tyndale remarked, his purchases helped provide the finance for the new improved editions.

In 1530 Tyndale's translation of the first five books of the Bible, the Pentateuch (the books of Moses) was printed in Antwerp, Holland. Tyndale continually worked on further revisions and editions of the New Testament. He also wrote *The Parable of Wicked Mammon* and *The Obedience of a Christian Man*.

This book, *The Obedience of a Christian Man*, was studied by Queen Anne Boleyn and even found its way to King Henry VIII who was most impressed: *"This book is for me and all kings to read!"* King Henry VIII sent out his agents to offer Tyndale a high position in his court, a safe return to England and a great salary to oversee his communications.

However, Tyndale was not willing to surrender his work as a Bible translator, theologian and preacher merely to become a propagandist for the king! In his book *The Practice of Prelates* he argued against divorce and specifically dared to assert that the king should remain faithful to his first wife! Tyndale maintained that Christians always have the duty to obey civil authority, except where loyalty to God is concerned. Henry's initial enthusiasm for him turned to rage and so now Tyndale was an outlaw both to the Roman Catholic Church and its Holy Roman Empire, and to the English kingdom.

Tyndale also carried out a literary battle with Sir Thomas More who attacked him in print with *Dialogue Concerning Heresies* in 1529. Tyndale responded with *Answer to More*. More responded with *Confutation* in 1533, and so on.

Betrayal and Burning

In 1535 Tyndale was betrayed by a fellow Englishman, Henry Phillips, who gained his confidence only to treacherously arrange for his arrest. Tyndale was taken to the state prison in the castle of Vilvorde, near Brussels. For 500 days, Tyndale suffered in a cold, dark and damp dungeon and then on 6 October, 1536, he was taken to a stake where he was garroted and burned. His last reported words were: *"Lord, open the king of England's eyes."*

Tyndale's Dying Prayer Answered

The Lord did indeed answer the dying prayer of Tyndale in the most remarkable

way. By this time there was an Archbishop of Canterbury (Thomas Cranmer) and a Vicar General (Thomas Cromwell) both of whom were committed to the Protestant cause. They persuaded King Henry to approve the publication of the **Coverdale** translation. By 1539 every parish church in England was required to make a copy of this English Bible available to all of its parishioners.

Miles Coverdale was a friend of Tyndale's, a fellow Cambridge graduate and Reformer. His edition was the first complete translation of the Bible in English. It was mainly Tyndale's work supplemented with those portions of the Old Testament which Tyndale had not been able to translate before his death.

Then, a year after Tyndale's death, the **Matthews Bible** appeared. This was the work of another friend and fellow English Reformer, John Rogers. Because of the danger of producing Bible translations, he used the pen-name Thomas Matthews which was an inversion of William Tyndale's initials (WT) TM. In fact at the end of the Old Testament he had William Tyndale's initials WT printed big and bold.

At Archbishop Thomas Cranmer's request, Henry VIII authorised that this Bible be further revised by Coverdale and be called **The Great Bible**.

And so in this way Tyndale's dying prayer was spectacularly answered. The sudden, unprecedented countrywide access to the Scriptures created widespread excitement. Just in the lifetime of William Shakespeare, 2 million Bibles were sold throughout the

British Isles. About 90% of Tyndale's wording passed on into the **King James Version** of the Bible.

The Most Influential Englishman

Not only can William Tyndale be described as the father of the English Bible, but in a real sense the foremost influence on the shaping of the English language itself. Because Tyndale's translation was the very first from the original Hebrew and Greek into the English language, he had no previous translations to help in his choice of language. While Latin is noun-rich, Greek and Hebrew are verb-rich. At that time the English language had been heavily influenced by French and Latin. Tyndale went back

**“Lord, open the king of
England's eyes”**

to the original Saxon and found that the Saxon English was more compatible to the Greek and Hebrew than Latin and French.

The clarity, simplicity and poetic beauty which Tyndale brought to the English language through his Bible translation served as a linguistic rallying point for the development of the English language. At the time of his translation there were so many variations and dialects of English and in many sections of the country the English language was being swamped with French words and Latin concepts. Tyndale's translation rescued English from these Latin trends and established English as an extension of the biblical Hebrew and Greek

world view.

And so, every person in the world who writes, speaks, or even thinks, in English, is to a large extent, indebted to William Tyndale. It is also extraordinary that while English was one of the minor languages of Europe in the early sixteenth century, today it has become a truly worldwide language with over 2 billion people communicating in English.

Pioneers for Freedom

The Reformation in the sixteenth century was one of the most important epochs in the history of the world. The Reformation gave us the Bible – now freely available in our own languages. The now almost universally acknowledged principles of religious freedom, liberty of conscience, the rule of law, the separation of powers and constitutionally limited republics were unthinkable before the Reformation. The Reformers fought for the principles that Scripture alone is our final authority, that Christ alone is the Head of the Church, that salvation is by the grace of God alone, received by faith alone on the basis of the finished work of Christ alone.

The Power of the Gospel

The Gospel of Christ is life changing, culture shaping, history making and nation transforming. If it does not change your life, and the lives of those around you, then it is not the biblical Gospel.

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THE KING JAMES BIBLE – IS IT PERFECT?

A Biblical Response to Bible Critics

This article is based on the writer's response to a leaflet published some years ago that declares the King James Bible to be imperfect. Only some of the points raised in the leaflet have been addressed but they are typical of the objections to "*What hath God wrought!*" with respect to His Book, *Numbers 23:23*. It is hoped therefore that this article will encourage all true Bible believers to hold fast to the AV1611 as "all scripture...given by inspiration of God" II *Timothy 3:16*.

Critical inconsistency

The leaflet begins with the statement that the AV1611 "is an excellent translation" and "the word of God in English." However, its last paragraph asks "What is the word of God today?" The answer is that "The word of God exists wherever a faithful translation is made of what was originally written. To a very high degree, that is what the KJV is." That is, the AV1611 is **not** "an excellent translation" **nor** "the word of God in English" but rather "a faithful translation" that is **not quite** "the word of God" but **contains** "the word of God...to a very high degree." This type of inconsistency is typical of Bible critics.

Old Fashioned English

It is not surprising then to read that the AV1611 English is "old fashioned." However, Dr Lawrence M. Vance has shown in his book *Archaic Words and the Authorised Version* that much of the AV1611 vocabulary is found in many respected contemporary journals. Dr Edward F. Hills has said "the English of the King James Version... is not a type of English that was ever spoken anywhere. It is biblical English..." See *The King James Version Defended*, p 218. "The English of the King James Version" is therefore both familiar and timeless.

The leaflet, of course, does not mention the many contemporary AV1611 expressions, e.g. "addict; artillery; God save the king; powers that be; head in the clouds; house-keeping; communication; learn by experience; labour of love; shambles; advertise; publish; beer; the course of nature" etc. This is yet more inconsistency, of which *Proverbs 11:1* states: "A false balance is abomination to the LORD."

Differences between AV1611 Editions

The leaflet, predictably, objects to differences between AV1611 editions. However, in *Translators Revived* pp 223-224, Alexander McClure describes the results of a comparison between six AV1611 editions, including the original 1611 edition, carried out by the American Bible Society in 1849-1852. He states: "The number of variations in the text and punctuation of these six copies was found to fall but little short of twenty-four thousand. A vast amount! Quite enough to frighten us, till we read the Committee's assurance, that "of all this great number, there is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible." "

In spite of this 160 year-old assurance, the leaflet then cites 8 notable examples drawn from 421 readings where the contemporary AV1611 is claimed to differ significantly from the 1611 AV1611. They are as follows, the 1611 reading followed by the 2011 reading, with this writer's comments.

1. *Genesis 39:16*, "her lord" versus "his lord"

I *Peter 3:6* and *Esther 1:22* show that both readings are correct. Unlike Sarah, Potiphar's wife was not a godly woman but her attempted infidelity did not affect her status before her husband in God's sight. However, the 2011 AV1611 reading is in closer harmony with the rest of the chapter, e.g. in verses 2, 3, 5, 8, 9, 19, 20, 21, 23 and yields more evidence to show that Joseph was a type of the Lord Jesus Christ.

2. *Leviticus 20:11*, "shall be put to death" versus "shall surely be put to death"

The expression "shall surely be put to



From 'The Holy Bible 1611 Edition'

death" or "shall be surely put to death" is found in *Leviticus 20:2, 9, 10, 12, 13, 15, 16* in both editions. The omission of "surely" from verse 11 in the 1611 edition is almost certainly a printing error but the text is not affected.

3. *Deuteronomy 5:29*, "my commandments" versus "all my commandments"

The actual expression in both editions is "...my commandments always." Moreover, the expressions "all the commandments, and the statutes, and the judgments" and "all the ways which the Lord your God hath commanded you" are found in verses 31 and 33 of both editions. The 2011 edition simply has added emphasis.

4. II *Kings 11:10*, "in the temple" versus "in the temple of the Lord"

II *Kings 11* reads "house of the Lord" in verses 3, 4 twice, 7, 15, 18, 19 and "temple of the Lord" in verse 13 so there is no contradiction between editions about the identity of the "the temple" in verse 10. Both readings are correct. However "the temple" occurs three times in verse 11. The expression in verse 10 could easily have been associated with the repetitions in the next verse by the printers in 1611.

5. *Isaiah 49:13*, "God hath comforted" versus "the Lord hath comforted"

Isaiah 49 reads "the Lord" in verses 1, 4, 5, 7 twice, 8, 14 with "my Lord", 18, 23, 25, 26, "the Lord,...my God" in verses 4, 5 and "the Lord God" in verse 22 so that both editions are consistent with respect to the

identity of the Comforter in verse 13. That the editions do not read verbatim at this point therefore does not mean that one or the other is 'imperfect' – apart from printing errors.

6. Ezekiel 24:7, “**poured it upon the ground**” versus “**poured it not upon the ground**”

The 1611 reading is a printing error. Verse 8 states “**I have set her blood upon the top of a rock, that it should not be covered.**”

7. I Timothy 1:4, “**edifying**” versus “**godly edifying**”

This “**edifying**” is “**in faith**” and contrasts with the strictures of “**the law**” that “**is not made for a righteous man, but...for the ungodly**” verse 9. There is no uncertainty in either edition about the “**godly**” nature of the edifying and no inconsistency between editions.

8. I John 5:12, “**the Son**” versus “**the Son of God**”

I John 5 reads “**born of God**” in verse 1 and “**Son of God**” in verses 5, 10, 13 twice and in 20 with “**Son Jesus Christ.**” Both editions are clear about the identity of “**the Son**” in verse 12 although the AV1611 reading is more explicit. It was introduced in 1638, according to Dr. Scrivener, *The Authorized Version of the English Bible (1611)*, p 193. God has clearly honoured the insertion since then and all the now-2011 readings.

The leaflet nevertheless asserts that the need for such modifications “*spells the end of the myth of a 'perfectly preserved KJV'.*” The American Bible Society had a much more realistic appraisal:

“*That the edition of 1611, although prepared with very great care, was not free from typographical errors; and that, while most of these were corrected in the edition of 1613, others in much greater number were nevertheless then introduced, which have since been removed. That the revision of Dr. Blaney made by collating the then current editions of Oxford and Cambridge with those of 1611 and 1701 had for its main object to restore the text of the English Bible to its original purity: and that this was successfully accomplished.*”

God's Word Before 1611

Typically for such publications, the leaflet asks “*Where was the perfect, inerrant, preserved word of God in 1610?*” Dr. Miles Smith explains in *The Translators to the Readers.*

“*We are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, ei-*

ther in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever-renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

“*Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one...but to make a good one better, or out of many good ones, one principal good one, not justly to*

be excepted against; that hath been our endeavor, that our mark.”

Marginal Differences

Again, typically, the leaflet states that “*The KJV translators suggest thousands of corrections... [the 1611 translators] did not believe they had picked exactly the right word or phrase in every case. They included the following in the margin: 4,223 more literal meanings, 2,738 alternative translations and 104 variant readings.*”

The marginal insertions show that the AV1611 translators were honest researchers. Of their efforts, the Trinitarian Bible

Table 1

'X' Marks the Spot - “Imperfections” in the AV1611, ‘Corrected’ by Modern Versions

John 1:32-I Peter 1:11:	the Spirit as “it”, “itself” to “he”, “himself”
Acts 12:4:	“Easter” to “Passover”
Genesis 44:7-Galatians 6:14:	“God forbid” to e.g. “Never may that happen”, NWT, Romans 6:15
Titus 2:13, II Peter 1:1:	“the great God and our Saviour” to “our great God and Saviour”
Acts 1:20:	“bishopricks” to “office” or similar
Acts 19:37:	“churches” to “temples”

Verse ↓	JB	NWT	NIV	KJV
John 1:32				X
Romans 8:16	X		X	X
Romans 8:26	X		X	X
I Peter 1:11			X	X
Acts 12:4	X	X	X	X
Genesis 44:7	X	X	X	X
Genesis 44:17	X	X	X	X
Joshua 22:29	X	X	X	X
Joshua 24:16	X	X	X	X
I Samuel 12:23	X	X	X	X
I Samuel 14:45	X	X	X	X
I Samuel 20:2	X	X	X	X
Job 27:5	X	X	X	X
Luke 20:16		X	X	
Romans 3:4	X	X	X	X
Romans 3:6	X	X	X	X
Romans 3:31	X	X	X	X
Romans 6:2	X	X	X	X
Romans 6:15	X	X	X	X
Romans 7:7	X	X	X	X
Romans 7:13	X	X	X	X
Romans 9:14	X	X	X	X
Romans 11:1	X	X	X	X
Romans 11:11	X	X	X	X
I Corinthians 6:15	X	X	X	X
Galatians 2:17	X	X	X	X
Galatians 3:21	X	X	X	X
Galatians 6:14	X	X	X	
Titus 2:13	X		X	X
II Peter 1:1	X	X	X	X
Acts 1:20	X	X	X	X
Acts 19:37	X	X	X	X
‘Improvements’	91 %	84 %	97 %	94 %

Society stated in *Fruit Among The Leaves*, Quarterly Record, July-September 1980, No. 472 that "In most cases the reading in the text of the Authorised Version is superior to the alternative given in the margin." Significantly, the TBS has not identified any inferior readings in the text.

"Imperfections in the KJV"

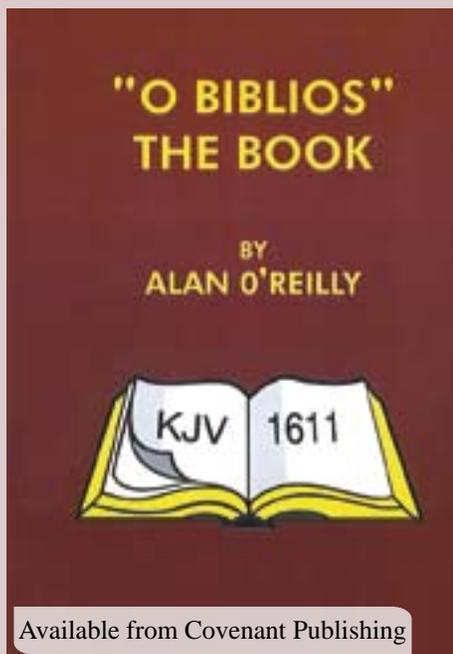
The leaflet concludes with 32 'imperfections' in the AV1611. See Table 1 (p. 13). The ecumenical agreement between the NIV, NKJV, Rome (JB, Jerusalem Bible) and Watchtower (NWT, New World Translation) should be noted.

Conclusion

Having studied the supposed 'imperfections' of the AV1611 for 25 years, this writer agrees with the Rev J.A. Moorman's comment in *When The KJV Departs From The "Majority" Text* p 28. Rev Moorman is addressing 'minority' readings in the AV1611 but his comments apply to all AV1611* readings. *The 2011 AV1611 readings that God continues to honour.

*"When a version has been **the** standard as long as the Authorized Version, and when that version has demonstrated its power in the conversion of sinners, building up of believers, sending forth of preachers and missionaries on a scale not achieved by all other versions and foreign language editions combined; the hand of God is at work. Such a version must not be tampered with. And in those comparatively few places where it **seems** to depart from the majority reading [or from however many supposedly 'improved' readings], it would be far more honouring toward God's promises of preservation to believe that the Greek and not the English had strayed from the original!" Amen.*

ALAN O'REILLY



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WERE YOU THERE?

There is a beautiful song which goes *“Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble!”* If you had been there that dreadful day, watching Our Lord and Master as He hung there, stripped and bleeding upon that cruel cross – what would you have done?

Would you have run away and hidden as so many of His disciples had done? They ran for fear of their lives. They had followed Him, and for all they knew, they would die with Him. This one who had given such words of wisdom and hope! How could this be happening?

Would you have disassociated yourself from Him as sharply as Peter had done earlier that day? He vehemently denied the charge that he knew Christ, and then trembled in horror and disgrace as he heard the cock crow, for His Lord had foretold it.

Would you have gathered around to witness this dreadful scene? There were indeed those who were His followers in the crowd. These were not scared off by this tragic scene. They loved Him, and wanted to be with Him in His hour of tragedy.

Would you have tried to stop it somehow? When the crowd yelled *“Give us Barabbas!”* would you have cried *“No! Give us Jesus!”*? And then when the crowd cried *“Crucify Him!”* would you have shouted *“No! Don’t you touch Him! He has done nothing wrong!”*?

Would you have tried to steal Our Master away, down off the cross? Would you have tried to *save* Him?

Now *there* is a paradox for you!

Isaiah had prophesied of this day. He described how our Lord was badly beaten, that His torturers had violently torn the beard off of His face. He tells us that He was so badly beaten that He hardly looked like a human being hanging there upon that cross! Isaiah’s description is more vivid and wrenching than any of the eyewitness accounts to be found in the Gospels. It was as though he was actually there, yet he wrote over 700 years before the fact.

If you had been there and ‘saved’ Our Lord, you would have made a false prophet of Isaiah. The words of divine inspiration would have fallen to the floor null and void.

If you had stolen Him away and nursed Him back to health, you would have also made a false prophet of David, the Psalmist of Israel, who wrote under divine inspiration: *“They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought*

“Even so must the Son of man be lifted up”
John 3:14

me into the dust of death. For dogs have compassed about me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture” (Psalm 22:13-18).

And what about Our Lord’s own words?

Centuries before, when the Israelites had been in the wilderness, and their insufferable complaining had reached to heaven, the Lord sent fiery serpents among them to shut them up. As they began dropping dead from these serpent bites, they crowded Moses and begged him to intercede for them to God. Moses implored the Lord on their behalf, and the God of Israel instructed Moses to make a serpent of brass and fasten it to a pole, and hold it up for all the Israelites to see. He told Moses that anyone who would simply look at that brazen serpent upon that pole would be healed of their suffering, and would not die.

Those fiery serpents represent sin, which has smitten each of us. The penalty for that

sin is death. That brazen serpent, made of brass, the symbol of judgment, represented Our Lord upon the cross. This perfect Bible type tells us of the Saviour’s love, who would die on the cross; and that His death was the only antidote for our sin, and the only means of redemption.

Referring to this event, Jesus Himself said *“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved”* (John 3:14-17).

He had also said: *“And I, if I be lifted up from the earth, will draw all [men] unto me”* (John 12:32).

If you had rescued Jesus from that cross of affliction, you would have made Jesus Himself a *liar!* You would have also sealed your own doom and the doom of all creation, for only in the cross of Christ and His subsequent resurrection do we have life!

No, my friends; though you might tremble in horror at the thought of Our Lord and Master hanging there dying upon that cruel cross, if you had been there, you would not have been able to do a thing. If you had tried any such folly, you would have been stopped by the Hand of the Almighty Himself.

Nothing in heaven or on earth could have stopped that dreadful scene from happening. It was the pivotal point of all time and eternity. Everything converged at the cross!

No, had you been there, you would have quietly, in wonder and in awe, done just as the Bible records:

“And sitting down, they watched him there” (Matthew 27:36).

REV KEN KEMBLE

A SENSE OF NATIONHOOD

The Great Vision for the Diamond Jubilee of the Queen

“It may be that we shall see despotism and tyranny and barbarism civilized only in the art of war, combined against this empire with its 50 million of English-speaking men, and millions of loyal subject races. It may be we may have to face an Armageddon in which the oceans and seas of the round world will be purple with blood and flame, and - it may be that this is not beyond the bounds of possibility - it may be that we should succumb.

If so, we would use language which my gallant friend and his marines and blue jackets will understand, we would fall as they fall, and die as our fathers died, with the jack still floating nailed to the mast, leaving a name without parallel, and which never could have parallel. Much more like, we would send tyranny skulking to its hold cooped up in narrower bounds and make the three crossed flag still more the world’s flag of freedom.

This empire will go forward, becoming greater in power and a still greater blessing to mankind. A federation of free nations. The centuries will make millenniums, and yet it is my belief and hope and fervent prayer that beauty’s ensign will be purple on those imperial lips, and the day beyond the forecast of man when death’s pale flag will be advanced on the imperial brow.”

In praise of Queen Victoria’s reign at her Diamond Jubilee in 1897 and at the end of his long speech, the Honourable Nicholas Flood Davin QC, offered the above rousing and prophetic oration.



W & D Downey,
Official Jubilee Photograph (1893)

The Great War came but 17 years later and was followed after 4 years of horror by the Armistice, which was not a peace treaty. Only 21 years after that, in 1939, came the second and engulfing global Armageddon, in which the oceans and seas of the round world became truly purple with the blood and flame of which Nicholas Flood Davin had prophesied. The Battle of Britain in 1940 is remembered as the ‘finest hour,’ of ‘the few.’ From 1945 the Empire dissolved into the British Commonwealth since when a much looser association has developed now called merely the ‘Commonwealth.’

There is one respect in which the people of the covenant nations should never forget what happened in 1939. Countries from every continent were represented in the call to arms by virtue of the fact that the old Dominions and Federations – Canada, Australia, New Zealand, Rhodesia and (to a more limited degree) South Africa, entered the European war at once voluntarily in defence of freedom. Those who say that Britain stood completely alone in the crisis of 1940 are guilty of a shameful oblivion. God’s family of Christian covenant nations, His “company of nations” (Genesis 35:11) rose up to defend a civilization joined to the purpose of God in the world.

It is those links of family over centuries that were important then and are equally important now. Herein lies the folly of politicians of the past half century in allowing Britain to become subject to the European Union and to a multi-cultural dogma undermining the integrity of the nation. The nation born in freedom will never be really happy in a situation that in biblical terms is defined as a new bondage and a national adultery. Without a sense of history and a sense of continuity in its nationhood, Britain will either die within its spirit or strike out in violent retribution against those who betrayed it by neglect, stealth and subterfuge. The same cultural factors apply to the great company of covenant nations spread around the world. The siege of civilization and of the Kingdom of God upon earth is reaching a highly critical point.

A Separated Covenant People

It is an indisputable fact that Britain and her old Dominions, the United States and their kindred peoples have, in God’s great Providence, fulfilled the prophecy of Israel’s Redeemer, when He said to the Jews, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43). These people are a people with an undoubted des-



Internet Pulpit

Biblical truth lighting the darkness

Internet Pulpit is a brand new website providing free biblical material to help people grow in their Christian faith. You are warmly invited to visit our website at www.internetpulpit.co.uk.

Internet Pulpit UK has been launched in response to the findings of a nationwide Church Survey conducted in 2005. In this survey many people expressed a need for biblical teaching on pertinent issues which affect their daily lives.

There is something here for everyone, whether they are an occasional churchgoer, a committed Christian, a doubter or a struggling believer with many questions. Some articles have been written to encourage and inspire, while others where appropriate,

have been written to challenge and make people really think about their lives and their standing before God.

New subjects are added on a regular basis varying in length from small light 'bite size' articles to longer deeper ones. The range of topics covered includes suffering, God and natural disasters, national affairs, the state of the nation, prophecy, evidence and prayer. The available articles and their titles are listed on the website to ensure ease of use and access to the most appropriate issues according to personal need.

Christianity in this country is under assault from secularism and liberalism as never before. We sincerely hope Internet Pulpit UK will help encourage Christians in their

daily lives and frequent struggles, inspiring them to hold fast to their faith. Our website which depicts a lighthouse offers a beacon of biblical light for these dark and often bewildering days.

With prayerful greetings and very best wishes, Internet Pulpit UK Team.

JONATHAN WILLANS BD

tiny foretold for the descendants of Abraham, "*In thy seed shall all the nations of the earth be blessed*" (Genesis 22:18). They are modern-day Israel: they are the Christian nations of the New Covenant.

Therefore, when we see the nationhood of this people being dismantled by unlawful constitutional government action; when we see a multi-faith culture and inter-faith syncretism being accomplished by *fait accompli* through the deception of false shepherds in Church and State, we may know that His judgment and cleansing must return upon us with powerful consequences.

All these things are happening now in Britain and in many parts of the company of covenant nations. Our calling and responsibility before God is to remain separated from a corrupting materialism and syncretism of faith. Today, such developments are not being discerned by the shepherds – our leaders – and it is an extremely serious

matter. It may prove to be a matter of the highest national importance as we approach the Diamond Jubilee of Elizabeth II.

At the foot of the steps before St Paul's Cathedral in London, there is an inscription incised in the pavement to record the fact that Queen Victoria stood there to give thanks to Almighty God for the Diamond Jubilee of her reign. May we hope that our present Queen will do the same at her Diamond Jubilee next year, for it will be only the second time in the enduring British Monarchy that a Diamond Jubilee has been celebrated. It would be a second witness to the faithfulness of our covenant keeping God, both monarchs being women, the very symbol of the woman of Israel, having been divorced now preparing to become once more, the wife and bride of Jehovah.

In these latter days, have we yet, as a nation, been caused to consider perfectly the thoughts of Almighty God? It is certain

that we have not, for in most recent decades we have forgotten the sense of our nationhood under God. The Great West Window in Westminster Abbey, the 'Israel Window,' installed in 1735 has also been witness to all Coronation processions from the Abbey over the past 276 years. (See p. 22).

On 29 April 2011, this window will bear witness to our great heritage at the wedding of Prince William and Catherine Middleton. We wish the royal couple a long and happy marriage and that, if and when Prince William should come to the Throne, he and his consort will be given the understanding of Whose throne they occupy, until Christ shall come as King of kings and Lord of lords.

MICHAEL A CLARK

THE DESOLATE CITY

“Alas howe sitteth the citie so desolate, that sometime was full of people?”

Lamentations 1:1, Bishop’s Bible 1568

In the Book of *Lamentations*, the prophet Jeremiah mourns the fate of the kingdom of Judah, destroyed by the Babylonian army in 587 BC. A Jewish translation of *Lamentations* 1:1 says, “*How lonely lies the city that once thronged with people!*” (CJB). The Septuagint has the following words as an introduction to the Book of *Lamentations*: “*And it came to pass after Israel had been carried captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem.*” There is no question that Scripture describes Jerusalem as an empty, lonely, desolate place after the Babylonian conquest. Several accounts in the Bible tell us in stark terms of the exile of a great majority of God’s people from Canaan.

We read this vivid description in the Book of *II Kings*, telling us how King Nebuchadnezzar’s commander “*burnt the house of the LORD, and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen*” (*II Kings* 25:9-12). Two things are very apparent here: Every structure in the city of any size or importance was burned to ashes, and the great majority of the population was taken into exile except for those who were unable to make the journey.

Despite this first-hand account of Jerusalem’s large-scale destruction and deportation, some modern theologians talk as if nothing much happened, and that life went on afterward as usual. Hans M. Barstad wrote, “...with the great majority of the population still intact, life in Judah after 586 in all probability before long went on very much the same way that it had done before the catastrophe” (*Myth of the Empty Land*, p.42). In response to this, a more well known and respected scholar, Dr.

Rainer Albertz remarked, “In my opinion, however, Barstad underestimates the profound rupture caused by the exile” (*Israel In Exile*, p.83, n.129).

The prophet Zephaniah foresaw the desolation of Jerusalem in these words: “*I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem... for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation...*” (*Zephaniah* 1:4, 11, 13). The biblical picture is of devastation and ruin.

The Book of *Chronicles* makes the desolation of Judah a Divine requirement. Since God’s people had not kept the biblical Sabbath rest, an enforced rest from labour occurred for the full seventy years of Babylonian rule: “*To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years*” (*II Chronicles* 36:21).

The words, ‘desolate’ and ‘desolation,’ used dozens of times, are the most common biblical words describing the fall of Jerusalem, and are repeated by several prophets.

The prophet Jeremiah, called ‘the weeping prophet,’ fervently begged the people to repent to avoid desolation and destruction. He proclaimed God’s Words: “*Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day. Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from*

you man and woman, child and suckling, out of Judah, to leave you none to remain; In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? ...Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah” (*Jeremiah* 44:4-11). In these verses, God makes clear that Judah would be cut off with virtually ‘none to remain’ in the land of Canaan.

The prophet Ezekiel warned Judah, “*Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria*” (*Ezekiel* 23:33). Ezekiel delivered God’s decree: “*So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness... say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD*” (*Ezekiel* 6:14; 12:19-20). Again, utter waste and desolation would be the lot of Judah and Jerusalem.

God said through the prophet Zechariah: “*But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate*” (*Zechariah* 7:14). None of the exiles returned during the seventy year exile.

The prophet Micah also gave a similar warning: “*Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings*” (*Micah* 7:13). The biblical prophets are all in agreement!

Do leading biblical historians also agree that Judah was a 'desolation' and a 'wilderness' after the fall of Jerusalem? Dr. Michael Coogan says, "...the survival of some - a woefully small number in comparison to the pre-exilic kingdom - is apparent" (*Scripture and Other Artifacts*, p.276). Dr. Coogan also says that, "the size of postexilic Yehud [i.e. Judah] reveals a rather tiny province" (*ibid.* p.279). This indicates that a majority of the House of Judah - the tribes of Judah and Benjamin - migrated to other lands.

Dr. Devorah Dimant, of the University of Haifa, tells us that an "archaeological survey of Lower Galilee showed a sharp decline of population during the seventh and eighth centuries BCE...the Assyrians did not resettle the Galilee but left it in a state of partial abandonment and devastations" (*Tobit In Galilee*, p.350, n.12). Large numbers of Judah were taken into captivity by the Assyrian invasion of 701 BC, leaving the Galilee region of Judah largely devastated even before the final Babylonian destruction of 587 BC.

This important Assyrian exile of the House of Judah is largely ignored by theologians: "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria

come up against all the fenced cities of Judah, and took them" (II Kings 18:13). Only the city of Jerusalem itself was spared, and ancient mid-east scholar, Dr. G.W. Ahlstrom, commented that "...at this time Judah was...a city-state" (*Royal Administration In Ancient Palestine*, p.77). The Assyrians left Judah a greatly reduced and desolate one-city nation. Few people realize that there were in fact two major exiles of Judah by the world-powers of the era - Assyria and Babylon. The result was a devastating drop in population, as scholars are beginning to understand more fully.

Dr. Jon L. Berquist informs us that "scholarly work has shown...The population of Jerusalem and its environs in the Persian period was much smaller than earlier estimates (and these estimates have continued to decline from tens of thousands to perhaps a few thousand)" (*Approaching Yehud*, p.3). Modern archaeological excavations prove that, at most, only a few thousand people lived in all of Canaan following the Babylonian conquest and during the subsequent Persian era. Many of these were the aged, the sick, and the handicapped that could not make the long journey into exile. Jerusalem itself was indeed a desolate city.

With this background, it is easier to under-

stand the underlying theme of the Book of *Lamentations*. Judah had suffered tremendous destruction and devastation for well over a century at the hands of two brutal conquerors who both carried out a policy of mass deportations of conquered peoples. *The Bible Knowledge Commentary* says, "Jerusalem had experienced a catastrophic metamorphosis...her population had been decimated. The once-bustling city was now deserted." Yet most of her missing population was exiled and dispersed, not dead. As the *Keil & Delitzsch Bible Commentary on Lamentations* states, "Jerusalem is personified as a woman, and, with regard to its numerous population, is viewed as the mother of a great multitude of children... The meaning of the Hebrew...designates the multiplicity, multitude of the population..."

Abraham's descendants were indeed to become a great multitude of people too great to count (*Genesis* 16:10; 32:12). The modern Bible believer is entitled to ask, "Where in the world are this great multitude to be found?" The answer to that question involves the wonderful fulfilment of prophecy.

JORY STEVEN BROOKS

Canadian British-Israel Association
www.israelite.ca





THE ENGLISH LANGUAGE IS HEBREW IN ORIGIN

1. T.C. Balmer says: “with respect to language, I have little to say; but bearing in mind that it was the purpose of God that Israel should be lost as to their origin – which could not have taken place had they retained their language – therefore the Hebrew has been replaced by another tongue; but, according to the results of recent research, there is not that great difference between the Hebrew and Saxon as is generally supposed. A great many Saxon words have been found to be rooted in the Hebrew. And when we consider that the Anglo-Saxon was an unwritten language previous to their occupation of Britain, the process necessary to reduce it to writing must have altered it considerably. But the Welsh and the kindred ancient tongues of Ireland and Scotland have been clearly identified as dialects of the Hebrew; and it is well known that the English language, in its grammatical construction, bears a close resemblance to the Hebrew, and is the only language into which it can be almost literally translated.”

2. Rev Jacob Tomlin, MA, wrote a curious work of *Forty-eight languages, analysed and compared* in which it was shown that the early literature of Britain was “largely

“For with stammering
lips and another tongue will
he speak to this people”
Isaiah 28:11

in the Hebrew with several modifications.”

Again: “One fourth part of the words of the Saxon tongue bears a close affinity with the Hebrew.”

3. Taliesin, a British Bard of the sixth or seventh century AD, says: “My lore is written in the Hebrew tongue.”

4. *The Archaeological Journal* in the British Museum mentions Seven Nations of Britannia, their language being Hebrew (Daniel Farmer, in *N.M. and B.*, 13/4/29, p.230).

5. Canon Lysons, in *Our British Ancestors*, says: “The state of the Cotteswold Hills and Wiltshire and Berkshire Downs, in the times of the Britons, may be compared to the state of the things in the time of the prophet Hosea. I confess

that but for the tradition which assigns our descent from Japheth, I should have been rather inclined to attribute to the British Kelts a Semitic origin, both on account of the relics of worship we find in Britain, and on account of the language” (J.G. Taylor, in *Objections to Anglo-Israelism*).

6. In the same work, Canon Lysons says the compiler’s “object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee” (*British History Traced from Egypt and Palestine*, Roberts, p.39).

7. Again: Canon Lysons has compiled a list of five thousand Hebrew words from our English lexicon (*Our Great Heritage*, Jarrold, p.100).

8. Aylett Sammes (1676), in his *History of Britain*, speaking of the early settlers in Britain, says that from their language, which was Hebrew, he would pronounce them Hebrews were it not that the Hebrews kept to their own soil (Roberts, *loc.cit.*, p.71).

9. Now Israel was to be lost, and even her language was to bear no more evidence of

her origin than was inevitable. Such inevitable evidence is found in the fact that the English language contains four thousand Hebrew words, derived from eight hundred Hebrew roots. My authority for the words is Canon Lysons, and for the roots Max Muller (P.W. Thompson, MA, in *Israel in Prophecy and History*).

10. Poste's *Gaulish and British Coins* says that there are 6,000 Hebrew roots in the English language (Roberts, *loc. Cit.*, p.26).

11. William Tyndale, the first translator of the Hebrew Bible and Greek Testament into English, said: "The Greek agree-eth more with the Englyshe than the Latyne; and the properties of the Hebrew tongue agree-eth a thousand times more with the Englyshe than with the Latyne."

12. Alex Geddes, LL.D., says: "Luckily for an English translator of the Bible, he will not be often under any great necessity of departing much from the arrangement of the Hebrew, especially in the poetical parts of Scripture, where the two idioms are so congenial as to appear almost like twin brothers" (J.W. Taylor, in *Objections to Anglo-Israelism*).

13. Anyone can verify for himself the idiomatic structure of the two languages, Hebrew and English, by arranging any Hebrew text and placing under it its equivalent rendering. In no other language than these cognate with our own will it read sense right off. The German and the Latin verb is often a long way separated from the noun.

As to the idiomatic structure of language, the British and Anglo-Saxon is nearest to the Hebrew; whereas the German is akin to the Assyrian (Roberts, *loc.cit.*, pp.26,93).

14. The following are a few of the Hebrew words in the English language: "Amen, cabala, cherub, cider (through French, Latin and Greek), cinnamon, ephod, gehenna (through the Greek), hallelujah, hosanna, Jew, jubilee, leviathan, manna, Messiah, Pharisee, Rabbi, Sabaoth, Sabbath, sack, Satan, seraph, shibboleth, Talmud" (*Banner of Israel*, 3/5/22, p.224).

"Sever, scale, kitten, gout, kid, doe, gum, crocus, balsam, garner, garden, hob, tar, light, cooch, elm, amongst many other words, were used by the Israelites and pronounced very similarly to the present way of ourselves" (*Covenant Race*, August, 1928).

HEW B COLQUHOUN

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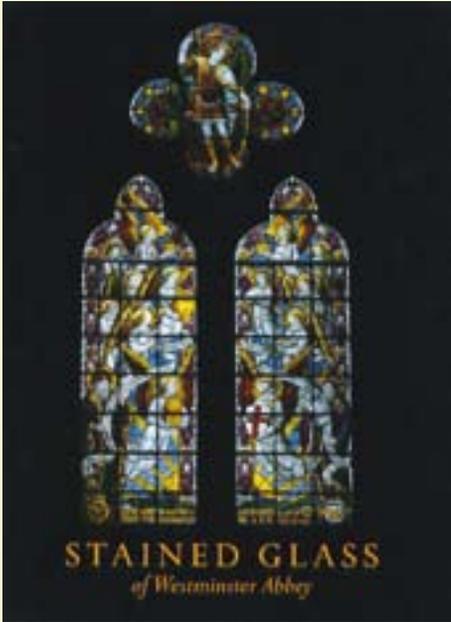
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THE GREAT WEST WINDOW IN WESTMINSTER ABBEY

Called by British-Israel believers 'The Israel Window'



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The window was installed in 1735. The design is by Sir James Thornhill, with the work being carried out by the glass-painter William Price. The design depicts the Patriarchs Abraham, Isaac and Jacob in the top row; then the sons of Jacob-Israel in the second row; Reuben, Simeon, Levi, Judah, Zebulun, Issachar and Dan – continuing in the third row, with Gad, Asher, Naphtali, Joseph and Benjamin, the last two figures in this row being Moses and Aaron, who between them represent the two parts of God's Kingdom on earth, Church and State.

At the base are the coats of arms of King Sebert, Elizabeth I, George II, Dean Wilcocks (the Dean at the time) and the City of Westminster.

Reading the window from top to bottom down the centre panels we have:

- ISAAC: "In Isaac shall thy seed be called" (*Genesis 21:12*).
- JUDAH: The head of the Two-Tribed Kingdom of Judah – also the 'Sceptre' tribe from whom is descended the British Royal Family (*Genesis 49: 8-10*).
- JOSEPH: The head of the Ten-Tribed Kingdom of Israel, whose birthright as leader passed to his second son, Ephraim (*Genesis 49:22-26; 48:13-20*).

Beneath these and occupying the centre three panels of the bottom row, is the British Royal Coat of Arms, bearing the motto, *Dieu et mon Droit* – 'God and my (Birth)right' – and supported by a lion, Judah's tribal symbol, and a unicorn, Ephraim's distinguishing emblem. Such reference to the Israelitish ancestry of the British people and their monarchy can be noted in other ways in the Abbey.

MICHAEL A CLARK

TESTIMONY FROM A NATIONAL BIBLE COLLEGE STUDENT

"Prove all things; hold fast that which is good" I Thessalonians 5:21

When I first began attending British-Israel meetings and Conferences many years ago I was very sceptical about the Kingdom message. It seemed to me that it was moving away from the traditional Church teaching. Many years later I realised that this message could indeed be true. Although a considerable amount of evidence had been presented to me in the form of magazine articles and lectures I needed desperately to fill in the missing pieces of the 'jigsaw.' This was something that I needed to prove myself, nobody could do it for me!

I heard about the Distance Learning Course being launched by the National Bible College last year and I felt that this was something I would like to do. I felt that it would be a challenge. I was enrolled on the

The Covenant Nations

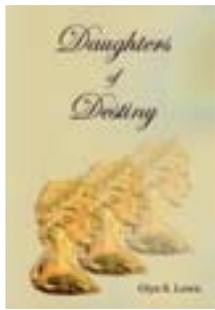
'pilot scheme' and began the first Module which consisted of ten units entitled *Origin, Content and Chronology of the Bible*. At the end of each unit questions were asked and feedback was given by the Course Co-Ordinator Mr Martin Lightfoot who has been a great source of help to me. I have recently completed this module and have been presented with a Certificate. I am now working my way through the second module which deals with Old and New Testament Criticism which I have found very thought provoking.

This course has so far been a rich blessing to me and I have felt the Holy Spirit guiding me throughout. I thought that I knew my Bible fairly well but this course has provided me with a greater understanding. It does not teach the Kingdom message but

does lead you on a path of discovery which enables you to come to your own conclusions. We have numerous books in our house dealing with the Kingdom message and I have found them useful to consult in connection with this course. I have also made use of the Bible Dictionary and Bible Concordance.

In conclusion I would recommend this Course to anybody who thinks that they would like to study the Bible more. As Bishop Ryle said "as long as you live resolve that you will read for yourself, judge the Bible for yourself, in the great matters of your soul. Have an opinion of your own. Never be ashamed of saying 'I think that this is right, because I find it in the Bible.' Prove all things by the Word of God."

MARY SENIOR



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by Glyn S Lewis

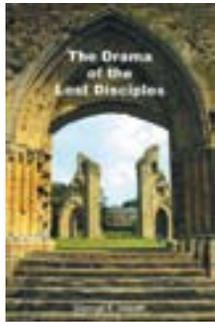
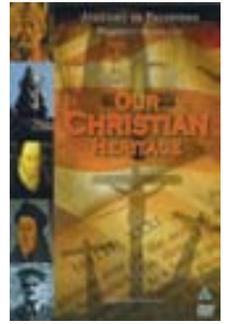
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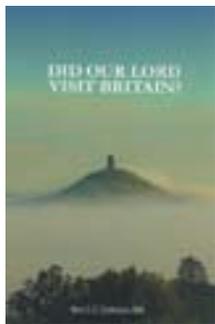
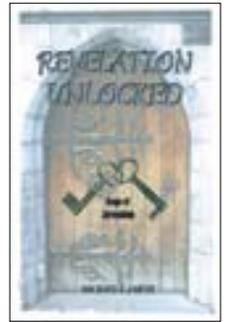
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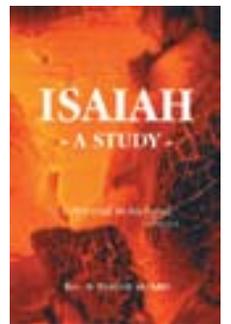
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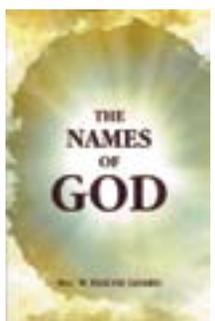
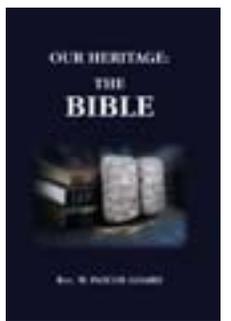
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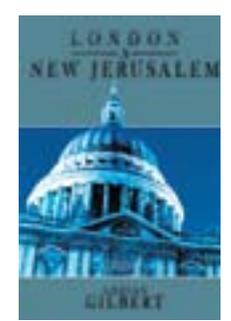
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*“The little book which is open in
the hand of the angel which standeth
upon the sea and upon the earth”*

Revelation 10:8-9



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