

The



# Covenant Nations

VOLUME 2, NUMBER 2, 2011

**THE WORD MADE FLESH**

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**THE LIVING WORD**

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▲ This is the castle on the Island of Lindisfarne which is also known as Holy Island. It has been a centre of Christian worship since the time of St Aidan in the seventh century. The Lindisfarne Gospels were written in the eighth century and can now be seen in the British Library in London.

◀ COVER PICTURE: In dark and troublous times this photograph reminds us of the light and beauty of God's creation in which He is "upholding all things by the word of His power" (Hebrews 1:3).

# The Covenant Nations

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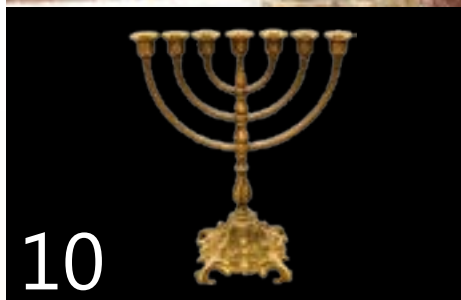
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



## *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 Unquenchable Fire of God

*A judgment from which nothing that is not righteous can emerge*

On 2nd December 1942, at the University of Chicago, USA, Almighty God permitted one of the most profound secrets of His universe to be revealed to man by the release of atomic energy. Scientists produced the world's first self-sustaining nuclear chain reaction in a nuclear pile. In August 1945 this energy, in the form of an atomic weapon, was used against two Japanese cities to bring an end to World War II in the Far East.

In 2011 there are *nine* nations that presently hold stocks of nuclear weapons, which are calculated to total in the region of 22,680 (or 9 x 2520 – numbers significant of judgment).

Since the development of atomic weapons, this technology has been put to the peaceful use of energy production. However, on 11th March 2011, a magnitude 9.0 earthquake on the Richter scale destroyed the smooth running of the Fukushima nuclear plant in Japan. Last August was 65 years (significant of the breaking of Israel) since the first use of atomic weapons in anger. This event in Japan appears to sound a warning of judgment to come.

Was the unlocking of the power of the atom in 1942 a rediscovery of the original destructive force that caused the earth to become void and without form? (*Genesis 1:2*). More relevant to our era, was it also atomic force – and there is evidence to support this – in the form of ‘eternal fire’ of destruction that was used by God to deliver judgment upon the cities of Sodom and Gomorrah? (*Jude 7*).

When it comes to the judgment of Almighty God, we should take note of the opening verse of the fourth chapter of *Malachi*, which refers to the ‘fiery oven’ of which the Psalmist speaks (*Psalms 21:9*):

*“For behold, the day cometh, that shall burn as an oven; and all the proud, yea,*

*and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts [or battles], that it shall leave them neither root nor branch”* (*Malachi 4:1*).



Yet of the righteous, His special treasure, it is stated:

*“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts”* (*Malachi 4:2-3*).

Why is the Lord of Hosts, or of Battles, named as the one who will accomplish all this? The prophet Isaiah undoubtedly foresaw the conflicts that would return upon

God's Servant People in our day, which is why he declared that *“No weapon formed against thee shall prosper . . . This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD”* (*Isaiah 54:17*).

It is in the hour of our extremity, with the powers of supreme evil ranged against us, that the covering protection God gives to His People is evidenced. Al-Qaeda is actively trying to secure nuclear material to build a radioactive ‘dirty’ bomb. A leading atomic regulator has privately warned that the world stands on the brink of a ‘nuclear 9/11.’ Such an action taken against a Western city would initiate an immediate military response from the West. We need to prepare our thoughts that atomic fire may yet play a further great part in the defeat of supreme evil in the time ahead.

It is important to remember that the Armed Forces of the covenant nations are referred to as the Host in Scripture. They are the ‘sharp threshing instrument’ used by God in battle (*Isaiah 41:15*). Through Isaiah, God declared that an everlasting covenant would be manifest in continuity to uphold us – *“even the sure mercies of David.”*

There is One of Whom He said *“I have given him for a witness to the people, a leader and commander to the people . . . and nations that knew thee not shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee”* (*Isaiah 55:3-5*). Jesus Christ, our Coming King, will again be revealed as the Great Commander of the Host as the nations continue to run to us for their defence.

This is **the Living Word** of salvation and deliverance unto His Servant People in a world driven mad by the evil one. We need not fear, for truly we have a guardian.

# THE WORD MADE FLESH

The following article is taken from a book  
*The Gospel, told in Photographs and Words.*  
In the author's words, "This book is an  
attempt to portray in photographs the  
eternal truths of the gospel."



When Jesus was born, it was in a stable, for there was no room for his family anywhere else. It is like that today: a lot of places still have no room for Jesus. There, among the animals, and in poverty, God's Son was born. And in just the same way, our emptiness and rough exterior are no barrier to His coming into our own lives.

Jesus went about doing good. In Jesus Christ, love of God and love our neighbour came to life. He is the Word made flesh.

He taught the people that a new way of life can begin. He travelled around many villages, for this good news is for everybody.

He healed sick people, making the blind see, the deaf hear, the lame walk; even touching lepers and healing them. And they brought many sick people to Him, and He healed them all.

But the misery of the people upset Him. They seemed tired of living: like sheep, lost without a shepherd. Jesus was always concerned for those who were in great need of living new lives.

He said, "People in good health don't need a doctor, but the sick do. I am not here for those who are well; I have come for those who need help."

Jesus attracted many followers, and He still does. But being a follower of Jesus is not easy. Jesus said that anyone who is willing to give up worldly ambitions for His sake will find real life. If you want to follow Jesus, say "No" to what is selfishness in your life, and listen to what He says to you.

If you want to have your own way in everything, your life will be a loss. If you give up your selfish desires because you are following Jesus' way, your life will be a real success. What good, after all, will it do you to win the whole world if it destroys you?



What Jesus asks is neither crushing, nor impossible. He is patient, and does not condemn. He offers a way that is difficult, but available to all.

But the kingdom of God is like a treasure. If a man found hidden treasure in a field, he would cover it over again, and happily sell all his possessions to buy that field.

The kingdom of God is, similarly, that precious.

**GLYN S LEWIS**

From *The Gospel, told in Photographs and Words*  
Available from the author via  
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# THE LIVING WORD

## Marking the 400th anniversary of the King James Bible

The English which we speak and write today contains words, phrases and expressions which have been preserved and passed down to us in the Authorised Version of the Bible. This year marks the four hundredth anniversary of the publication of the Authorised or King James Bible in 1611. There has been widespread coverage in the media of this important historical event and commentators have remarked on both the linguistic and the cultural heritage which has been handed down to the present generation in the text of the King James. This Bible contains a vocabulary which continues to link us to our Anglo-Saxon forebears.

The phrase 'There went in two and two unto Noah into the Ark' is the form of expression which we find in most translations of the period. Tyndale preferred the wording 'by cooples (couples)' while the fourteenth century translation into English from the Latin Vulgate by Wycliffe had 'twain by twain.' Yet the expression 'two and two' can be traced back a further 600

years from the King James Bible to Anglo-Saxon times.

These days we associate 'the Land of Nod' with bedtime. The Nod of the Bible is a Hebrew word which means 'wandering,' while there is an ancient use of the word 'land' to mean realm or domain. Once English translations of the Bible became widely used it was but a short step for the phrase 'Land of Nod' to enter into everyday speech.

'Milk and honey' has a homely familiarity about it though the expression 'milk and honey' is found in virtually all early translations of the Bible, and the reader will not be surprised to discover that 'milk and honey' also has Anglo-Saxon roots. 'White as snow' is often given as a biblical expression but it is an obvious simile and therefore, unsurprisingly it can be shown to have originated with the Anglo-Saxons. The King James Bible did more than preserve the speech forms of the seventeenth century, the Bible acquainted us with An-

glo-Saxon expressions which are centuries older still.

A very popular phrase resorted to by the media when some celebrity or politician bites the dust is 'how are the mighty fallen.' This expression is found in the second Book of *Samuel*, chapter one, verse nineteen where we read: '*The beauty of Israel is slain upon the high places: how are the mighty fallen.*' Today, you might find modern renderings in the following forms 'how the mighty are fallen,' 'how have the mighty fallen' or 'how the mighty have fallen.'

One popular and distinctive biblical phrase is found in *Matthew 23:37*: '*woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness.*' As David Crystal remarks, this is very much a King James expression. The metaphor is based on the practice of painting the stone covering a tomb with white-wash, so that Jews would be sure to notice



Old fresco detail at St John's Monastery, Patmos

it and not defile themselves by touching it. Today, the phrase has the same connotations of hypocrisy, referring to people who are not what they purport to be.

David Crystal, in his book *Begat – the King James Bible & the English Language*, sets out a table of the 257 expressions which he analyses. Crystal notes whether these King James expressions occur elsewhere in the Wycliffe translation, Tyndale, the Geneva Bible or the Douai-Rheims, demonstrating that the role of the King James Bible in preserving various forms of speech is more complex than is generally acknowledged. Alan Thomas claimed of the King James Bible that ‘No book has had a greater influence on the English language.’ David Crystal’s estimate of the unique contribution of the Authorised Version is more cautious. He reminds us that the Authorised Version or King James Bible also preserved elements of the English language such as the phrases from Anglo-Saxon encountered earlier in this article which have more ancient origins. Truly, the King James Bible sets before us words that are still living.

The dynamic power of the Bible is of such a magnitude that the phrase ‘living word’ can take on a more intimate and powerful rendering because the Bible transforms people’s lives. In the pages of scripture we encounter ordinary men and women whose lives exhibit failure and defeat. Life gets the better of them and sin has the mastery of them. Yet when people like Samson or David, Peter or Paul encountered the living God their lives were transformed. The power of God’s word is still the same today. Day and daily all over the world ordinary sinful people’s lives are touched by the saving hand of the living Jesus Christ. When, therefore we refer to the Bible as the ‘Living Word’ we are not merely thinking about a book that is an unparalleled linguistic resource we are thinking about a book which can transform the very lives of those who read the Bible’s pages.

*Is God Past His Sell-by Date?* is a gem of a book written by the Christian apologist John Blanchard. The writer has taken to buying copies and handing them out to people as an evangelistic enterprise. *Is God Past His Sell-by Date?* is, as John Blanchard explains matters, a ‘back to the drawing board’ version of his much larger study *Does God Believe in Atheists?* which runs to some 650 pages, but like the earlier and larger work this book is specifically aimed at atheists and agnostics. One of the discreet joys of the book is a series of personal testimonies from folk who have had a personal encounter with the living Jesus;

sometimes in highly unusual and dramatic circumstances. These personal accounts may differ as to the exact circumstance in which each person comes to a living faith in Christ but all these histories share a common experience of lives transformed.

Peter Sammons was a hippie with a full beard and moustache and bell-bottom jeans and tee shirt. Accepting an invitation from a professional musician in a rock-and-roll band to attend a church, he found himself strangely drawn to Christian worship; soon he became a regular church goer and then as Peter Sammons relates ‘the faithful teaching of Scripture gradually exposed the fallacy and folly of my atheism.’ Peter goes on to relate how God transformed his life.

“The holy Jerusalem,  
descending out of  
heaven from God”  
*Revelation 21:10*

Peter Sammon’s story contrasts markedly with that of a Russian brought up under the militant atheism of Stalin’s Soviet Union. Dr. Boris Dotsenko was born in Siberia. Boris absorbed Marxist teaching yet he was perplexed and haunted by the questions ‘Why am I here?’ and ‘What is the purpose of life?’ Years later he was recovering from pneumonia at his grandfather’s farmhouse when by accident he stumbled upon an old book, yellow with age, and written in old Slavonic. He read the words: ‘The beginning of the gospel about Jesus Christ....’ and immediately Boris felt a shiver of fear. Christians were persecuted in the USSR, churches destroyed and preaching the gospel was a crime! Little did he know it then but God’s hand was on Boris.

He smuggled the old Slavonic text back to his room where he read words that turned all his preconceptions inside out, delivering a huge psychological shock to Boris. The man who was to become an eminent scientist read: ‘*In the beginning was the Word, and the Word was with God and the Word was God.*’ In 1966 Boris was part of a delegation of Soviet scientists sent to a conference in Edmonton, Canada. As Boris entered his hotel bedroom the Gideon Bible was lying open at the very place and very words which had arrested his attention years before. He put his trust in Jesus Christ, abandoning the life in Russia that he had known and claimed political asylum in Canada. It cannot be disputed that Boris’s life had been transformed.

Born in the Middle East but educated in the United Kingdom, Reza Shayad was to have a most remarkable experience of the living Jesus. Reza had all sorts of problems with religion. His wife had become a Muslim after their marriage but hated her new religion, there were disputes and unhappiness. His brother and other members of the family were also entangled in religious squabbles and issues, then someone crossed Reza’s path and told him that Jesus was the Son of God. This only made matters worse raising all kinds of profound questions in Reza’s mind. Everything came to a head one evening as he lay in his room; in exasperation Reza shouted out: ‘Jesus, I do not believe that you are there, but if you are, and you are the Son of God and say you are the truth, then show me the truth!’

What happened next is amazing. Reza had a frightening and awesome experience of the living Christ right there in his bedroom. Jesus told Reza that He had become the young man’s Lord and Saviour; this manifestation of the work of God’s Holy Spirit lasted over an hour, then Reza stumbled down stairs to tell his startled family that he had become a Christian. What a transformation! Truly, the Bible presents the living word, a word that lightens our darkness.

The phrase ‘the Living Word’ carries within it the aspect of eternity, the Living Word carries us out and beyond ourselves and into an unimaginable future that is hinted at in the Bible in the sayings of Our Lord, the Letters of Paul and Peter and the Book of *Revelation*. Dr Boris Dotsenko reminds us that Almighty God ‘does not belong to this ‘reality,’ that is the world that we know in part and the vast universe beyond our tiny planet. When we grasp this perspective we are given a deeper insight into St. John’s Revelation in which we read: ‘*I saw a new heaven and a new earth; for the first heaven and the first earth were passed away..... And he carried me away in the spirit..... and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: her light was like unto a stone most precious. And a wall great and high, and had twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel.*’

Almighty God is a promise keeping and fulfilling God, who gives us salvation through His Son, Jesus Christ, who died for our sins. And in the great tomorrow our loving Heavenly Father will cause us to enter into the New Jerusalem; this is the Living Word.

**DR CLIFFORD SMYTH**

# THE BRANCH OF THE LORD

## A Study on the Candlestick of the Tabernacle



**T**he Holy Bible is a book that can be read on many levels, and much of it, particularly in the Old Testament, is symbolic. A study of these types and shadows can greatly increase our comprehension of the Word, and of the sublime spiritual truths that the Holy Spirit holds in store for the earnest seeker. As an example,

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the structure and furnishings of Israel's Tabernacle in the wilderness – a portable sanctuary used before the building of Solomon's Temple – had far more significance than just their practical function in the rites and ceremonies of the Hebrew faith. The patterns for all the features of the Tabernacle were given directly to Moses by the Lord

on Mt. Sinai, and each detail held a wealth of spiritual meaning which still enriches our understanding today.

The Candlestick, which was located in the Holy Place and whose description is found in *Exodus* 25:31-40, was no exception to this. Unlike the other furnishings of the

Tabernacle – the Ark of the Covenant, the Table of Shewbread and the Golden Altar – which were made of shittim (acacia) wood overlaid with gold, the Candlestick was made only of a talent of pure beaten gold, so symbolizing divinity. However, the term used in the King James Version (KJV), ‘candlestick,’ is a bit misleading, as it did not support candles as such but rather oil lamps. Hence, it is better understood as a ‘lampstand’ (Revised Standard Version, RSV), or by the Hebrew term *menorah*.

The Lampstand consisted of a base and a central shaft, with three branches coming out of either side, making a total of seven branches. These branches were ornamented with ‘knops and flowers’ in the form of almond blossoms and almonds. The total number of these ornaments was seventy, which is a mystical number signifying perfect spiritual order. The esoteric meaning of the use of almonds here is that the almond is the first-flowering tree in the spring; thus, it represents Jesus Christ, Who is the Firstfruits from among the dead. The rod of Aaron, the High Priest, was also an almond branch which, in a demonstration of God’s power and favour, overnight budded and blossomed and yielded almonds (*Numbers 17*).

The seven branches of the Candlestick supported seven oil lamps filled with pure olive oil (symbol of the Holy Spirit), which Aaron was to light every evening. They represented the Seven Spirits of God, as revealed to the apostle John in a heavenly vision in *Revelation 4:5*: “*And there were seven lamps of fire burning before the throne, which are the seven spirits of God.*” But there was also an astronomical connection, as according to the Jewish historian, Josephus, the seven lamps signified the seven lights or planets of the ancients: Mercury, Venus, Mars, Jupiter and Saturn, together with the sun and moon (*Antiquities of the Jews III, vi, 7*). Presumably, the central shaft would represent the sun, with the other branches as the planets that revolve around it. And the lamps could also symbolize the guidance of the Word of God, as the psalmist so aptly expressed it: “*Thy word is a lamp unto my feet, and a light unto my path*” (*Psalms 119:105*).

### My Servant the Branch

Now, it is significant that an unusual term is used to describe the Lord Jesus Christ several times in the Old Testament – ‘The Branch.’ A check of the concordance reveals that the term is so used of Him six times in all, thus corresponding to the six side branches of the Candlestick. And once, Christ is described in the same context as “a

*rod out of the stem of Jesse*” (*Isaiah 11:1*), which surely relates to the central stem or shaft of the Lampstand. This in itself is remarkable, but only a closer look at these scriptures reveals the beautiful symmetry that Our Lord has hidden in His Word.

The first two scriptures are found in the book of *Isaiah*. *Isaiah 4:2* states: “*In that day shall the branch of the Lord be beautiful and glorious.*” And then in *Isaiah 11:1*, already quoted from: “*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.*” Jesse was the father of King David, in whom the royal House was established – the everlasting throne which Jesus Christ would inherit, as the angel prophesied to the Virgin Mary: “*...the Lord shall give unto him the throne of his father David: And he shall*

“Behold the man whose  
name is The BRANCH”  
*Zechariah 6:12*

*reign over the house of Jacob for ever; and of his kingdom there shall be no end*” (*Luke 1:32-33*). And so we see that the Branch referred to can only mean the Lord Jesus in His incarnation as the promised descendent of David. Thus, the two ‘Branch’ scriptures may be seen as forming the first or outer pair of branches on the menorah.

The prophet Jeremiah provides the next two scriptures of the Branch. *Jeremiah 23:5*: “*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper...*” And *33:15* states: “*In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.*” Now, what is noteworthy about these two scriptures is that they both use a capital “B” for Branch; they both speak of David; and they both declare that the Branch is righteous. So, in no less than three different ways, they are a perfectly matched or balanced pair, and thus fittingly make up the second pair of branches on the Candlestick.

Finally, there are two more scriptures in *Zechariah*. In chapter 3:8: “*Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee...for, behold, I will bring forth my servant the BRANCH.*” And *Zechariah 6:11-12* enjoins: “*Then take sil-*

*ver and gold, and make crowns, and set them upon the head of Joshua...the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH.*”

Now, these two verses are quite different from the previous four, not referring to the house of David, but rather to Joshua, the High Priest. Joshua here is a type of Christ, as the Hebrew name, Joshua, translates to ‘Jesus’ in the New Testament Greek, and Jesus is both the Lord’s servant (*Luke 22:27*) and our great High Priest. Also both of these scriptures print BRANCH in capital letters, something that is very rarely done in the Bible, to emphasize their importance. A related instance of this is found in *Matthew*, chapter 1, where the name JESUS is twice printed in capitals (verses 21 & 25). It is very significant that “*Behold the man whose name is The BRANCH*” may be compared to “*Thou shalt call his name JESUS,*” the two names proving conclusively that Jesus is the Branch. And so once again, the two verses in *Zechariah* are symmetrically balanced, and I believe they constitute the innermost pair of branches on the Candlestick. How perfectly God has ordained this picture that the six ‘Branches’ of the Old Testament should be set forth in three pairs – one pair in each of three books – exactly as they are on the Candlestick!

And there is yet a further, similar application of scripture to the menorah, for *Isaiah 11:2* – which follows on from the verse, “*a rod out of the stem of Jesse, and a Branch shall grow out of his roots*” – states: “*And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.*” Here we see that the ‘spirit of the Lord’ is the central shaft, and the six other spirits – wisdom and understanding, counsel and might, knowledge and the fear of the Lord – are the other six branches, once again in three pairs! This illustration serves as a beautiful second witness and confirmation to the other scriptures, and provides a fuller understanding of the true meaning and purpose of the Candlestick. For all of the Branches speak eloquently of the divinity, majesty, wisdom, beauty and righteousness of Christ, and of the Glory, represented by the light of the Lamp, that is yet to be revealed in Him.

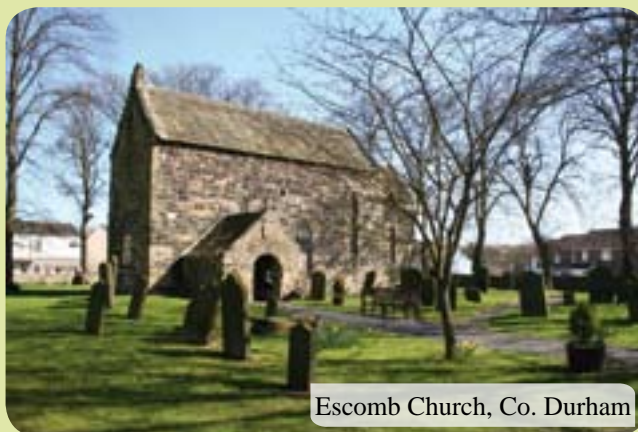
PATRICIA BAGWELL BA

# THE ANGLO-SAXON CHURCH: WHERE FOUR TRADITIONS MET

The conversion of Anglo-Saxon England is usually supposed to have taken place like this. In 449, Hengist and Horsa were invited to England and established a kingdom in Kent. In their wake, Angles and Saxons swept into the country. Though the Britons put up a resistance for a time under Aurelius Ambrosianus, they were driven to the western fringes, Wales and Cornwall. Christianity collapsed and England suffered 150 years of religious and cultural darkness until in 597 St Augustine brought the light of the Gospel from Rome. Irish monks had already been at work in Scotland and in 635 King Oswald invited them to evangelise Northumbria. Representatives of the two traditions met at Whitby in 664 and settled their differences, mostly opting for the customs of Rome.

That is an outline of the story as told by Bede (c. 673-735), the 'Father of English History.' Bede was a wonderful story-teller, but a very biased historian. The true story is more complex. Bede makes no reference to Arthur (whose existence is no longer in doubt<sup>1</sup>) who won a decisive victory near Bath, probably in 515, and until his death (c. 538) confined the Anglo-Saxons and the Jutes to the South coast and East Kent. The disintegration of his mini-empire<sup>2</sup> opened the way for fresh invasions. Only in 546 did the Angles establish a base at Bamburgh Castle. As late as 580, a combined British force from South Scotland and Yorkshire gave battle only to be annihilated at Catterick, an event commemorated in the early Welsh poem, the *Gododdin*. Forty years later there was still a Christian Kingdom, Elmet, stretching from Leeds to the North Sea, till it was annexed by King Edwin of Northumbria. The number of place names suggesting Welsh (i.e. Romano-British) occupation suggests that the indigenous population was not driven out but survived alongside the newcomers, eventually integrating with them.

Hilda, Abbess of Whitby (614-80), who hosted the famous Synod, had been baptized by the Roman missionary Paulinus but nurtured in the Celtic tradition of St Aidan. The Celtic case at Whitby was argued by St Colman (d. 676), Bishop of Lindisfarne. Though he argued for traditions going back to St John the Apostle, the Synod ruled in favour of the Roman calendar and tonsure. Nevertheless, the Celtic tradition has had a



Escomb Church, Co. Durham

deep effect on British Christianity – simplicity of life; detachment from the world; the pilgrim church rather than one with permanent foundations. The way that the monks of Lindisfarne, under threat from the Vikings, upped sticks and took St Cuthbert's shrine with them, first to Chester-le-Street and finally to Durham, symbolises the Celtic concept of the Church. It is ironic that St Cuthbert's remains should have finally come to rest in a building 'half fortress and half House of God' so expressive of the Roman concept of the Church.

Colman's chief antagonist at Whitby was Wilfred (634-709), sometime Bishop of Hexham and York. He is thought of as personifying the Roman tradition and indeed, he appealed to the authority of Rome and made several visits there. What is often overlooked is the strong influence upon him of the French Church. On his first visit to Rome, he stopped off for a year at Lyons and three years on his way home. He was consecrated by bishops in France and was

actually offered the bishopric of Strassburg by the Frankish king. In Northern France, bishops were rich, important and powerful, some reckoned among the peers of France. Through Wilfred, this idea – so different from that of the Celts – made its mark on the Anglo-Saxon Church. Bishoprics must be large and important, cathedrals imposing buildings of stone. We find our magnificent English cathedrals inspiring (though the quiet intimacy of those of Wales still refreshing); we still have our bishops in the House of Lords. But not until Henry VIII were the unwieldy bishoprics of East and West Mercia sub-divided, not until Queen Victoria the sprawling archbishopric of York.

The 'French connection' indeed goes back to the very roots of Christianity in these islands. According to tradition, Joseph of Arimathea (or his nephew) was consecrated Bishop of Britain at Arles by Philip the Apostle. More certainly, missionaries came from Lyons in the second

century of our era, a connection again with very direct links to St John the Apostle. St Patrick was trained at the monastery of Lérins, off Marseilles. The Frankish Princess Bertha brought Bishop Liutard as her chaplain when she married King Ethelbert of Kent; she dedicated the old church at Canterbury which was her chapel to the Gallic (French) Bishop Martin of Tours. St Hilda was originally destined for the Abbey of Chelles, a double monastery of monks and nuns like the one she founded at Whitby.

This is not to underestimate the legacy which Wilfred and others brought from Rome. Wilfred brought the idea of an appeal to Papal authority. It would be anachronistic to read back into those times claims which the Papacy only advanced centuries later. In the seventh century Rome had prestige as a great place of pilgrimage, as the former capital of the Roman Empire and as the Patriarch of the West. In Rome too were often

to be found more reliable texts of scripture and the liturgy. Wilfred seems also to have imported Gregory the Great's vision of the Catholic Church as the successor of the Roman Empire; Christendom neatly divided into provinces, dioceses and parishes (all terms borrowed from the Roman Empire). This only fully came about centuries later with the Church the spiritual adjunct of the Feudal System. But things were well on the way under Wilfred and Archbishop Theodore (c. 602-90). In Anglo-Saxon times the typical model was the minster – a college of non-monastic priests, not always a cathedral – from which missionary and pastoral work radiated to the surrounding countryside. St Augustine himself brought from Rome the Rule of St Benedict and founded the first English Benedictine House at Canterbury. But the Benedictine Rule did not become the norm in English monasteries before the reforms of St Dunstan (c. 909-88). One important English Benedictine was Benedict Biscop (c. 628-80) who introduced Gregorian chant from Rome and founded the twin monasteries of Monkwearmouth and Jarrow where Bede lived out the monastic life.

Celtic-French-Roman: the fourth tradition which blended into Anglo-Saxon Christianity was the surviving Romano-British stream. This had grown up among the people when Christianity was still persecuted. Protected under Constantine it continued to thrive after the legions left in 410. The probable remains of new churches have been found on Hadrian's Wall. Llantwit

Major was only one among many centres of learning and the on-going Pelagian controversy<sup>3</sup> suggests a vigorous intellectual life. Christianity continued at Glastonbury and places west and when the West Saxons took over they were already Christians. One person present at Whitby probably had at least some knowledge of this tradition. James the Deacon had come to York with Paulinus and Queen Ethelburga in 625. He stayed on when they withdrew to Kent after King Edwin's death at Hatfield Chase.<sup>4</sup> Interestingly, until the arrival of Aidan and the Celtic missionaries, he chose to live at Catterick, probably among British clergy from whom he could receive the sacraments. Looking for the lasting influence of Romano-British Christianity is like trying to hear the base line of a string quartet. But there seem to be two on-going characteristics. British Christians had largely been left alone by the Romans – only three martyrs are recorded in the days of persecution. According to Bishop Richard Davies (d. 1581) the Romano-British established good relations with the pagan Anglo-Saxons – until the coming of Augustine's Roman mission. The British have always hated persecution, whether of Lollards, Protestants, Puritans, Anglicans, non-conformists or Anglo-Catholics. They have also tended to show an independence of mind – starting with the Welsh bishops' snub to Augustine – which the hierarchy has so often found infuriating.

Romano-British, Celtic, Roman, French – one of the first tasks of the clergy of whatever traditions was to teach boys Latin,

because the Scriptures and the liturgy were in Latin. But something new started in Anglo-Saxon Christianity: the desire to put the Scriptures in the language of the people. Here again the pioneer was Bede who was working at it on his death-bed. His command to his assistant, "Write Quickly" should be a motto for all those who love the Word of God.

**REV BARRIE WILLIAMS**

<sup>1</sup> See John Morris, *The Age of Arthur* (London, 1993).

<sup>2</sup> The Welsh saga *Mabinogion* styles Arthur 'Emperor.' There had been British emperors, Carausius and Maxentius, in the late Roman period.

<sup>3</sup> Are we saved by Keeping the Commandments or by the Grace of God? St David's speech at the Synod of Llanddewi Brefi (c. 560) finally settled the controversy in favour of Salvation by Grace.

<sup>4</sup> Edwin was overthrown by an alliance of the pagan King of Mercia and Cadwallon, the Christian King of North Wales. This may have fuelled Bede's anti-Welsh prejudice, but Edwin had conquered the British and Christian Kingdom of Elmet, and the Welsh were probably out to avenge their kinsfolk.



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## MANY THANKS!

**I**n the previous issue we included a letter giving all readers a statement of our costs and the donations received. The resulting shortfall was considerable.

The response which we have received has been so very encouraging that we want to take this opportunity to thank everyone most sincerely for their contributions. We will publish more information in a forthcoming issue.

We look forward to your continuing support.

**THE EDITORIAL TEAM**

The Covenant Nations

# THE POLITARCH INSCRIPTION

## *Proving the accuracy of St Luke's writings*

**O**n a recent National Bible College tour of the British Museum, Martin Lightfoot arranged for a gallery to be opened for the group so that this important inscription could be seen. Some scholars have criticised the accuracy of St Luke as a historian on the grounds that he used official titles inconsistently. In particular, his use of the word 'politarch' in the Book of Acts because it appeared nowhere else in Greek literature.

However this inscription in its original setting was in a Roman gateway in Thessalonica demolished in 1876. The chief mag-

istrates were the Politarchs or 'Rulers of the Citizens' (BM Inscriptions 171). Therefore St Luke is using it correctly in describing St Paul's appearance before them in Acts 17:6, 8. This fact is obscured in many English translations of this passage.

*"And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;.....And they troubled the people and the rulers of the city, when they heard these things"* (Acts 17:6, 8).

**PHILIPPA CLARK**

# THE BIBLE DIVINELY CONFIRMED

In the last five chapters we have considered the Bible from the standpoint of its compactness of expression; from the standpoint of its eliminations; from the standpoint of its restatements; and from the standpoint of the factors which make an estimation of it possible.

We now come to the most important question, *How shall we be assured that the statement of truth in the Bible as we possess it to-day is in very deed the Word of God?* Naturally this must be a question which shall be settled for us by authority.

We cannot accept *the voice of the church*; if for no other reason than that the church has never spoken with a united voice since the days of the Apostles.

We cannot accept the voice of scholarship in the matter, for the scholars have not the original documents in hand, and their investigations are blocked, doubtless by Divine providence.

We cannot accept the voice of man in regard to the matter, for the voice of man is ever pronouncing error from which man has subsequently to withdraw.

*This is a matter for the voice of God.* But how shall we hear the voice of God? *Through the lips of Jesus Christ the Son of God.* This is the point at which we must arrive, when we persist in ultimate enquiry as to the Scriptures of Truth. The records of the words of our Lord are sufficiently clear, and they are historically established.

The authority of our Lord is questioned by some schools in this generation. They declare Christ spoke according to the vision of His age: He spoke according to the knowledge of His class. His age was not the best informed and His class was that of the mechanical worker, not of the scholar.

Compared with that, this school goes on to say, the vision of the present age is much broader and much clearer; and the knowledge of the modern schools is much more accurate than was that of the class to which our Lord belonged, and according to which

of ethics the world has ever received! The personality of Christ has been the most potent factor for good the world has ever known!

But, say they, *Christ was not a scholar.* The voice of the modern scholar is superior in the field of scholarship to His voice. Now let us look at this for a moment.

Christ preached the gospel of the Kingdom, and the gospel of Atonement. He also preached the gospel of His second coming as king as set forth in the Old Testament. This is historic.

Christ gathered His disciples, and finally commissioned them to go into all the world and preach the gospel to every creature. The disciples accordingly became His apostles, and carried the gospel to the ends of the earth.

**To administer that gospel the Holy Ghost came, and to administer it he has remained throughout all the Christian dispensation.**

By the preaching of that gospel the regenerating experience has come to countless numbers. That gospel has been the salt of the earth which has saved the nations from utter decay. According to the simplicity and sincerity in which they have held and lived that gospel the nations have prospered. In departing from it they have perished, such of them as have perished.

The result of that gospel has been the Christian civilisation, which means, for the last ages, world civilisation.

**REV W M PASCOE GOARD**

From *Our Heritage the Bible*  
Available from Covenant Publishing



He spake. They say He was a good man. He taught a wonderful system of ethics. But *he was not a scholar.*

Well; one is a little nonplussed at the foolishness and the effrontery of it all. Let us consider. Christ was a good and a great man! Christ preached the greatest system

# JOHN MARK



## African Roots

John Mark was born in Cyrene in Africa. His Jewish parents belonged to the Levite tribe. They were described as righteous, God-fearing and wealthy. Early in John Mark's childhood nomadic tribes invaded the region robbing and pillaging, looting livestock and stealing valuables. Mark's parents suffered the loss of most of their possessions and so migrated to Jerusalem.

## Privileged Upbringing

John Mark was given a good education and became fluent in Hebrew, Greek and Latin. His family was described as very religious and they were closely connected with the Lord Jesus during His earthly ministry. The Apostle Peter was the cousin of Mark's father. Barnabas was Mark's cousin. His mother Mary played an active role in the early days of the church in Jerusalem. Her upper room was used for the Passover supper which was used by the Lord Jesus for His Last Supper with his disciples. It was in the same upper room that the Lord appeared to the disciples after His Resurrection. And it is also believed that it was in the same upper room that the church was gathered in prayer when the Holy Spirit came upon them on the Day of Pentecost.

## Eyewitness for the Gospel

John Mark was present at the wedding at Cana in Galilee (*John* 2:1-11). Church tradition identified young Mark as one of the seventy disciples sent out to proclaim the Gospel (*Luke* 10:1-17). He was also identified as the man who had been carrying the jar when the two disciples were sent to prepare a place for the celebration of the Passover (*Mark* 14:13-14; *Luke* 21:11).

John Mark was the young man who, on the night that the Lord was betrayed and arrested, was following Jesus wearing a linen garment, and when they seized him he fled naked leaving his garment behind (*Mark* 14:51-52).

## Active in Acts

John Mark accompanied the Apostle Peter on his missionary outreaches in Jerusalem and Judea. It was in his mother's home that the church met for prayer when the Apostle Peter was imprisoned (*Acts* 12:12).

When his cousin Barnabas (*Colossians* 4:10) and Paul returned from Jerusalem they brought John Mark with them to Antioch (*Acts* 12:25).

## Desertion and Disgrace

When the Apostle Paul and Barnabas were sent off on that first great missionary journey by the Church at Antioch, John Mark went with them. After their successful outreach in Cyprus, they travelled to Perga in Pamphylia where John Mark left them to return to Jerusalem. The Scriptures do not mention his reasons. Whether it was the dangers or homesickness, whether his zeal had ebbed, or his courage had failed him, Mark deserted the elderly Barnabas and the sickly Paul, leaving them to scale the mountain passes to the Pisidian Antioch by themselves (*Acts* 13:13).

## Disagreement and Division

When Paul and Barnabas set off on their second missionary journey "*Barnabas wanted to take John, also called Mark, with him, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed to Cyprus, but Paul chose Silas...*" (*Acts* 15:36-40).

## Recovery and Restoration

Happily, however, that is not the last we hear of John Mark. Despite this unpromising beginning to his missionary career, John Mark came back and was later reconciled with Paul, proving himself in the field to become, in later years, a faithful co-worker with Paul. We read in *Colossians* 4:10: "*My fellow prisoner, Aristarchus, sends you his greetings, as does Mark, the cousin of Barnabas. You have received instructions about him; if he comes to you, welcome him.*"

"*Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry*" (*II Timothy* 4:11).

From initially being a failure, a deserter, a quitter, a man who had put his hand to the plow but looked back and gone backward, causing a sharp disagreement and division between his cousin Barnabas and the Apostle Paul, John Mark had gone on to repent, to restore, to make restitution and to rebuild Paul's trust in him. So much so that Paul, in his pastoral letter to Timothy, describes Mark as "*helpful to me in my ministry.*" Paul also mentions Mark as one of his co-workers in his letter to Philemon.

## Back to Africa

We need to turn to church history to find out what happened between that separation at the beginning of the second missionary journey, and the later reconciliation and restoration with the Apostle Paul.

Barnabas died and was buried on the island of Cyprus. After the death of his cousin, Mark was guided to go back to North Africa to preach the Gospel in Pentapolis, his birthplace in Cyrene.

### Alexandria

After establishing a church in Pentapolis, Mark travelled to Alexandria in Egypt. At that time Alexandria was considered one of the greatest centres of culture and learning in world. It was certainly the greatest city in Africa. Its colonnaded streets were as wide as two hundred feet. The museum and library of Alexandria were some of the most impressive and imposing buildings anywhere on the continent. They contained some of the rarest and best of human achievements including several million scrolls and books. Greek philosophers, Hebrew Rabbis, Persian and Indian seers, and Egyptian teachers gathered to discuss and debate world and life views.

Yet Alexandria at that time was also notorious for the drunkenness, decadence, debauchery and extravagant fashions of the very rich.

All day Mark walked through the market places and streets of Alexandria. Towards evening a strap of his sandal was torn and he turned to the first cobbler's shop. As the cobbler was working the awl pierced his hand and he took God's Name in vain. Mark picked up some clay and applied it to the wound, prayed for him and the man's hand was miraculously healed.

Then, taking his cue from the cobbler's blasphemous statement, he started to talk to him about the Creator God, the Eternal Judge, and of His Son the Redeemer, our Lord Jesus Christ. The cobbler, Ananias, surrendered his life to Christ and invited the evangelist to stay in his home. Ananias and his family were baptised - becoming the first fruits of the church founded by the evangelist Mark. This was in AD 61.

Soon many other Alexandrians were converted and the Christian faith grew dramatically. The authorities became alarmed and the local Christians pleaded with Mark to leave town until the threat had passed.

### Called To Rome

Mark travelled to Pentapolis and visited the church that he had planted. It was about this time that he received the invitation from Paul to join him in Rome. Hearing that he had been forced to leave Egypt because of the hostility of the authorities, Paul had sent for Mark to join him in Rome. Later on, Paul testified to Mark's usefulness in

his ministry (II *Timothy* 4:11).

### Writing the Gospel

Mark also later became a co-worker with the Apostle Peter (I *Peter* 5:13). It was under the Apostolic authority of Peter that the *Gospel according to St. Mark* was written.

### Laying Foundations for the Future

Both the Apostles Peter and Paul were martyred in Rome in AD 64. Mark returned to Alexandria in AD 65 where he found the Christians firm in the Faith and growing in grace and boldness. He established the School of Alexandria to defend Christianity against the Philosophical School of Alexandria. He wrote the Liturgy of the Holy Eucharist which was later modified by Saint Cyril. Many miracles were attributed to his ministry and many converts were won to the Faith.

“Let us fix our eyes upon  
Jesus, the Author and  
Perfector of our faith”  
*Hebrews* 12:2

### Persecution Erupts

In the year AD 68 Resurrection Sunday fell on the same day as the Serapis Feast. A mob of heathen idolators who had gathered in the Serapis Temple in Alexandria were whipped up into a frenzy and poured out to attack the Christians who were celebrating the Resurrection. Mark was seized and dragged by ropes throughout the city. The mob chanted: “*The ox must be led to Baucalis.*” Baucalis was one of the idols that was worshipped with sacrifices of oxen.

### Light in the Darkness

In the evening the bruised and bleeding evangelist was thrown into a dark prison. There he was encouraged by an angel who told him: “*Now your hour has come O Mark, the good minister, to receive your recompense. Be encouraged for your name has been written in the Book of Life.*”

Mark thanked God for sending His angel to him and then he had a vision of the Saviour Himself who declared: “*Peace be to you, Mark, my disciple and evangelist! Be strong, for tomorrow you shall receive the Crown of Martyrdom.*” Mark rejoiced with loud shouts of praise to the Lord Jesus.

### The Crown of Martyrdom

The next morning the pagans came in and this time tied the rope around his neck. Mark was dragged in the triumphal procession of Serapis throughout the city until his

head was severed from his body. As the pagans fell upon his body to mutilate it, they attempted to burn his remains. But the wind blew and the rain fell in torrents. Thunder and lightning dispersed the frenzied mob and the believers were able to retrieve his body and head to bury under the church he had founded.

### Mark and the Lions

The *Gospel of Mark* has always been symbolized by a lion. There are many stories that associate Mark with lions. One story related by the Coptic historian Severus Ebn-el-Mokafa described an event earlier in his life when John Mark was walking with his father Arostalls in Jordan. Two lions were striding towards them, and his terrified father instructed John Mark to flee for his life. However the young boy assured his father that the Lord God would protect them. He began to pray and the lions passed by without harming them.

### An Enduring Legacy

From being one of the original seventy evangelists sent out by the Lord Jesus, John Mark preached the Gospel throughout Judea, Asia Minor, Italy, Cyrene and Egypt. The churches he established in Egypt have flourished, despite having endured nearly fourteen centuries of Islamic persecution. Many of the prayers and liturgies that he originally drafted found their way into the *Book of Common Prayer* compiled by Archbishop Thomas Cranmer during the English Reformation.

The *Gospel of Mark* was the first Gospel to be written, and it is the shortest. It also relates the most miracles.

The life of John Mark teaches us that failure does not need to be final. By God's grace, our sins can be forgiven and our weaknesses can be turned to strength in Him.

“*Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders, and the sin that so easily entangles us and let us run with perseverance the race marked out for us. Let us fix our eyes upon Jesus, the Author and Perfector of our Faith*” (*Hebrews* 12:1-2).

### DR PETER HAMMOND

The Reformation Society  
P.O. Box 74, Newlands, 7725  
Cape Town, South Africa

**Sources:** *The Story of the Copts*  
by Iris Habib El Masri, 1987  
*Introduction to the Coptic Orthodox Church*  
by Tadros Yacoub Malaty, 1993

# ST PAUL PREACHED IN LONDON

*Antiquity of Britain's Church is beyond Doubt*



The Grounds of St Paul's Cathedral

In a previous issue *The Covenant Nations*, Volume 1 Number 7, 2009, Patricia Bagwell wrote an article entitled *St Paul in Britain* in which she quoted from *The Long Lost Chapter of the Acts of the Apostles*. This document is also known as the *Sonnini Manuscript*. The leaflet giving the full text has just been updated to include more comment on its prophetic fulfilment in 2011. It is therefore with great pleasure that we can announce that the Covenant Publishing Company (CPC) has produced it for distribution as free literature. The front cover of this leaflet is printed on the page opposite. It can be obtained from CPC at the address on the inside back cover by sending a stamped addressed A5 envelope.

The *Bible Research Handbook* contains a study on this topic from which this quote is taken:

#### **Points of special interest**

In their visits to Gaul and Britain, the Apostles and early disciples followed long-established trade routes from Palestine westwards – Cyrene, Crete, the Aegean, Syracuse, Rome, Marseilles, and thence to Britain by the route of the ancient tin-traders, as described by Diodorus Siculus. The evidence quoted discloses that there are strong traditions of Joseph of Arimathea, Zaccheus, and other early saints having sojourned at places along this route – Marseilles, Rocamadour, Limoges. Thus, as mentioned by J.W. Taylor in his most interesting book, *The Coming of the Saints*, this ancient trade route became the “pilgrims’ way” of the earliest Gospel period.

St Paul obviously made use of this great trade route. In his *Epistle to the Romans* (15:24) he promised to call at Rome when on his way to Spain. According to Strabo, the term Spain (Iberia) formerly included territory as far east as the Rhone. A strong Israelite colony had existed in Spain for many centuries preceding the Christian era.

THE  
**LONG LOST CHAPTER**  
 OF THE  
**ACTS OF THE APOSTLES**

CONTAINING THE ACCOUNT OF PAUL'S JOURNEY IN  
**SPAIN AND BRITAIN**  
 ALSO A REMARKABLE PREDICTION OF BRITAIN'S  
 GLORIOUS INHERITANCE

Translated by  
**C. S. SONNINI**  
 FROM AN ORIGINAL MANUSCRIPT FOUND IN THE  
 ARCHIVES OF CONSTANTINOPLE, PRESENTED TO HIM BY THE  
 SULTAN ABDOUL ACHMET

*With Notes And Comments*

**T. G. COLE**

This document purports to be the concluding portion of the "Acts of the Apostles," and gives an account of Paul's journeyings after his two years' enforced residence in Rome in his own hired house. It is written in the style of the Acts and reads like a continuation of it ending with the 'Amen' missing from chapter 28.

It was found interleaved in a copy of "Sonnini's Travels in Turkey and Greece," and purchased at the sale of the library and effects of the late Right Hon. Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years, with a copy of the firman of the Sultan of Turkey, granting to C. S. Sonnini permission to travel in all parts of the Ottoman dominions. The document was translated by C. S. Sonnini from an original Greek manuscript found in the Archives of Constantinople, and presented to him by the Sultan Abdoul Achmet. The following is the contents of the title page of Sonnini's work, in which the English translation of the document was found: "Travels in Turkey and Greece undertaken by order of Louis XVI, and with the authority of the Ottoman Court, by C. S. Sonnini, member of several scientific or literary societies, of the Society of Agriculture of Paris, and of the Observers of Men. 'Mores multorum videt et ubes.'"—HOR., London: Printed for T. N. Longman and O. Rees, Paternoster Row, 1801."

The following is the English translation of the Manuscript, the authenticity of which cannot be reached for.

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Photographs by Philippa Clark

# THE IMPERIAL BRITISH-ISRAEL ASSOCIATION'S CARAVAN

**O**ur caravan has travelled about 174 miles during the past month, sowing the seed in Leyton, Stratford, Wanstead, Goodmayes, Romford, Brentwood, Billericay, Wickford, Rochford, Prittlewell, Southend, Leigh, Rayleigh, Seven Kings and Ilford. Twenty-three lectures have been delivered, and about two hundred-weight of literature distributed.

August 1st – I visited Stratford and obtained a good hearing near the Church. Our free literature was in great demand at the end of the lecture. 2nd – addressed an audience of about 200 in Leytonstone Road, on the border of Epping Forest. All went well until I was stopped by the police for causing an obstruction – which was beyond dispute – and as I had no permit I could not hold a meeting in the Forest.

3rd – I gave a lecture in the High Road, Leyton, to an audience of about 250.

5th – We removed Caravan from Leyton to Southend, distributing literature in Romford, Brentwood, and Rayleigh, and lecturing in Billericay *en route*.

6th – Was occupied in distributing literature and arranging for meeting places.

7th – Failing to obtain an audience opposite the Victoria Hotel, I pitched my stand on the sea front and very quickly 150 people gathered round and listened to my 65 minutes' talk, after which I was kept busily engaged with questions until 10.20 pm.

8th – My next lecture was given on the beach near the Gas Works, when about 500 "Banners" and leaflets went into the pockets of the holiday folk.

9th – I had a good meeting in front of the Ship Hotel.

10th (Sunday) – A very full day and attended with some good results. In the morning I spoke at the Church Army Meeting on the front by appointment. In the afternoon I followed the meeting of the Seaside Mis-

The Covenant Nations

sion Band, near the pier, with a lecture, obtaining an audience of about 350, and in the evening I gave a thirty minutes' British-Israel talk (by request) at the Baptist Open-Air Meeting, near the Kersaal. A large quantity of our free literature went into the

Thoys Bay in the morning, near the Quay in the afternoon, and opposite the Ship Hotel in the evening.

18th – A good meeting was held near Leigh Railway Station where I spent most part of the day in distributing 500 "Banners" and 300 leaflets.

19th – At Westcliff we had a very select audience of about 80 people.

20th – The Caravan was removed to Rayleigh, where I obtained an excellent pitch, for it was close to the main road. This was the day of their carnival and annual sports, and many people had come into Rayleigh from the neighbouring villages and took away our free literature with them.

21st – We had an audience of about 100 at our meeting in the evening in the High Street, near the Martyrs' Memorial. The "Banner of Israel" and other Identity literature found its way into most of the houses in Rayleigh.

25th – We left Rayleigh for Ilford, three good meetings being obtained there, and one at Seven Kings. This district proved very good for working, for it is

the best church-going neighbourhood that I know of.

We are greatly indebted to the following friends for the supply of literature: to Messrs Robert Banks & Son, for very large consignments of special "Banners;" to the Editor of "Young Israel's Standard," for several parcels – these have been eagerly caught up by the boy and girl scouts, who have been frequent visitors to the Caravan; and to Mrs H A Thompson for purse calendars; also to Mr Loveland and Miss Bell.

The travelling expenses of the past month has been a little above the average, therefore I feel justified in asking all friends interested in our forward movement to send a liberal donation to Mr Henry G Locke, endorsed Caravan Fund, which will be thankfully acknowledged.

October 1913, No 232, Vol. 20



**This report was written in 1913 for *The Covenant People* and is reprinted here to remind us of the fervour and enthusiasm of past generations. Their belief in the saving grace of Our Lord Jesus Christ and in His gospel of the coming Kingdom encouraged them to go out and spread the word with great vigour.**

pockets of the holiday folk at each of these meetings.

12th – Through my ignorance, I lectured in the evening on the beach within the prohibited area to about 300 people, and cleared off just in time to avoid a summons.

13th – Was the day of the Carnival in aid of the Hospital and Nursing Home, in which our Caravan figured and claimed the attention of thousands of sightseers, in Southend, Prittlewell, Westcliff, Leigh, and Southchurch. A large quantity of literature was given *en route*. We reached our new camping ground near the Kersaal at 10 pm.

14th – Some 250 people formed our audience in Southchurch Road, many questions being asked at the conclusion.

16th – I addressed a meeting of about 150 people on the piece of waste land opposite the Kersaal Gardens.

17th – Three lectures were given – viz., at

# THE BIBLE AND THE TV GUIDE



On the table, side by side: the Holy Bible and the TV Guide.  
One is well worn, but cherished with pride (not the Bible, but the TV Guide).  
One is used daily to help folks decide.

No, not the Bible; it's the TV Guide.

As pages are turned, what shall they see?

Oh, what does it matter, turn on the TV.

So, they open the book on which they rely  
(no, not the Bible, it's the TV Guide).

The Word of God is seldom read,  
maybe a verse e'er they fall into bed  
Exhausted and sleepy and tired as  
can be, not from reading the Bible;  
from watching TV.

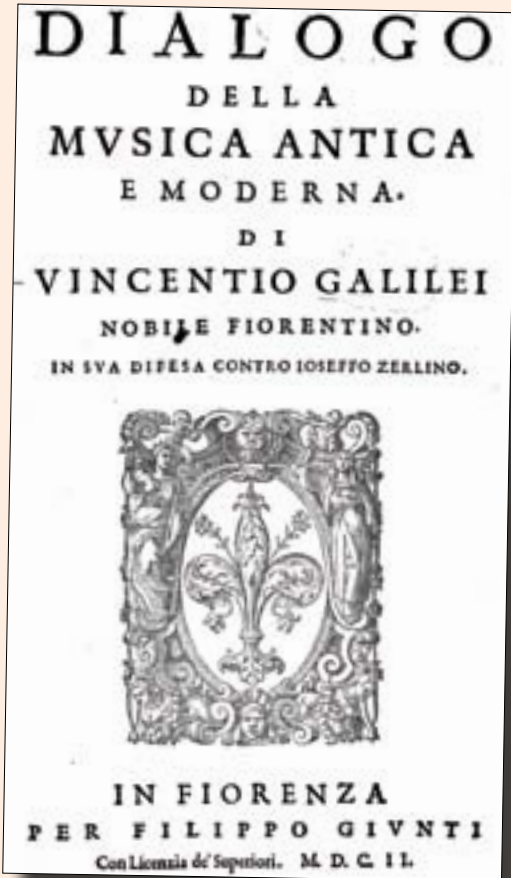
So, then back to the table, side  
by side; it's the Holy Bible and  
the TV Guide.

No time for prayer, no time for  
the Word. God's Plan of Salvation  
is seldom heard.

Forgiveness of sin, so full and  
free, is found in the Bible . . .  
not on TV.



# ACADEMIC RESEARCH FORUM

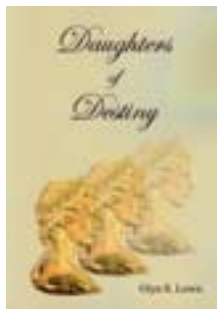


Vincentio Galilei was the father of Galileo.  
 In his book, he refers to King David of Israel.

Please can someone help to translate the Italian text?  
 Send for a copy of the page to Martin Lightfoot at:

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 121 Low Etherley  
 Bishop Auckland  
 Co. Durham  
 DL14 0HA  
 UK

Email: [martin@britishisrael.co.uk](mailto:martin@britishisrael.co.uk)  
 Tel: 01388 834395



### Daughters of Destiny by Glyn S Lewis

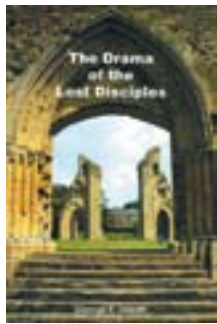
The story behind the genealogy of Her Majesty, Queen Elizabeth II, and the divinely ordained history of the Royal Throne of Britain. Lewis suggests that the genealogical descent includes a sign of Christ's forthcoming return - Could the British monarchy and throne be approaching a new era?

**Price £9.50** 208 pages

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This film tells the story of the development of Christianity in Britain, in a new and unique way. It was shot on location in the Holy Land and at key sites in Britain, and includes dramatic images from Glastonbury, London, Rochester, Winchester and Oxford.

**New Price £7.99** Running Time: 50 min



### Drama of the Lost Disciples by George F Jowett

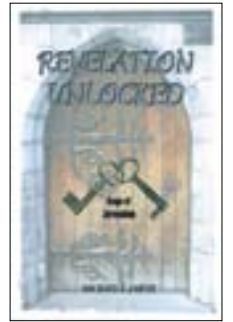
This new 16th edition, gives a fascinating account of the spread of Christianity to Britain from as early as AD 36-37. It tells of the journey westwards made by Joseph of Arimathea and his fellow-Christians to plant the Faith among the people of dispersed Israel; and from Britain to Rome through the members of the British Royal Family in exile and their relationship with the Apostle Paul.

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This book gives us a glimpse into the mystery of things to come, of Heaven, the great tribulation, Satan and his angels' doom and most importantly, the promise of the saints who live forever with Jesus in the New Jerusalem.

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### Did Our Lord Visit Britain by The Rev CC Dobson MA

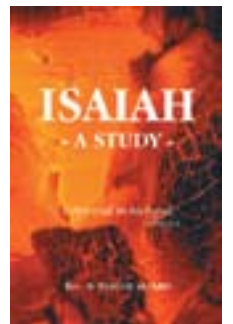
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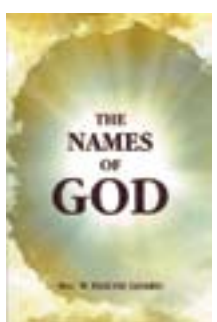
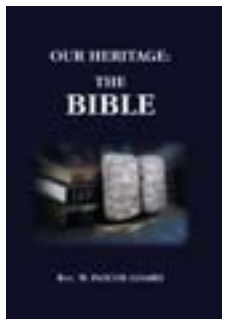
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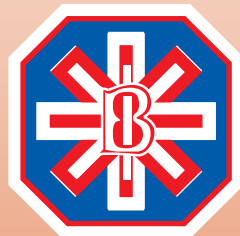
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*“Wherefore we receiving a kingdom  
which cannot be moved, let us have grace,  
whereby we may serve God acceptably  
with reverence and godly fear:  
For our God is a consuming fire.”*

*Hebrews 12:28-29*



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