

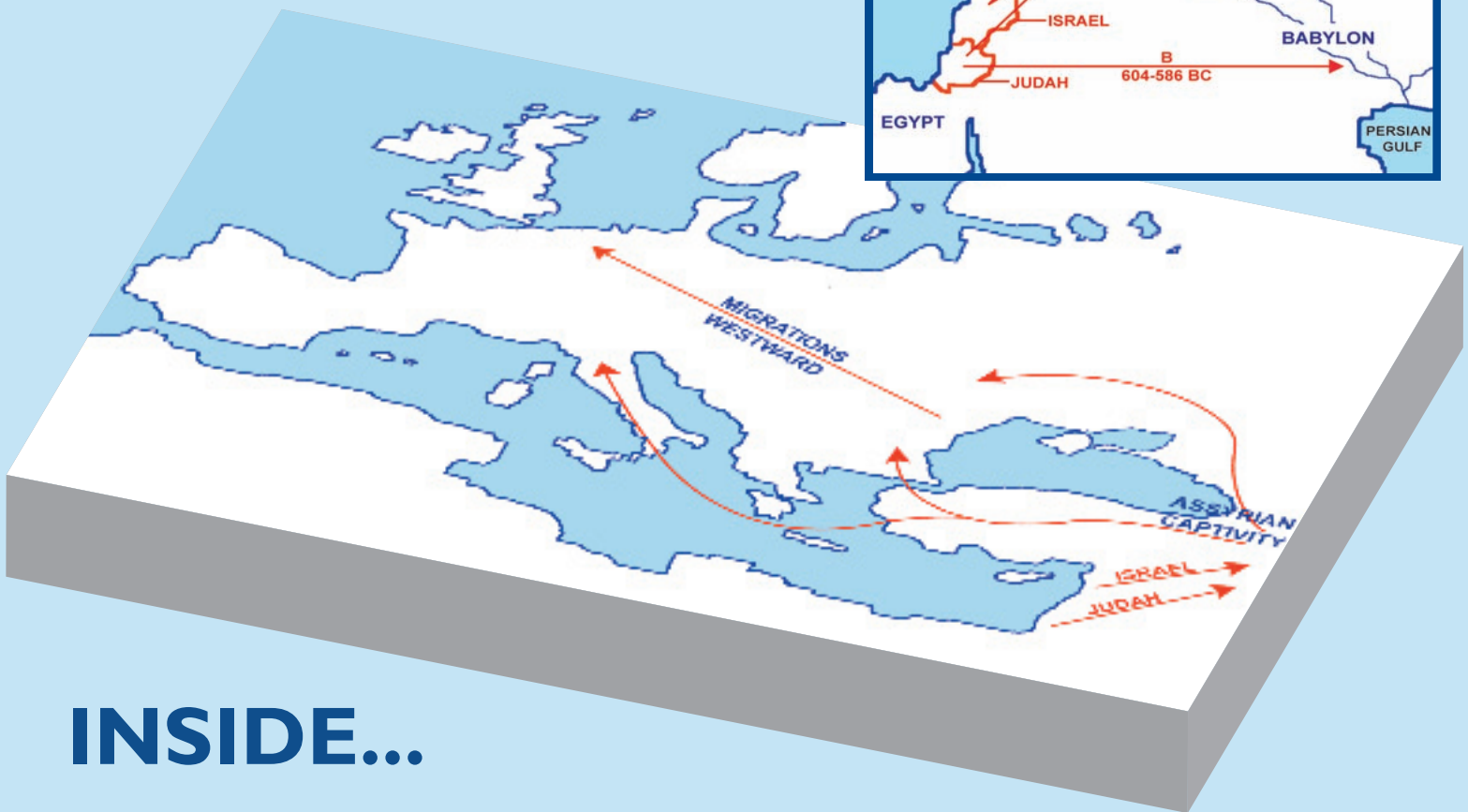
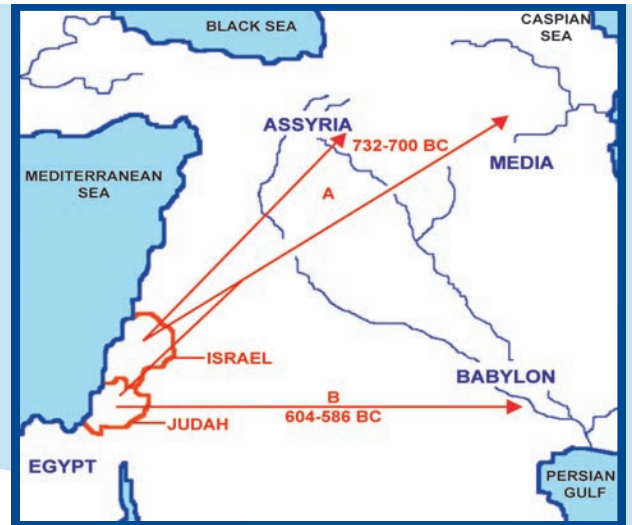
The

# Covenant Nations



VOLUME 1, NUMBER 7, 2009

## HOW 'LOST' IS ISRAEL?



INSIDE...

FROM SMALL BEGINNINGS

Page 6

THE ISRAELITE MONARCHY

Page 10



▲ The bronze of 'St Michael and the devil' by Jacob Epstein is on the exterior of Coventry Cathedral.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” *Daniel* 12:1.

◀ COVER PICTURE: Maps showing the captivities and the main paths of the migrations.

# The Covenant Nations

Volume 1, Number 7, 2009

## EDITORIAL STAFF

Michael A Clark  
Ernest S Gage  
David J Aimer

Philippa M Clark  
Kathleen D Gage

## HEAD OFFICE

The British-Israel-World Federation  
121 Low Etherley  
Bishop Auckland DL14 0HA  
United Kingdom  
Telephone: 01388 834 395  
Fax: 01388 835 957  
E-mail: admin@britishisrael.co.uk  
Web: www.britishisrael.co.uk

The Covenant Publishing Co Ltd  
121 Low Etherley  
Bishop Auckland DL14 0HA  
United Kingdom  
Telephone: 01388 835 753  
E-mail: admin@covpub.co.uk  
Web: www.covpub.co.uk

## OVERSEAS OFFICES

### Australia

BIWF in NSW Ltd, PO Box 76, Ungarie, NSW, 2669  
E-mail: britis1@bigpond.com

BIWF (Queensland) Inc., 41 Kirikee Street,  
Ferny Grove, Queensland, 4055  
Telephone: +61 (0) 3851 2697  
E-mail: micdor1@optusnet.com.au

BIWF (Victoria) Inc., PO Box 596, Camberwell,  
Victoria, 3124  
Telephone: +61 (0) 39882 4256  
+61 (0) 39882 8643

### New Zealand

BIWF (NZ) Auckland Inc., PO Box 56-142, Dominion  
Road, Mout Eden, Auckland, 1446  
Telephone: (09) 630 0982

### Canada

BIWF (Canada) Inc, 313 Sherbourne Street,  
Toronto, Ontario, M5A 2S3  
Telephone: (416) 921 5996  
E-mail: british-israel@bellnet.ca  
Web: www.british-israel-world-fed.ca

Canadian British-Israel Association  
500 Tecumseh Rd. E. Box 28047 Windsor,  
Ontario N8X 5E4  
Telephone: 1-800-919-8819  
E-mail: staff@israelite.ca  
Web: www.israelite.ca

### The Netherlands

Bond Netherlands Israel  
Postbus 30009, 1303 AA Almere  
Telephone: 036 5296956

### South Africa

South African Office - Mrs A Fromburg  
PO Box 2565, Port Alfred, 6170  
Telephone: +27 (0) 46 6243342

### USA

BIWF-USA, (also The Covenant Publishing Company  
of North America) 405 West Searcy Street, Heber  
Springs,  
Arkansas, 72543, USA  
Telephone: 501 362 5299  
Fax: 501 362 5312  
E-mail: biwfusa@sbcglobal.net /  
covpubna@sbcglobal.net  
Web: www.biwf-usa.com

# Inside...

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

The God-given purpose to spread the Christian Message

## 5 From the Ends of the Earth

...from far continents in defence of the realm

## 6 From Small Beginnings

How God's people spread throughout the world

## 8 The Declaration of Arbroath

Fabulous stories or hidden truths?

## 10 The Israelite Monarchy

A study of the scriptural roots of the throne

## 12 The State Coach Britannia

Art and history combined

## 14 Israelites at the End of the Earth

The settlement of Tasmania

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.



5



6



10



12



15



17



23

## 15 The Early Years of Exile

Did captive Israel build Assyria's capital city?

## 17 Saint Paul in Britain

The Apostle's ministry in London

## 19 Ossetia's Connection to Scotland

From the Caucasus to Scotland

## 21 The Identity of True Israel

The most essential biblical issue of the day

## 22 FAQ: What is Biblical Chronology?

## 23 Why Parliament needs the Christian Faith

A powerful exposition of the constitutional case

## 26 A New Discovery

British team 'rewrites history'



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

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

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

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

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

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

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

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

## FROM THE ENDS OF THE EARTH

*People came from far Continents in Defence of the Realm*

Seventy years since the outbreak of the Second World War on 1st September 1939 is a significant anniversary. It was marked in the preceding weeks and months of 2009 by the passing of the last three veterans from the First World War. They had exceeded the age of 100 by a surprising number of years and they had all attended the national remembrance service at the Cenotaph in London in November 2008. It seemed also very appropriate and indeed significant that they should represent all three armed services as they came down Whitehall in their wheelchairs.

On 31st August 1939 the civilian evacuations from British cities began. It was the greatest movement of people ever known in the United Kingdom as an estimated three million people were transported to safety in the countryside. In fact, it equates in number with the Exodus of our forebears, the Children of Israel, from Egypt. The majority of the evacuees in 1939 were in fact schoolchildren who were separated from their parents for the first time.

The British-Israel nation in the Appointed Isles faced a foe from the Continent for the second time in the 20th century. It was supremely conscious of the need for the help of Almighty God in the face of a very uncertain future. The miracles of the Dunkirk evacuation and of the 'Battle of Britain' at that time were yet to come. The

spirits of evil in Central Europe in drawing the nations to conflict were preparing to widen the conflagration into a truly world war. In 1941 the Asian Continent became involved in Russia and in the Far East and then the 'Armageddon' confrontation of *Revelation 16:16* could be seen in all its great destructive manifestation.

As the global dimensions of the war developed, it was then that a truly extraordinary thing happened. The peoples from the great company of covenant nations dwelling in 'the ends of the earth' voluntarily rose up and came to the assistance of their Motherland and the heritage that it represented for them. The British Empire and Commonwealth and the United States of America, mobilized as the Armies of the Living God – the Host – and took on the spirits of godless Fascism, which themselves had been given life through the monetary Beast system.

The aim of the godless powers was the destruction of the true Israel of God in the earth. In the words of *Psalms 83* the spirits of evil were confederate in their crafty counsel against God's hidden ones. They had said "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Almighty God, the God of Israel, had other plans for His Servant People and in His overruling Providence He gathered the

Elect from their far continents in the ends of the earth. Yet not only did He gather them from the Anglo-Saxon world, they came also from the peoples of other races that the British had ruled and even fought in past history. It was surely a moment when the prophetic fore view of Scripture concerning the Kingdom of God filling the earth was demonstrated as never before.

Seventy years after those events, the number significant of determination and of 'Jerusalem,' which means 'foundation of peace,' we are faced with a far more subtle and dangerous threat from those who have taken crafty counsel against us. As came out in the recent Constitutional Court proceedings in Germany, the European Union was constructed to create a United States of Europe – *in point of fact to exercise every alien subjugating power that the spirits of evil endeavoured to exercise in 1939.*

In this respect, it is time for the people of the covenant nations once more to heed the words of Almighty God: "Listen, O isles, unto me; and hearken, ye people, from far [hear this you distant nations] ... Thou art my servant, O Israel ... to restore the preserved of Israel ... I will also give thee for a light to the Gentiles, that thou mayest be [may bring] my salvation unto the ends of the earth" (*Isaiah 49:1-6*).

# FROM SMALL BEGINNINGS



Hill of Tara, Ireland

'... the two royal lines of Judah descent were united...'

The promises of God to the patriarchs Abraham, Isaac and Jacob that they were to be the progenitors of a future nation of people, too numerous to number, implied great expansion from small beginnings. The subsequent promised land was to be a geographical area extending from the 'river of Egypt' (the Nile) to the great river Euphrates as we read in *Genesis* 15:18. This was a much greater area of land than that which for the past two thousand years or more has been known as the Holy Land. This latter area was the extent of the expansion achieved by the Israel people before they broke the covenant they had made with God. For their unfaithfulness they suffered captivity and exile from this land, a forfeit of far reaching consequence. Had things been different and they had honoured their promise of obedience to, and acceptance of, the authority of God the 'nation and company of nations' promised in the Abrahamic Covenant would doubtless have been centred in that area of the Middle East. Geographically it was central in that vast area of land which includes Europe, Asia, the far East, India and Africa. Ancient and modern trade routes linking these continents meet or cross that central spot on the globe.

This central situation of the Kingdom of God meant, of course, that humanly-speaking the Israelites were vulnerable to attacks from neighbouring enemy na-

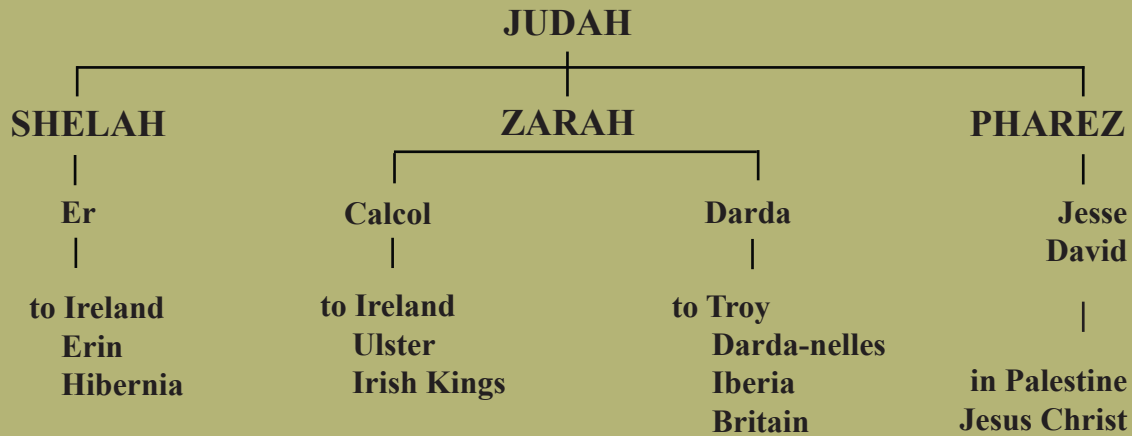
tions. There was no natural barrier to afford them any protection. This would not have been a problem if they had kept faith with the Lord for He would have guaranteed their safety by His own protective hand. "*I will be an enemy unto thine enemies.....*" (*Exodus* 23:22; also *Leviticus* 26:7-8). But in His foreknowledge God knew their character and the lack of faith they would show towards Him. He would not, therefore, continue to protect an unfaithful people in that sacred land but would prepare another place for them in which they could defend themselves more easily while they were under a degree of estrangement from God. So, in this context, migration from that first promised land became necessary and inevitable. However it provided the kingdom with the opportunity to become re-established in a relatively isolated place of comparative safety. Thus we have the seemingly odd promise made to King David which we read in *II Samuel* 7:10: "*I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as beforetime.*" This prophecy was made when the nation had only recently become a monarchy and had no reason or inclination to move elsewhere.

It is known from historical research that the Israelites were adventurous people and even in its earlier history numbers of them

migrated from their residence in the Sinai wilderness. Some of them came to these isles and the fact that the Druidic worship and order of priests closely resembled that of the Levitical order in Israel is a clear indication of their Israelitish origins.

The remarkable thing about the migrations of the Israelites is the way God used their character and human traits and judiciously guided their progress towards the fulfilment of His Divine purpose. Ideally He was to be their Divine ruler and sole authority but He foreknew their coming rejection of this and their demand for a king from amongst the people. As God said to the disconsolate Samuel when the day came: "*they have not rejected thee but they have rejected me that I should not reign over them*" (*I Samuel* 8:7). Yet He had promised Abraham centuries before: "*kings shall come out of thee*" (*Genesis* 17:6).

We perhaps think this only referred to the Davidic line but we should remember that the Sceptre was promised to Judah and that David was not the only descendant of that line. Judah had twin sons, Zarah and Pharez and David was a descendant of Pharez. But the descendants of Zarah also held royal thrones in the countries and peoples over whom they ruled. Some were the Scandinavian kings such as the legendary Odin.



When God prepared a place for His people Israel far beyond Jerusalem He left nothing to chance; His attention to detail was second to none. As the Israelites in their exile trekked westwards to the appointed place in the west others had been divinely guided beforehand, like an advance party, so that the primary institutions of the kingdom were already in place when the main party, in several groups, arrived years later. Earlier Israelite migrants had settled in Ireland with a king who was of an ancient Irish dynasty descended from Zarah. When Zedekiah, the last king of the southern kingdom of Judah, was taken into the Babylonian captivity and murdered, his daughter, Tamar Tephi, avoided capture and eventually came to Ireland and married the then Irish king, Eochaidh. Thus the two royal lines of Judah descent were united and the Davidic line became re-established in the appointed place in the Isles of the West. When the Christian gospel was first established and brought to this country the Druidic faith and priestly order adapted to it readily, fitting into it like a plug into a socket. For the ancient Druids worshipped a triune God whose name was Yesu. So the faith and the throne, the foundation stones of the kingdom, were safely in place.

The migrations, then, were a negative situation but, in the purposes of God, were transformed into a positive one. A nation of people who had rejected God had not been rejected or abandoned by Him but in His mercy, and in fulfilment of His promise, became re-established in a second land of promise, with its 'moat defensive' as a barrier against many of its foes. It has become a nation and company of nations

in accordance with the faithful promises of a faithful God of grace. His estrangement from His people was not total or permanent for the period of Israel's chastisement, the seven times punishment spoken of in *Leviticus 26*, has run its course. This period of chastisement amounted to 2,520 years, in biblical chronology one 'time' being reckoned as 360 years. What is referred to in our history books as the Norman Conquest in the latter half of the eleventh century was, in fact, the arrival of the last of the migrating tribes who settled in and made these isles their home.

So the greater part of the seven times punishment was taken up by the migratory movements of the exiled Israelites. It was several more centuries before the antagonistic tribes settled down and became a united kingdom under a descendant of the house of David. By the beginning of the nineteenth century the 2,520 year period from the Assyrian captivity came to an end and Great Britain and her empire blossomed forth to become a potent force for good in a troubled world.

The period of time during which the Israel tribes were scattered and were following a migratory course westwards to the 'appointed place' was not one to be 'written off' in the purposes of God. It served as a time of discipline, of character building and of learning. It produced in the population a love and appreciation of freedom, a sense of justice and fair play and, in time, a parliamentary form of government which avoided the disadvantages of the autocratic regimes in other lands. More importantly the Christian faith became established in the nation and in this renewed spirit the

kingdom flourished and prospered. It bore perhaps silent and blind testimony to the faithfulness of God in His promises to the patriarchs, for in the main we still do not know who or Whose we are.

We have to pray, therefore, that, before we throw away these blessings from above by our capitulation to alien dominance and evil influences, the Spirit of the Lord will be poured out on His people to open their eyes to their identity and responsibility, to know the truth and return to His righteous ways and to know the Lord when He comes again.

**ALFRED BROWN**

## A Synopsis of the MIGRATIONS of ISRAEL



*Available from Covenant Publishing*

# THE DECLARATION OF ARBROATH:

## FABULOUS STORIES OR HIDDEN TRUTHS?



The author in a kilt of the Titanic tartan.  
Photograph by John Battersby

Modern historians regard the world-famous *Declaration of Arbroath*, AD 1320, in which the Scots, led by King Robert the Bruce, asserted their independence from the English, as ‘synthetic history.’ The term ‘synthetic history’ was coined to account for the problems that ancient sources pose for historians. Ancient sources often contain layers of text demonstrating inconsistencies, contradictions within the text, and fabulous assertions incapable of being reconciled with either the archaeological evidence or the modern understanding of how human society developed over many thousands of years. This is only one of the documents that have survived and been passed down to us. Such documents are given the generic title ‘origin legends,’ because they are regarded as historically ‘unreliable’ and lacking in credibility.

At the core of the analysis of texts like the *Declaration of Arbroath* is the outstanding issue of time. How much time do we have at our disposal when we reflect on what these ancient documents are trying to tell us about the distant past? The consensus among modern academics upholds the Darwinian theory of evolution, which posits the view that academics have millions of years to play with as they try to fit human history into the greater scheme of time plus chance, the mechanism which is said to drive evolutionary development onward. In contrast to this almost universal approach among scholars of human history, the clerics of both the Dark Ages and the subsequent Middle Ages believed that Almighty God created the heavens and the earth, and they also believed in The Covenant Nations

a literal Adam and Eve. No wonder the ancient accounts of the past recorded by saints and scholars are dismissed as ‘unreliable’ by the post-modern academic world.

My recently published book *Titanic Tartans – An Ulster-Scots Odyssey*, advanced by a series of stages or building blocks. In other words I did not sit down and write the book from beginning to end; my methodology was much less logical. I accumulated research material and personal experience over a considerable number of years. By the year 2007 I had around 35,000 words in roughly-shaped chapters, but with nowhere to go. Not only was there no ‘ending’ to the book, there was no publisher and no title either!

As a student of the belief that portions of ‘the lost ten tribes’ settled in the British Isles, I had encountered the numerous references to the *Declaration of Arbroath* in what might be termed ‘BI’ literature. The Arbroath document briefly relates how the ancient Scots migrated from Greater Scythia to their new home in the west: the place known as Scotland. The document does not tell us what these ancient Scots were doing in Greater Scythia, or how they got there. ‘BI’ literature appeared to accept these statements at face value and present them as one of many pieces of evidence that the peoples in the British Isles were literally descended from the Ten Tribes, carried off into captivity by the Assyrians between 741 and 676 BC.

As a professional historian I was aware that while statements abstracted from the *Declaration of Arbroath* might impress the general reader, or for that matter a Bible-believing Christian researching prophetic themes in Scripture, claims based on this medieval Scottish document would carry no weight with those who regard the document as being nothing more than a collation of spurious ‘origin legends.’

Suddenly, I had an offer from a publisher willing to take on my ill-shaped manuscript and help me turn the text into a book. The manuscript was based on my research into the origins of that quirky garment, the kilt, and that colourful textile, tartan. Few people, even in Ulster, realize that some of the oldest tartan in the British Isles was recovered from an earth bank on Jim Dixon’s farm in County Londonderry in April, 1956. Jim, a schoolboy

at the time, discovered the ancient fabric, and is able to give an eyewitness account of the circumstances of the find.

Tartan, however, is much, much older, stretching back over millennia, as archaeological discoveries among Caucasian mummies at Wupu on the western side of the Great Wall of China now prove. These finds in China are highly controversial, as to both their dating and their cultural significance. I decided that this story of tartan out of the ancient past would have to be woven into my research and into the book itself.

As the pressure to complete the book in time to meet the publisher’s deadline quickened, I felt as if the Lord was throwing open a door, giving me fresh insights into the ancient past. What I had not foreseen was that there would be a series of breakthroughs based on the emergence of fresh evidence and increased understanding.

I sourced a lengthy article by a Greek journalist and broadcaster named George Alexandrou published in the journal *Emmaus*. Alexandrou had written on the extensive missionary journeys undertaken by the patron saint of Scotland, the apostle Andrew. The *Declaration of Arbroath* asserts that St Andrew visited Scotland on what George Alexandrou claims was one of many extensive missionary journeys undertaken by the apostle. Modern historians dismiss any suggestion that St. Andrew ever visited Scotland.

Yet George Alexandrou made three observations that tend to support the idea that this claim in the document cannot simply be dismissed as ‘unreliable.’ Firstly, George Alexandrou made a strong case for the value of oral tradition, the record of the past handed down to us by word of mouth through the generations. It is true that many historians have been too quick to reject ‘oral tradition,’ and a reassessment of the role of orally-transmitted history is in progress.

Secondly, the Greek author pointed to the folly of believing that the scholars who compiled the Arbroath text were unable to distinguish between St Andrew, the living apostle to Scotland, and his bones, which arrived in Scotland many centuries later. Modern academics suggest that the compilers of Scotland’s manifesto for free-

dom confused the live St Andrew with his relics.

Alexandrou's final argument mapped out for the reader in his article is that, although the Roman Empire's conquest of Southern Britain had cut Scotland off, there was still a way into Scotland through the Scandinavian trade routes to the far north. The Greek writer concluded that despite the lack of proof that St Andrew was once present in 1st century Scotland, it was by no means impossible.

These startling insights into the *Declaration of Arbroath* encouraged me in my investigations into the links with ancient white tribes capable of weaving tartans, combining six different coloured threads, discovered at Wupu in the Tarfun Basin, on the extreme western edge of modern China. Who were these people? As my book explains in detail, archaeologists who had encountered these mummified remains in this desolate region had described some of the better-preserved bodies as looking like Scots or other folk from North-West Europe.

My attention was drawn to developments on the other side of the world, in the United States. There, modern philosophers and political scientists were engaged in a re-evaluation of the *Declaration of Arbroath*. The conclusion being reached was in direct contrast with that of modern historians. The American political scientists interpreted this Scottish text as being a harbinger of the concepts of 'freedom' and 'democracy.' The argument was being advanced that this derided document was in reality the forerunner of America's hallowed 'Declaration of Independence.' This philosophical reappraisal did not sit easily with the view that the AD 1320 document was a hotchpotch of myths and legends.

One of my key sources in studying ancient tartans out of China had been a wonderful and impressive book entitled *The Mummies of Ürümqi*, written by Elizabeth Wayland Barber. The modern Jewish writer Yair Davidiy has also written on the subject of ancient tartan, but Yair Davidiy put forward a different dating scheme in regard to these mummies in western China which challenged the dates proposed by Elizabeth Wayland Barber.

I studied the available research material, and the question posed by Elizabeth Wayland Barber: 'Did Europeans migrate to China 4,000 years ago?' I had a fresh insight when I realized that while Barber had made numerous comparisons between

the physical appearance of these mummies and their tartan textile and Scotland, the writer had omitted any reference to the *Declaration of Arbroath*! Translated from the Latin, the actual relevant portion of the text of this Scottish document reads: "Among other famous nations, our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules."

Here was a document in which medieval scholars pointed to the very place where ancient Caucasoid mummies had been unearthed in modern times. I had to cross-check what the term 'Greater Scythia' meant but there was no doubt: the term referred to the vastness of the Eurasian landmass where so many nomadic tribes had wandered in the ancient past. Did this discovery validate the *Declaration of Arbroath*, I wondered. How did these clerics and scholars know that the Scots originated in Greater Scythia? Did these writers possess knowledge that is now lost to people in modern times? These were some of the questions that flooded into my mind.

Evidence was accumulating which suggested that the *Declaration of Arbroath* contained hidden truths which modern sceptical historians had overlooked. There was probability, based on the value of oral tradition, that St Andrew had, indeed, been present in Scotland. The Declaration of 'Freedom' asserted in the document has alerted contemporary political scientists in the United States to the parallels between Scotland's manifesto and their own 'Declaration of Independence.' Now I was having to re-evaluate the document in the light of the discovery that archaeological finds in the Tarim and Tarfun Basins on the western extremities of China tended to confirm claims in the Declaration that had been dismissed by academics as legends and myths.

I had been aware for some years of startling linguistic evidence that threw controversial light on the origins of the Scots and the Irish. It would now be necessary to factor this information into the quest for understanding.

Brendan Adams, a noted linguist in his day, had been based at the Ulster Folk and Transport Museum, and there in the museum's library was to be found Adams's academic paper on the structure of the Ancient Gaelic language. Studying the make-up of archaic Gaelic, examining that language's syntax and idiomatic forms, Adams identified loan words, bor-

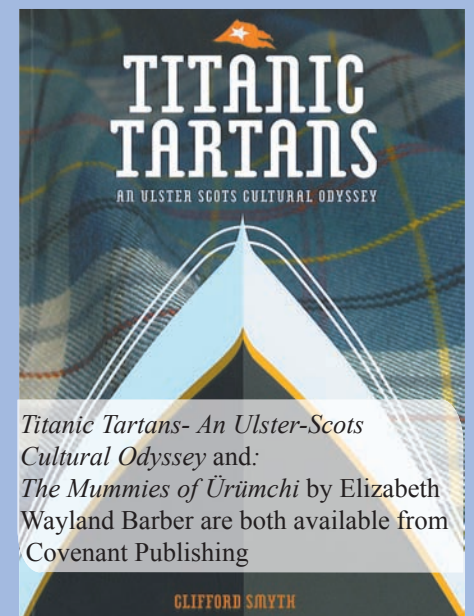
rowings and sentence structures from other languages which told of peoples who had travelled to the west and into Ireland and Scotland. These were people who had come out of the Mediterranean basin because their language showed influences from Hebrew, Ancient Egyptian, Berber, and Basque.

DNA analysis of the people living in Ireland today has been conducted by researchers at Trinity College, Dublin, and that analysis tends to support the perception that people in Ireland had come from Spain at a much earlier stage in the island's history.

All this cumulative evidence has given much greater credence to Scotland's premier document, the amazing *Declaration of Arbroath*. Furthermore, there is another important conclusion to be drawn: human history is much shorter in duration than Darwinian evolutionists would have us believe.

At a superficial level, the book *Titanic Tartans: An Ulster-Scots Cultural Odyssey* appears to concern itself with subject matter – kilts and tartans – which are of peripheral concern and not of any great weight or importance. As my studies and researches advanced, I began to realize that this was far from the case; that in some curious way the textile and the garment were both cultural symbols that revealed clues about the movements and migrations of peoples in the ancient past and that challenged us to re-evaluate one of the most prized and significant documents handed down to us over many generations: the *Declaration of Arbroath*.

DR CLIFFORD SMYTH



# THE ISRAELITE MONARCHY

## *Its principles enshrined in the Bill of Rights and the Act of Settlement*

The British-Israel-World Federation and the Loyal Orange Institution of England as Bible-believing Protestants who love our Queen and country share many values in common. Indeed, in the 1930s, we enjoyed a close fellowship in our common membership at that time of the United Protestant Council. It is therefore a privilege for me as Grand Chaplain of the Grand Orange Lodge of England to share with you our concerns at this time in respect of the recent declared intention of the Government to, as opportunity affords them, change the terms of the Act of Settlement.



*Imperial State and King Edward's Crowns*

It is not by chance that today the Act of Settlement of 1701, and by association the Bill of Rights of 1689, is under threat as never before by the enemies of the nation state within, for uniquely amongst the Protestant monarchies of the world, that of the British family of nations reflects the biblical model of kingship. However the enemies of this divinely inspired legislation may attempt to deceive us and misrepresent themselves as the friends of democracy, the reality is that for over 300 years it has safeguarded the liberties of this nation.

In I *Samuel* 8:5, we read that the Israelites told Samuel, “*make a king to judge us like all the nations.*” Samuel was distressed but in verse 7, God reassured him “*they have not rejected thee but they have rejected me that I should not rule over them*” – and yet God does appoint a king over them and blesses that king and in him, the Institution of the Israelite monarchy. Why is that? There is a subtle but critical difference between what the Israelites asked for and what God granted them which is not

clear in the English. In verse 5, Israel petitions Samuel for a “*king like all the nations.*” The word they use for king is *Melek* and a ‘Melek’ is an absolute ruler. The word is used of God Himself in *Psalms* 95 – “*for the Lord is a great God and a great King above all Gods*” and it is similarly incorporated into the name of the husband of Naomi in the book of *Ruth* – ‘Elimelech’ which means ‘God is King.’

The divine principle is clear. In Israel only God is to be ‘Melek’ and so when Samuel anoints Saul as King in chapter 10, verse 1, he anoints him not a ‘Melek’ but a ‘Nagid,’ a Prince; not an absolute ruler but one who is accountable to God through God’s prophet and to the people. It was these two characteristics which defined the Israelite monarchy and set it apart from those of the surrounding nations who were idol worshippers in rebellion against God. It is that same accountability to God **and** the people which characterises the British monarchy as defined in the Bill of Rights and the Act of Settlement. In the success of the Glorious Revolution of 1688, God greatly blessed this nation with a ruler who recognised that biblical principle that a Sovereign must be accountable to his people for the way in which he rules.

Critics who would seek to dismiss the differences between the office of ‘Melek’ and ‘Nagid’ delight in pointing out that at Gilgal, Saul was later acclaimed ‘Melek’ by the Israelites. That is correct but far from indicating that the use of these words in the inspired scriptures is not significant, the actions of the Israelites at Gilgal in devolving upon Saul a monarchical authority which rightfully belongs to God only confirms His earlier condemnation of them to Samuel “*they have not rejected thee but they have rejected me.*” At Gilgal they showed themselves continuing resolute in their determination to reject God’s gift of an accountable monarchy and to substitute it with their own unaccountable system. One can only wonder to what extent their action had a catastrophic impact on the character of Saul which led ultimately to his abandonment by God and the destruction of his house? Was his

vanity, inflamed by this sycophancy of the Israelites, a factor in his subsequent continual disobedience to God’s commands and his final rejection?

A careful consideration of the nature of the Israelite monarchy reveals it to have two key characteristics. Firstly, an Israelite sovereign could only become such by the acclamation and approbation of the people; there was no ‘divine right’ of succession or a right to the exercise of tyrannical authority after succession. Secondly, even after his coronation, the Israelite people retained a right to overthrow a wicked king. Indeed, if we look at the deposition of Rehoboam and his replacement by Jeroboam, it is clear that not only are the Israelites shown to have this right but I *Kings* 12:23 reveals that in so acting, they were discharging God’s will.

Now the significance of this to the character of the British constitutional monarchy and its impact on the events which ultimately led to the Glorious Revolution cannot be overstated. In the person of Charles I in his insistence that he was accountable to no one but God we see characterised at its most blatant the wicked doctrine of the ‘divine right of kings’ and a claim to the authority of a ‘Melek.’ It was a claim which Charles II built upon and a power which James II was tyrannical in the exercise of until he was overthrown. It is a doctrine in which the Stuarts were always supported by the Church of Rome, and that for one reason only – a Roman Catholic ‘Melek’ will always accept the claims of the Pope to be the visible representative of God on earth. In consequence he will do exactly as the Pope directs him and that to the detriment of his people and to the free course of the gospel in the nation.

In contrast, in the Institution of Constitutional Monarchy as championed by a divinely enlightened King William III and Queen Mary II, we have a system of rule analogous with that of the Israelite monarchy and the biblical office of ‘Nagid.’ Thus was replayed in our own nation this fierce conflict between two diametrically opposed concepts of kingship. We should

not forget however that claims to the 'divine right of kings,' although most clearly articulated by the Stuarts, did not originate with them and the consequences for British Protestants of those pretensions by earlier Sovereigns were demonstrated many times in the years prior to 1688 and particularly in the demonic savagery of 'bloody Mary' Tudor towards those whom she consigned to death by burning and to other unspeakable tortures for their allegiance to the Word of God. Is it any wonder that there came a time in our nation's history when in echo of the Ten Tribes, we too said, "*what portion have we in David and neither have we inheritance in the son of Jesse: to your tents, O Israel!*" (1 Kings 12:16).



Orb and Sceptre

It was to enshrine in law the difference between a 'Melek' and 'Nagid' that the Bill of Rights and the Act of Settlement were embedded into our constitution and indeed two titles analogous with those words, 'Jacobite' and 'Williamite,' were used to describe respectively the supporters of the House of Stuart and the supporters of the successors of King William III in the 60 years which followed the Glorious Revolution. The particular protection the Bill of Rights gives is that it defines the conditions of succession and it reads as follows:

"And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this protestant kingdom to be governed by a popish prince or by any King or Queene marrying a papist the said lords spirituall and temporall and commons doe further pray that it may be enacted that all and every person and persons that is are or shall be reconciled to or shall hold communion with the see or church of Rome or shall professe the popish religion or shall marry a papist shall be excluded and be for ever uncapable to inherit possesse or enjoy the crowne and government of this realme and Ireland and the dominions thereunto belonging or any part of the same or to have use or exercise any regall power authoritie or jurisdiction within the same [And in all and every such case or cases the people of these realmes

shall be and are hereby absolved of their allegiance]."

The duty this legislation imposes upon the British 'Nagid' is that in addition to preventing him (or her) from being or marrying a Catholic, he must declare, at the first day of the meeting of the first parliament after his accession, or at the Coronation, whichever occurs first, that he is a faithful Protestant. If he does not do this, then he is debarred from succession to the throne and deposes himself. The Orange Institution is uncompromising in its loyalty to the British monarchy but that loyalty has always been and will always remain conditional upon that monarch's recognition that he is bound by the terms of the Bill of Rights and the Act of Settlement. Thus in its earliest Constitutions, the Orange Institution's allegiance to the Sovereign of the day was defined as being "as long as he shall maintain the Protestant Ascendancy." Its loyalty to Her Majesty's illustrious house remains unswerving today in 2009 but it continues conditional upon that house **being Protestant**.

It might be thought from the above that the Bill of Rights was a sufficient safeguard for the British Constitutional Protestant Monarchy for all successive generations and that no further legislation would have been necessary. However, despite the apparent uncompromising robustness of the declarations made in it, it was not comprehensive with regard to the Protestant Succession in that it only defined the scope of that succession as being vested in the heirs of Queen Mary, then in the heirs of the Princess Anne of Denmark (later Queen Anne) and finally in the heirs of King William III. It did not consider a succession in which all three of those lines failed and it was primarily to address that omission that in 1701 the Act of Settlement was enacted. This widened the scope of the succession to include the next closest Protestant line in descent from King James I, the heirs of his granddaughter, "that most Excellent Princess Sophia Electress and Duchess Dowager of Hanover." Part II of the Act then restates the condition that all and every person who may succeed to the British throne but who is reconciled to the Church of Rome or who shall marry a Papist is barred from the right of succession under the terms of the Bill of Rights.

The Act of Settlement is thus shown to have been, from its enactment, the foundation of the British Constitutional Monarchy and through that monarchy, the bulwark of the British system of constitutional

and accountable government. It continues to provide protection against the pretensions of any monarch who would seek to arrogate tyrannical authority to himself, it enables the monarch as the Head of the British State to limit the power and actions of elected Governments who would seek to exceed their electoral mandate and it guards us against the aspirations of those who seek to replace the British monarchy with an elected Head of State. Is there any wonder that federalists, secularist, atheists, and humanists hate it with such venom for it defines and enshrines the divinely appointed character of the British Monarchy and through it, the peculiar blessing which God has bestowed upon our United Kingdom and the unique role in the world which He has appointed to the British family of nations?

Is it by chance that Britain has been a blessing to the world wherever it has been its destiny to found new nations? From the lush greenery of New Zealand to the veldt of Africa, from the deserts of Australia to the arctic wastes of Canada, in all climates and extremes of terrain and temperature,



Ampulla and anointing spoon

great nation states have arisen from nothing to become key players on the world stage. What did the founders of those nations all have in common? They shared an allegiance to the British motherland and to her values and they shared an unswerving loyalty to the British Sovereign but there was something more, an understanding of Scripture to which we continue to subscribe today. And recognition that the British Family of nations are a special people, called of God to a role in the world which no other nation can fulfil.

**RICHARD HARVEY**

*Photographs of miniatures from  
Crowns and Regalia  
by John Battersby*



# THE STATE COACH BRITANNIA

*The craftsmen-built new State Coach Britannia, designed and built in Australia, proudly displays the very best in traditional ceremonial pageantry and arts*

The new State Coach Britannia is the realization of the unique vision of one extraordinary man, W J 'Jim' Frecklington OAM, a proud Australian and equally proud monarchist and a man of uncommon and amazing creativity and skill. Jim Frecklington was born in the town of Parkes, New South Wales, Australia and built his first horse-drawn vehicle at the age of eight. After an adventurous working life, he was engaged at Windsor Castle as part of the team looking after the Duke of Edinburgh's four-in-hand team of horses. Later he moved to the Royal Mews in London where he drove the carriages on ceremonial occasions. In 1977 he was invited to manage the Queen's Silver Jubilee Exhibition which included the Glass Coach and the

Edward VII Landau during its tour of Australia.

In 1986 with his characteristic purposeful determination, Jim Frecklington set about making his dream of designing and building a new State Coach for Queen Elizabeth II a reality. In 1988 the Australia State Coach officially became Australia's Bi-centennial gift to Her Majesty. It is now housed in the Royal Mews at Buckingham Palace and is used by the Queen at the State opening of Parliament.

After working on a project for the 2000 Sydney Olympics, he finally turned his attention to creating one more addition to the fleet of royal coaches – a postilion carriage that integrates technology from

around the world and that is a visual embodiment of history, heritage, pageantry and great artistic beauty with the distinguished title of the State Coach Britannia. The project has the approval of Buckingham Palace.

The State Coach Britannia is over 18 ft long, 10 ft 6 in high and weighs 2.5 tons. Its main timbers are carved from Australian hardwood and gilded with 23.5 carat gold leaf and the wheels are made from aircraft-grade aluminium but the most interesting features are the historic items which have been used to make it into a time capsule. This idea of Jim Frecklington gives it a greater dimension and truly sets it apart. The coach showcases elements of some of the greatest icons of British history and tradition, spanning

millennia – sourced both nationally and internationally through the goodwill of many individuals and the governments of Britain, Canada and Australia. Not all these things can be seen but their inclusion makes the Coach a monument to many of the outstanding endeavours and achievements of bygone eras.

The scope and diversity of these historic items is breathtaking. They range from palaces, castles and stately homes; from cathedrals including St Paul's and York Minster; from sporting grounds such as Wimbledon and Lords, and halls of power such as 10 Downing Street and Westminster. There are also items recalling great writers, explorers, scientists and inventors: a piece of apple tree from Sir Isaac Newton's home and William Shakespeare's mulberry tree; a wooden gear from one of the clocks created in 1726 by John Harrison, and Sir Robert Scott's sledge from his 1912 South Pole expedition. There is a Micro card of the Magna Carta and the Domesday Book and such symbols of the RAF as a Lancaster bomber that once flew with the 617 Squadron known as 'the Dambusters' and a Spitfire from the time of the D-Day raids. All these treasured items, authenticated with supporting documentation, have been artfully inlaid in various parts of the coach.

The Royal coat of arms has been emblazoned by hand four times directly on to the body of the coach. There are four magnificent lamps which were spun in brass and the tops adorned with the Imperial Crown. They are plated with 22-carat gold. The

crystal glass panels in each lamp, cut by Edinburgh Crystal, are individually etched with a symbol – the rose, the flax, the thistle and the leek – thereby creating a lamp of England, Ireland, Scotland and Wales respectively. The fabric of the interior, pale gold silk brocade, also incorporates these heraldic symbols.

Proudly adorning the roof of the State Coach Britannia is the gloriously carved and gilded Imperial Crown. It is supported by four lions statant guardant, the heraldic symbols of strength. These lions are derived from the Royal Lions on the front gates of Buckingham Palace. It is interesting to note that the style, decorations and symbols used follow with few exceptions the traditional artistry of Royal coaches, yet remarkably it also makes a very important departure. It seamlessly fuses the history, the visual imagery and the traditional artistry with all that is best in technology. It features electric windows, hydraulic independent suspension, electric lighting and electric heating, with all the controls cleverly concealed in the armrests made from timber taken from the former Royal Yacht *Britannia*.

The wood from which the Imperial Crown was carved came from Lord Nelson's ship HMS *Victory*. The cross on top of the crown is a symbol that the Royal authority is derived from the Divine and in keeping with this symbolism a small capsule set into the top of the cross houses a quantity of gold (from Peak Hill, NSW) and frankincense and myrrh from the East. The interior of the crown has also been hollowed



out allowing for the installation of more of the latest technology – media cameras – a masterful synergy of past and future. Another item related to the monarchy is a fragment of the Stone of Scone, also referred to as the 'Stone of Destiny,' the 'Coronation Stone' and in tradition as the pillow stone used by Jacob.

There is no doubt that the innate and intuitive design skills of Jim Frecklington have resulted in an inspired, authentic and regal coach that combines craftsmanship, engineering and romance. Interestingly, measurements and calculations show that its proportions converge with the Golden Mean, the ancient mathematical formula for excellence and beauty. In every sense of the word then, the State Coach Britannia is truly an inspired work of fine art. He strongly believes that, "Great processions involving royal carriages have been so much part of British tradition and I want to see that tradition continue for a long, long time." Undoubtedly, with the completion of the State Coach Britannia that hope and that tradition will remain preserved for posterity for centuries to come.

**PHILIPPA CLARK**

With acknowledgements to Rose Peterson, *Carriage Driving* magazine, May 2009

Photographs courtesy of Jim Frecklington and *Carriage Driving*

For a complete list of the items please refer to the website:  
[www.downau.com/britannia](http://www.downau.com/britannia)



*The gilded Imperial Crown*

# ISRAELITES AT THE END OF THE EARTH

Tasmania was the end of the earth in colonial times. On September 1803, the first modern-day Israelites settled on the island, which on 1st January 1901 became the island State of Australia.

On 11th-12th September 1803 a young 23-year-old man from Devon, Lt. John Bowen, of the Royal Navy led 48 people, made up of convicts, free settlers and members of the New South Wales Corp (marines), landed at what is called Risdon Cove, five miles north from the modern capital of Tasmania, Hobart. Then, the first British settlement of Tasmania took place. The island was, in 1803, called Van Diemen's Land, (VDL) named and sighted by fellow Israelite, Dutchman, Abel Tasman on 24th November 1642. He named the island after the governor of Batavia (Dutch East Indies).

The original settlement of 1803 was not successful. Governor Philip King from Sydney despatched another Israelite, Col. David Collins, to settle Port Phillip, on the south coast of the (now) State of Victoria. Collins chose not to stay at Port Phillip and removed his larger force to sail up the Derwent River, on the 20th February 1804 to settle Sullivan's Cove, now Hobart. VDL now had two administrators, Bowen at Risdon Cove and Collins at Hobart. In the end, a reluctant Bowen gave up his command to Collins, who had the backing



John Bowen

of Governor King from Sydney. Bowen was to leave the island to fight bravely in the Napoleonic Wars. Collins was to die in Hobart in 1810, his death caused, it is believed, by sheer exhaustion resulting from his duties. Bowen was a single man, but had a mistress, Martha Hayes. They had two daughters, one dying early, but the descendants of one of the daughters still live in Tasmania today.

Collins named Hobart after Lord Hobart of Buckinghamshire, the then Secretary of Colonies. In the year 2009 the present Lord Hobart will be visiting the city named after him and there will be a formal reception at the Town Hall.

In 1853, convict transportation from England, Ireland and Sydney ceased after receiving 70,000 convicts. In 1856, Queen Victoria decreed that the island should receive Responsible Government and to herald the event, the name was changed from Van Diemen's Land to Tasmania, named after – of course – Abel Tasman. Gone were the connotations of our convict past and all its misery to usher in a prosperous and peaceful Tasmania. In 1901, as stated, Tasmania entered Federation.

In 1875 Tasmania adopted its present flag and one hundred years later it was officially proclaimed. The flag is interesting and profound in that in the upper left corner the Union Jack (or Union of Jacob) is contained, while the badge on the flag shows the Lion "Passant." Israelites will recognise the badge as the Lion of Judah.

Tasmania is a successful State. It is prosperous and happy with a high living standard. We have a bicameral system of government, the Upper House (House of Assembly) and the Lower House (Legislative Council). We are, naturally, a Constitutional Monarchy, with the Governor representing the Crown in Tasmania. About 80 per cent are of Anglo-Keltic stock, with a high percentage of other Israelite stock making up the rest.

There have been, as elsewhere, disturbing trends in recent years. The State



Memorial to John Bowen. All photographs supplied by the author

Government of Tasmania under Premier Ray Groom (conservative) handed over the historic Risdon Cove site to radical part-aborigines who now administer it. The Memorial to John Bowen (erected in 1904) has been vandalised four times, because of what they claim was a "white invasion" and thus an insult. It should be noted that all these so-called aborigines have a large percentage of British blood in them. In 2003, the Labour State Government refused to honour the 200th anniversary of John Bowen's settlement, hoping not to offend the 'aborigines.' The author took it upon himself to have a successful formal dinner to honour the event of September 1803. Government neglect was a scandal. While most Tasmanians voted to remain a Constitutional Monarchy in a referendum of 1999, both the current Premier, David Bartlett (Labour) and the Opposition Leader, Will Hodgman (Conservative – so called) are republicans. Clearly the majority of people are not represented on this issue, but this is the case worldwide on many issues. It is also sad to note that the Head(s) of the Anglican Church in Tasmania have voiced their support for a republic.

Nonetheless, it is a wonderful place to live. It is beautiful, weather healthy and the is-

# THE EARLY YEARS OF EXILE

## *Did Captive Israel Build Assyria's Capital City?*

*Shalmaneser III, one of the early kings of Assyria, reigned 859 - 824 BC.*

We read in II Kings 17:6 that one of the places to which Israel was transplanted was a place called, "Halah." Little has been written about this in Christian literature, and some scholars plead ignorance as to the correct location of this place of exile. However, the *Anchor Bible Dictionary* (III:25) tells us that this word matches letter for letter with the Assyrian district of "Halahhu," except for the doubling of the last "h" and the addition of the characteristic Assyrian "u" case ending. The latter is not unusual, for the Biblical *Haran* (*Genesis* 11:32; 12:4-5; 28:10; 29:4) appears in Assyrian as "*Haranu*," and *Ur*, birthplace of Abraham (*Genesis* 11:28, 31; 15:7; *Nehemiah* 9:7) is written as "*Uru*."

This district of Halahhu was located north-east of the city of Nineveh in northern Assyria. A map shown in the *Rand-McNally Bible Atlas* (1956) indicates that Halahhu covered all of the area from Nineveh to the Zagros Mountains to the north and north-east (p.244-5). In the midst of this district, King Sargon II purchased land along the Khosr River from the inhabitants of the small non-Assyrian town of *Maganuba* to build a new capital city. This new city was named *Dur-Sharrukin*, the *Fortress of Sargon*, but it is better known today as *Khorsabad* after the modern small village of that name built on part of the ruins.

Halahhu was also the name of a city as well as a district. The *Rand-McNally Bible Atlas* informs us that "*Halah lay northeast of Nineveh, which city at a slightly later day had a gate named the 'gate of the land of Halah' (Halahhu). Since there is reason to believe that the city lay between Nineveh and Sargon's new capital (Khorsabad), the large mound of Tell 'Abassiyeh has been nominated for it. Excavations there might give us traces of the ten lost tribes*" (p. 297-8). The city of Halah, or Halahhu, in which Israelites were resettled was therefore located just outside  
*continued on page 16*

land is prosperous, although the global economic situation has not hit fully here as yet. The population is 500,000, with Hobart its capital, while in the north is the regional city of Launceston. Between them, they share about two thirds of the population. There are glorious beaches, national parks, mountains and open spaces for all to enjoy. It is about half the size of England; an outpost of modern Israelites. Tasmania is not without its problems,

but then what place isn't? When visiting Australia, don't forget Tasmania, you will be delighted.

Truly *Isaiah* 49:12 has been fulfilled. "*Behold, these shall come from afar; and lo, these from the north and from the sea and these from the land of terra australis*" (Latin Vulgate).

REG A WATSON



Sargon's new capital city complex. Amazingly, in spite of this knowledge, apparently no one – historian, scholar, or archaeologist – has ever examined this Halahhu city mound area. There seems to be no effort to trace lost Israel! Is it perhaps because of the popular myth in books and journals that no Israelites were ever exiled or lost?

The reasons why Sargon moved the capital of Assyria from Nimrud to the new city of Dur-Sharrukin has been a fertile subject for speculation among scholars. Historians believe that his predecessor, Shalmaneser V, was murdered in Palestine during the siege of Samaria. The exact date of Shalmaneser's death is unknown, but it may have been in 721 BC, because Sargon claimed to be the conqueror of the capital of Israel. If Sargon was in some way involved in the conspiracy that enabled him to seize power (an obvious supposition), he may have disdained ruling in the palace of his predecessor. Another possibility is that Sargon wished to expand the borders of Assyria northward into the sparsely inhabited Zagros Mountains, its foothills and valleys, to strengthen his northern border.

Whatever the reasons, a marvellous palace complex came into being over a mile square, twelve miles northeast of Nineveh along the Khosr River. It was a massive building project. Assyrian scholar William R. Gallagher tells us that in Assyrian terms, Dur-Sharrukin was 2,935 *dunams* in size, compared to the city of Jerusalem at only 600 *dunams*. (*Sennacherib's Campaign*, p.263) Yet this accomplishment was in spite of the fact that Assyria had a massive labour shortage: "At least two letters to Sargon indicate a shortage of manpower. In one letter the sender complained that the magnates had not replaced his dead and invalid soldiers. These amounted to at least 1,200 men. The second letter, probably from Taklak-ana-Bel, governor of Nasibina, reports a scarcity of troops" (ibid, p.266). This labour shortage was partly due to the massive capital building project, but also because of a deadly epidemic resembling the bubonic plague that later raged across Europe in the fourteenth century AD. The Akkadian word for it was *mutanu*, the plural of *mutu*, meaning death. This epidemic struck not just once, but several times (802, 765, 759, and 707 BC) with deadly effect. Historical records indicate that this plague had so decimated the Assyrian army by 706 BC that they were unable to engage in any military missions at all that year (ibid, p.267).

The Oriental Institute of the University of Chicago carried out archaeological excavation at the site of Dur-Sharrukin during the years 1930-33, and published an account of their discoveries in a volume written by Henri Frankfort. He states, "We know that Sargon used a considerable amount of forced labour in the building of his capital – captives and colonists from other parts of the empire" (p.89). Assyrian scholar Gallagher adds, "Sargon II's cumbersome building projects at Dur-Sharrukin had placed a great strain on the empire... Much of the forced labour on Sargon's new city was done by prisoners of war. The conditions shown on Sennacherib's palace wall reliefs for the transport of his bull colossi were undoubtedly the same as in Sargon's time. They show forced labourers under great exertion, some clearly exhausted, being driven by taskmasters with sticks" (ibid, p. 265).

"...carried Israel away  
into Assyria, and placed  
them in Halah ..."  
II Kings 17:6

A text inscribed upon a carved stone bull at Dur-Sharrukin states: "He [Sargon] swept away Samaria, and the whole house of Omri" (*Records Of The Past*, XI:18). The "House of Omri" was the Assyrian designation for Israel, and was spoken with a guttural applied to the first vowel, so that it was pronounced "Khumri." Following Sargon's terse statement was a notice of the building of the new Assyrian capital city. Construction of Dur-Sharrukin began in 717 BC, only four years after the fall of Samaria, and took over ten years, with ceremonies marking its completion in 706 BC.

Although there is no record of the exact date that the Assyrians marched the Israelite residents of Samaria eastward to Halah(hu), it is probable that Sargon knew from the beginning of his rule (or even before he became king) that he would build his palace in that location. Did he send the Israelites there in order to help build his new city, the capital of Assyria? If not, why were they there during these years of construction? Although proof does not ex-

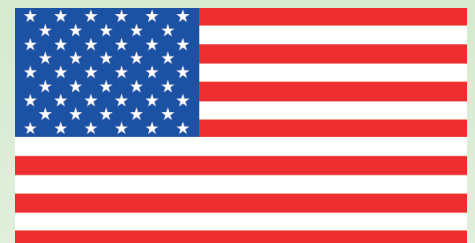
ist at present, the correlation of location and dates, coupled with the great need for labourers, makes it highly probable that God's people were involved...

And how appropriate was the symbolism resulting from this circumstance! Israel was called to build the Kingdom of God on earth, but refused. They turned their hearts to false gods and worshipped the work of men's hands. Because of this, God used the Assyrians – perhaps the foremost pagan idolaters – to punish his people. Those who had been offered the highest honour of building God's earthly dominion instead were consigned the deepest dishonour of building the earthly dominion of the enemies of God.

Many of the wall reliefs, stone idols, and other important finds from Dur-Sharrukin are now on display at the Oriental Institute in Chicago. Included is a massive stone winged bull termed in Assyrian, "Lamas-su," that formerly stood at the doorway to King Sargon's throne room. The carving and moving of several of these monstrous stone monuments was undoubtedly one of the most amazing feats of human labour. They were composite figures, with a human face, a body that was part bull, part lion, and wings of a bird. The king was thus symbolically empowered with the formidable qualities of speed, power, and intelligence.

An impressive colour slide-show of the ruins of Dur-Sharrukin, photographed in 1979, may be viewed from a link on the CBIA website at [www.israelite.ca](http://www.israelite.ca). (See the article, "Israel's land of exile.") Another link showing interesting three-dimensional color renderings of an Assyrian palace and grounds is listed there also. A forthcoming book to be published next year by CBIA-The Servant People will contain much additional information and maps.

**JORY STEVEN BROOKS**





Coat of arms of the City of London

# SAINT PAUL IN BRITAIN

There is a well-known saying, ‘God works in mysterious ways His wonders to perform.’ His ways may seem mysterious to us, but not to God, Who has planned everything from the beginning. His plan includes, of course, all of mankind, but especially His servanthood, Israel, for whom He made special provision, that they might carry out His desire to be a blessing to all nations. And one great tool in the Hand of God to fulfill this design was the apostle Paul.

It is a curious but virtually unknown fact that on the maps found in the backs of our Bibles showing Paul’s missionary journeys around the Mediterranean, one journey is always omitted – a journey to Spain and Britain! In his Epistle to the *Romans*, Paul twice stated his intention to visit the church in Spain, “*Whensoever I take my journey unto Spain, I will come to you: for I trust to see you in my journey...*” And later, he reiterates that after he had performed certain duties in Jerusalem, “*I will come by you into Spain*” (*Romans* 15:24, 28). But since we have no record of this journey in the book of *Acts* and no epistle in our Bibles written to Spanish Christians, this intention is almost always overlooked.

What we *can* deduce from Scripture and from the early Church Fathers is that Paul endured two separate imprisonments in Rome; and that after he was released from the first imprisonment there is a period of about four years of his life (between AD 62 and 65) unaccounted for.

But we are not left entirely in the dark for in actual fact we do have a written record of Paul’s journey, not only to Spain, but beyond it, to Britain. It is known as *The Long Lost Chapter of the Acts of the Apostles, Containing the account of Paul’s Journey in Spain and Britain*. The chapter was translated from the Greek in 1801 by C. S. Sonnini “*From an original manuscript found in the archives of Constantinople, presented to him by the Sultan Abdoul Achmet.*” It is a short work of only 26 verses, but provides a very valuable witness to the further missionary exploits of the great apostle.

Jesus had commanded His twelve apostles to carry the good news of the gospel of the kingdom “*to the lost sheep of the house of Israel*” (*Matthew* 10:6, 15:24). And Paul was given a similar commission, though its import is not immediately clear. In *Acts*

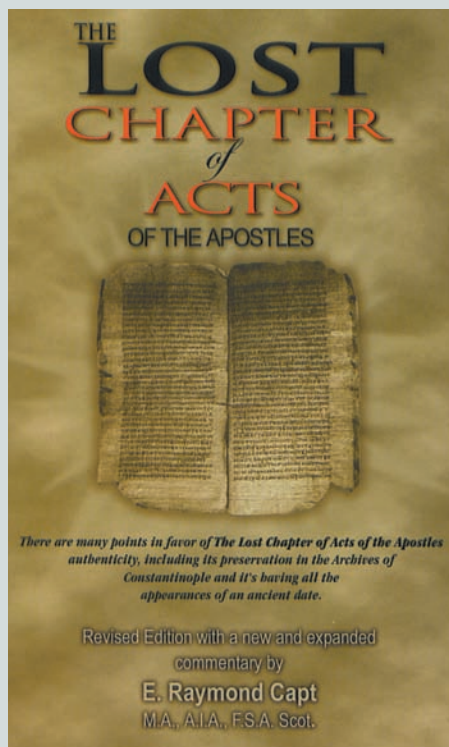
9:15 the Lord reassured one Ananias, who was wary of Paul (then named Saul) because of his persecution of the followers of Christ: “*Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.*” And later in *Acts*, Paul declares that God had said unto him, “*Depart: for I will send thee far hence unto the Gentiles*” (*Acts* 22:21).

In Paul’s day the Gentiles were said to be those folk not of Israel or of the Circumcision. But strangely, most of the peoples of Israel were then (and are still today!) known as Gentiles, because they had lost their true identity. After the Assyrian and Babylonian captivities of Israel in the sixth century BC, the majority of Israel did not return to the land of Palestine; only 42,360 people were repatriated, as documented in the books of *Ezra* and *Nehemiah*. The rest left their lands of exile and migrated north and west across the Middle East and Europe, during which time they were called by many different names: Cimmerians, Scythians, Saki, Khumri, Gauls, Celts and Saxons, to name but a few. This is why Jesus called them the *Lost Sheep* of the House of Israel. A large population of

them had settled in Gaul (now France), but being restive, some had returned in force to the Middle East, settling in Asia Minor, where they became known as Galatians. And so Paul's letter to the *Galatians* was primarily directed at these Israel 'sheep.'

There was also an extensive settlement in Spain and Portugal, particularly around Zaragossa – Zarah was one of the sons of Judah who migrated west – and the Ebro River. Ebro is a corruption of Eber, one of the descendants of Shem (Semites), from whom we get the name Hebrew. Eber is also the root of Iberia or Hibernia, ancient names for both Spain and Ireland, and of the Scottish Hebrides. This, then, was the reason for Paul's journey to Spain, to carry the gospel of Jesus Christ to these lost Israelites.

If we then turn to the *Sonnini Manuscript*, as it is called, we find a confirmation of these things. It begins by saying that Paul had for a long time purposed to go to Spain and from thence into Britain, "for he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to 'the isles afar off,' as spoken by the prophet, and called by the Romans Britain... And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God" (*Sonnini* v.1, 2, 6).



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After a successful mission there, Paul and his party then departed from Spain and sailed to Britain, landing at a port on the south coast called Raphinus, believed to be the Roman name for Sandwich in Kent. Paul is said to have "lodged in the house of an Hebrew and one of his own nation" (v.8), and in the time of the Saxon Heptarchy there was still standing in Sandwich an old house called 'The House of the Apostles.' The apostle then travelled to what is now London, and as he would have had to cross the River Thames to enter the city, it is significant that there is still a church on the north bank of the river known as St. Benet's, Paul's Wharf.

Paul then proceeded through the city to Mt. Lud, named for Old King Lud, where there was a Roman temple to Diana, and there, on that pagan site, where the people "assembled in the Broadway... he preached Christ unto them, and many believed the word and the testimony of Jesus" (v.9). Today it is the site of Wren's magnificent church, St. Paul's Cathedral, on Ludgate Hill. It is noteworthy that, without exception, English cathedrals are named for the city in which they stand – Canterbury Cathedral, Winchester Cathedral, and so on. But there is no London Cathedral! Surely only the presence of the apostle himself explains why the succession of churches and cathedrals here were called by his name: St. Paul's. (A great Gothic cathedral now known as Old St. Paul's predated the current edifice; it was destroyed by the Great Fire of London in 1666).

Another witness to Paul's presence in the City is Paul's Cross, a monument with a statue of the saint with his arm upraised and holding a cross, in front of the cathedral. It marks the spot where over the centuries open air sermons have been preached and proclamations made. A plaque on the base indicates that the first record of the old cross was in AD 1191; but there is little doubt that the antiquity of the site stemmed from the first proclamation of the gospel here by the great apostle. It is also believed that Paul preached on the *Llyn-din*, the sacred mount of the Druids north of the city, from which, some suggest, London takes its name. Today it is called Parliament Hill and is also a traditional site of open air meetings and sermons, as a nearby locale significantly known as 'Gospel Oak' attests.

Further evidence that Paul ministered in person in Londinium, as it was then known to the Romans, is that he is also the patron saint of the "City of London"

– technically the 677 acres of the ancient walled city. The coat of arms of the City feature a St. George's Cross (a red cross on a white field) with the sword by which Paul was traditionally martyred in Rome taking the prominent position in the first quarter of the arms. The motto below is *Domine Dirige Nos* – 'Lord Guide Us' – reflecting the early Christian heritage of the City.

### True Identity

Now, returning to the *Sonnini Manuscript*, the next few verses are a record of a prophecy given to Paul during his sojourn in London. One part of the prophecy is notable: that in a time to come "[the peoples'] eyes shall be opened, and the glory of their inheritance shine forth before them" (v.10). This can only refer to the time when the modern day descendants of Israel will awaken to their true identity. In Paul's day this was still known to the priestly caste of Britain, known as the Druids. Verse 13 relates, "And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace."

The Druids worshipped one God, whom they represented in three aspects: Beli, the Creator; Taran, the Sustainer of life; and a coming Restorer called Hesus or Yesu. So the gospel of a Saviour called Jesus, or Jesu in the Celtic, would not have been foreign to them. As one writer has stated, "The Druids were the only people of the earth prepared beforehand to accept Christianity, and the only people to know His name and to speak it before He was born." And even Julius Caesar recorded: "The Druids teach that by no other way than by ransoming of man's life by the life of man is reconciliation with Divine justice of the Immortal Gods possible." Hence, the teachings of Paul and other early Christian missionaries – most notably Joseph of Arimathea some years earlier – would have meshed perfectly with Druidic beliefs, with little or no opposition or bloodshed. This is a dramatic example of how God's Great Plan has worked out in the life of a nation: the regathering of Israel in the Isles, the preparation of them for the gospel, and the transmission of that gospel only a few short years after the crucifixion of Christ. Many standard histories say that Christianity was introduced to Britain by St. Augustine in AD 597, but in fact he was over 500 years too late!

# OSSETIA'S CONNECTION TO SCOTLAND

Paul's sojourn in London was not long, only three months according to the *Son-nini Manuscript*, but he spent the time well, "confirming in the faith and preaching Christ continually" (v.14). The chapter's record of his labours in Britain ends there, but it is known from other sources that he traveled to other locations as well, including Cornwall, and Wales, where it is claimed that he founded the Celtic monastery of Bangor-ys-Coed, called 'the mother of all monasteries,' the first of its kind in Britain.

Upon the completion of Paul's mission in Britain he departed, sailing into Atium in Gaul, where he preached to the Roman garrisons and among the people called Belgae, another of the many appellations of Israel. The *Manuscript* relates that "he opened his heart unto them, and told them...how that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard" (v.17). From there, "after much preaching and toil," Paul and his party passed into Helvetia, modern Switzerland, stopping at Mount Pontius Pilate – today known as Mt. Pilatus, near Lucerne – where he who had sentenced Jesus to be crucified had committed suicide. Paul was given a miraculous sign there, and even today, the locals say that the mountain is supposed to be haunted by the spirit of Pontius Pilate. The *Manuscript* concludes with Paul's passing through Illyricum and Macedonia and finally returning to Asia Minor, where his journey ended.

And so we have seen that a lot of territory and much fruitful work for Christ were covered by these 26 short verses, and we are fortunate that the Lord has preserved for us a chronicle of an otherwise blank spot in the apostle's life. It was indeed a vital part of God's plan that the good news of Jesus' life, death and resurrection should be carried early to the isles and coastlands of the West, that they, in turn, should become missionaries to disseminate the gospel of the kingdom even further afield. (In time to come, Irish Celtic missionaries would evangelize most of continental Europe!) As the servant-nation, Israel, they were simply fulfilling the commission given to Abraham, the father of the nation, so long ago – "In thee and in thy seed shall all the families of the earth be blessed" (Genesis 28:14).

**PATRICIA BAGWELL**



*Hundreds of years ago, Ossetians roamed all over Western Europe, from the Caucasus to Scotland. As Tim Whewell reveals, the folk memories of these wanderings have lingered down the centuries, so that it can be hard to tell where myth ends and history begins.*

When the nights draw in in the high Caucasus, when the flocks are gathered in the shadow of the ancient stone towers that dot the wooded hillsides, and there is no sound outside but the chattering of the fast streams that run down from Ossetia towards Georgia, there is nothing the people like better than to settle down on the settee to watch an old DVD of *Braveheart*.

Mel Gibson is very big in these remote parts. Though not as big, of course, as the real-life hero he played in that film, William Wallace. So much do Ossetians love that 13th century Scots patriot, that one told me he had made a pilgrimage to Edinburgh, only to find Wallace's statue disappointingly small and unimpressive. It is not hard to see why they identify with a ruthless fighter, romantically cruel, who

defended his small mountainous homeland against a more powerful southern neighbour.

For King Edward I of England, think President Mikhail Saakashvili of Georgia. He attempted back in August to regain control of the separatist-held territory of South Ossetia, but was beaten back by Russia, assisted by Ossetian volunteers who cast themselves as modern Bravehearts. But the Ossetians are not just *like* the medieval Scots. As far as they are concerned, they *are* the Scots. And the Scots are them.

### Name that place

Centuries ago, possibly during the great migrations of the Dark Ages, some of their ancestors went down from the Caucasus and set sail through the Black Sea, the Mediterranean, the Atlantic, and arrived eventually in a landscape they recognised: Caledonia. In fact, though, they did not just occupy Scotland. They occupied the whole of Western Europe on their fast horses, spreading the chivalrous respect

for women that is originally an Ossetian concept.

And how do we know they reached Britain? Easy: place names. Sitting over a pile of flat, greasy Ossetian cheese pies in a smoky cafe in Vladikavkaz, capital of Russian-ruled North Ossetia, and again later, sampling a cup of young, home-made wine in a war-damaged house in Tskhinvali - the capital of the much-disputed south - I am asked where I am from.

“London,” I say. “And what does the name mean?” I am asked. Of course, I do not know. But my hosts do. In Ossetian, London means ‘standing water.’ Belfast, in Ossetian, could be ‘broken spade.’ Orleans in France is ‘stopping place,’ because the Ossetians stopped there. And England’s greatest national hero, King Arthur, was Ossetian too, apparently. His name means ‘solar fire.’

### Understanding our ancestry

Toponymy, the study of place names,

has never been an overriding passion of the English. Indeed, the more you travel, the more you realise that one of the more unusual things about people in the British Isles is their comparative lack of interest in their national origins. Some children are taught about the arrival of the first Saxons, or Frisians, Hengist and Horsa. Very few know the story of our legendary Trojan ancestor Corinius and his battle on the cliffs of Cornwall with the giant Gogmagog.

Ossetian children know all about their forefathers’ wanderings around Europe and how eventually their territory diminished again to those two little pockets on either side of the great Caucasian watershed, the southern one of which we heard so much about, so briefly, in August [2008]. But the Ossetians, in their glory days of continental mastery, were not known by that name. They were sometimes Sarmatians, and sometimes Alans.

Every third Ossetian you meet now seems to be called Alan, and the north Ossetian republic, within Russia, is officially ‘Alania,’ as satisfying, I suppose, for Alans as it would be for me to live in Timia. Meanwhile, the Alans in the south now live, supposedly, in an independent state, a miniscule country of 50,000 people, recognised only by Russia, Nicaragua and Somalia. The rest of the world insists it is still part of Georgia, though the people I met there said that since the war they could never again live in one country with Georgians.

What some dream of is a greater Ossetia, uniting north and south, a place where their ancient Iranian-linked language and swashbuckling culture can flourish, free of Georgia or Russia. And if they achieve that, they may want to expand still further to their older, wider stamping grounds.

Those of you living in Oxford, Newcastle, Red-bridge and anywhere else with an obvious derivation can sleep easy in the knowledge that you have a right to be there. But if you are living in Bristol, Hove, Crewe or another place whose name you cannot instantly explain, I should start worrying. The Alans are very mobile, and they have long memories.

**TIM WHEWELL**

*From Our Own Correspondent* was broadcast on Saturday, 1st November, 2008, at 11.30 am on BBC Radio 4



*William Wallace, Stirling, Scotland*

# THE IDENTITY OF *TRUE* ISRAEL

*A bigger story than most realize today*

**B**ible chronology is important for understanding the predictions of the prophets. For example, the prophet Jeremiah declared: “*In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers*” (Jeremiah 3:18).

In effect, Jeremiah was saying that all twelve tribes of Israel would be found living together again as a nation in a new land to the north. Jeremiah lived after the fall of both houses, or kingdoms, of ancient Israel during the captivity of the remnant of Judah in Babylon. This means that the prophecy would still be unfulfilled, if biblical evidence, archaeological research, linguistic and historical links did not prove that the nations of Europe are in fact the descendants of the so called ‘lost tribes’ of Israel and Judah.

The ‘land of the north’ out of which the tribes were to come is beyond the Caucasus Mountains, from which was de-

rived the name Caucasian to describe the (white) peoples of the European nations. There are many other biblical evidences to prove that the Caucasians are the Israel of the Bible that was deported into Assyria and who, subsequent to the collapse of the Assyrian empire, migrated into Europe.

If the prophet’s predictions are invalid, then the Bible cannot be true and Christians delude themselves in believing it. We find, however, that the Bible is a perfect account of the origin of the nations of Europe because they alone have been in possession of every mark characteristic of Israel – and no other people come close to satisfying the requirements.

A pure remnant of Israel, mostly from the tribes of Judah and Benjamin, remained in Palestine, surrounded by mixed races, during Jesus’ ministry. The disciples of Jesus were Israelites descended from this remnant of Israel and the ‘Gentiles’ to whom the disciples preached the gospel were also Israelites settled in Europe after centuries of migration. They were in fact of the ‘wild olive’ tree that was to be

grafted back into their “*own [Israel] olive tree*” (Romans 11:17 and 24) through Christ and God’s great redemptive plan for His people. They had been gentilized, *but they were all still Israelites* as they were described as being of their own, or original, olive tree.

Gentile is an English word derived from the Latin word *gens*, which in Greek is *ethnos*; they both mean ‘tribes.’ The New Testament confirmed the identity and future of Israel. At Jesus’ birth the angel of the Lord declared: “*Thou shalt call his name Jesus: for he shall save his people [Israel] from their sins*” (Matthew 1:21).

Jesus was heir to the united kingdom of Israel, which he came to restore and make holy even as he brought Israel redemption from Adam’s sinful nature. Jesus said: “*Ye shall not have gone over the cities of Israel, till the Son of man be come*” (Matthew 10:23; cf. 10:16).

All Europe and the Caucasian world will receive the gospel before Jesus returns to perfect the kingdom of God upon earth. Jesus told the apostles: “*When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*” (Matthew 19:28; cf. Luke 22:30).

*continued on page 22*

“...to the twelve tribes which are scattered abroad”  
*James 1:1*

Gibraltar - one of the ‘gates’

So the Apostles understood the identity of Israel and their rightful heritage. They could think of no better question to ask Jesus before He ascended into heaven than: “*Wilt thou at this time restore again the kingdom to Israel?*” (*Acts 1:6*). They knew they were to preach to Israel. James addressed his letter to “*the twelve tribes which are scattered abroad*” (*James 1:1*).

The identity of Israel was not lost over the ages. Ancient geographers, astronomers, explorers and historians such as Strabo, Pliny, Tacitus, Ptolemy, Herodotus and others have proof of the Israelite origins of the Scythians and other European peoples. The Puritans and the Pilgrims saw themselves as Israel under a covenant by the Providence of God.

King James, who commissioned the King James Bible 400 years ago, claimed God had made him King over Israel. On a coin with an image of his head was inscribed the words, “*I will make them one nation*” (*Ezekiel 37:22*). Other British monarchs also were informed that they were “*the Lord’s anointed*” and occupied the throne as Regent, ready for Christ’s return.

The famous London attorney and historian Sharon Turner (1768-1847) listed hundreds of Anglo-Saxon words he believed were derived from Hebrew. Many others held the belief that the British and American peoples are part of the ten supposedly lost tribes of Israel, known as British-Israel and Anglo-Israel teaching. The term ‘British-Israelism’ sometimes used is wholly inaccurate as the teaching has never been an ‘ism’ or a cult. Indeed, because the belief is actually biblical, no individual can claim credit for its origin.

Some modern historians have favourite theories. Douglas and Cairns in their *Dictionary of the Christian Church* (pub.1978, Zondervan), say, “The idea probably originated with John Sadler (*Rights of the Kingdom*, 1649), but in its modern form it dates from John Wilson’s work *Our Israelitish Origin* (1840).” The first Anglo-Israel Association was founded in England in 1879. British-Israel adherents vary in their views, but the following is typical.

The kingdom, though promised to David’s seed in perpetuity, failed to survive in the original Promised Land; this being so, we must look for its continuance in a further Appointed Place (II *Samuel 7:10*). The royal connection with the British Isles, “*the isles afar off*” (*Isaiah 66:19*), or the “*isles of the sea*” (*Jeremiah 31:10*), that “*shall wait for his law*” (*Isaiah 42:4*), is

The Covenant Nations

through King Zedekiah’s daughters (*Jeremiah 41:10*), who escaped to Egypt *circa* 583 BC avoiding death under the Babylonian invasion and took root elsewhere (*Isaiah 37:31*), that is in Ireland *circa* 580 BC, one of the ‘isles of the sea,’ to which they sailed with Jeremiah and his scribe Baruch, bringing with them *Lia Fail* – Jacob’s sacred stone (*Chronicles of Ireland* page 89). After more than 1,000 years in Ireland they, or their progeny, reached Scotland and then, after a further 1,000 years, to England where it became a royal house of Israel again. *Lia Fail* is at the centre of this movement, being symbolic of “*God’s house*,” or kingdom upon earth (*Genesis 28:22*).

The great mass of the dispersed Israel tribes, reached England, after continual wandering across the continent of Europe, being ‘sifted through many nations’ (*Amos 9:9*). Some, however, remained in Western Europe and in pockets further east. Many Old Testament prophecies about Israel are said to have been fulfilled in the history of the British Empire, e.g., that Israel would lend and not borrow, would possess the geographical gates of her enemies (such as Gibraltar, Singapore, Hong Kong and the Falkland Islands); that Joseph’s branches would run over the wall (*Genesis 49:22*), which means that the Pilgrim Fathers were identified with the tribe of Manasseh, who left Ephraim, their brother tribe, in England.

It is interesting that the number 13 is so powerfully linked with the United States in its heraldry and history (even in current events, like the drama of the Apollo 13 mission to the Moon) and that Manasseh was the 13th tribe in Israel, there being no tribe of Joseph. Of course, while it may be argued that many of these marks of Israel linked to the former British Empire have disappeared, it is undoubtedly more to the point in the present day to observe that God’s judgments are in the earth “*so that none is like it: it is even the time of Jacob’s trouble*,” the promise being that “*he shall be saved out of it*” (*Jeremiah 30:7*).

The true identity of Israel is actually the most essential biblical issue of the day. To Israel belongs an ‘everlasting covenant’ and a kingdom with God that is shaping and that will continue to shape events into the future. Almighty God has put the name of His Son, Jesus Christ, upon His Israel people and they are properly titled the *Christian* covenant nations.

STEPHEN CONTRADO, Th.M

# FAQ:

## What is Biblical Chronology?

**B**iblical chronology is an enthralling subject to the student who is willing to apply himself to the study of its factors and master the meaning of its time measures and their relationship to the overall Divine plan of the ages.

In company with James and John, Peter was with Jesus on the high mountain where the Lord was transfigured before them and beheld the glory of His Majesty. But although Peter was an eye-witness on that day of the future Glorious Return of the Lord, and could proclaim with certainty His Coming in Power, he nevertheless maintained: “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*” (II *Peter 1:19*).

In these thirty-nine words Peter advanced a fundamental principle of progressive prophetic revelation. First, the coming event is foreshadowed as if seen by the light of the full moon shining in the darkness of a world in trouble and turmoil. While through faith, and because of prior understanding, what is indicated is plain to the watchers, others are unable to recognize its purport. But as the day dawns, events begin to lend substance to the predictions of the prophets. Then, at noonday, the whole revelation comes, each detail and every highlight divulging the significant meaning.

Applying this progressive unfolding of the fulfilment of prophecy to chronological time-periods, we have the *lunar* (moonlight), the *mean* (daybreak) and the *solar* (noonday) time values of chronology. On these three simple scales, history writes the record of prophecy fulfilled, enabling the watchers to tabulate their expectations in advance as they anticipate coming events. Happenings of the past, the present and the future take on new meaning in the light of this knowledge, for the science of chronology is to the Divine plan what the measuring tape and square are to a building under construction.

### THE LANGUAGE OF NUMBERS

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# WHY PARLIAMENT NEEDS THE CHRISTIAN FAITH

*Part I of an Address given on Wednesday 13th May 2009 at a Meeting held in Committee Room 4 of the House of Lords which was sponsored by Christian Watch and hosted by Lord Mackay of Clashfern. Part II will follow in the next issue.*

I intend to provide answers to the questions that follow unavoidably from the claim made in tonight's address – namely – **“Why parliament needs the Christian faith.”** Questions such as –

- **Why Parliament?**
- **Why the Christian Faith-in-Particular?**  
*(Editors – to be in Part II)*
- **What Critical Objections will be raised against such a Claim?**
- **And what will be the Price of Failure**

**So why does Parliament need the Christian Faith?**

Parliament (or rather the Queen-in-Parliament) is at the very centre of our national life - and because it is Parliament that de-

termines the very structure and functioning of civil society in terms of how our nation is governed, the content of its law and how justice is administered.

Whatever belief system, political ideology or religious vision that controls these three political institutions will determine the very moral, social and economic environment within which we as individuals, families and communities live.

If such governmental institutions are controlled by values which are contrary to the truth of Christian revelation – then inevitably – not only will we as citizens be constrained (and often forced) to act contrary to what we believe the Word of God clearly teaches but the whole nation will experience cultural fragmentation, institu-

tional breakdown and increasing national decline.

But before I answer the remaining questions - let me comment very briefly on what is being increasingly referred to as **“the broken state of British society today.”** The problems facing our nation today are many and various – but one of the greatest difficulties we face is that a great many of our fellow citizens do not recognise that the nation is now already in great moral and physical danger. And this is because there is an absence of a trustworthy and reliable framework that would enable them to identify what is (in fact) good and evil in the first place.

This is what the Christian Scriptures mean when they say that: *“My people are*



*destroyed for lack of knowledge” (Hosea 4:6).*

I cannot discuss in detail those many dangers – so let me select one major threat – and I do so because it is an example of a threat which poses particular danger to the most fundamental of all human institutions – the health of which is vital to the very survival of the nation – namely: the family. Indeed, the traditional Christian role of parents as their children’s real guardians is now greatly undermined – and the resulting breakdown and fragmentation of family structure and values has now become a reality which threatens the very stability of contemporary society.

The main moral dangers facing the family are: Sexual Promiscuity; Adultery; Sexual Perversion; Homosexuality; an increasing confusion among the Legal, Sexual and Biological Identities of Parents and Children; Gambling; Alcoholism; an increasing burden of Financial Debt and the tyranny of a State-Imposed Immorality.

Briefly then –

(1) Sexual Promiscuity; Adultery; Sexual Perversion; and Homosexuality are totally unacceptable to both the Old and New Testaments of Holy Scripture – and any one who declares otherwise is not only ignorant of God’s Holy Law but is also gravely dishonest – and in rebellion against a Holy God.

The Ten Commandments and their explication in the Case Law of the Bible are not some ancient and now-outdated system of morality rather they are nothing less than the universal standards for human behaviour laid down by the God and Father of our Lord Jesus Christ – to whom all of humanity are held responsible both in this life and in the life to come.

Disobedience to these God-given standards is what the Bible calls ‘sin’ – and consequently, their violation or abandonment will inevitably lead to judgment and (ultimately) to the very destruction of society itself.

(2) Further - since it is clear from biblical principles and the cumulative evidence of sociological research that children do best in two-parented married families with heterosexual couples as the married parents – the practice of homosexual parenthood and socially engineered alternative ‘family’ structures seriously endanger the physical and psychological health of the children involved.

As a recent article (April 2009) from the Centre for Policy Studies titled *We can’t let the family die* expresses it thus –

*“...children in single and co-habiting families are more likely to: suffer physical abuse; fail at school; play truant; suffer from depression and other mental illnesses or turn to drugs and alcohol. The rising level of social dysfunction mirrors a rising level of family fragmentation...If the family fails, society breaks up – and there are many signs that this is happening.”*

(3) Gambling; Alcoholism; and an increasing burden of Financial Debt are also deadly to the family unit and (therefore) fatal to the moral, physical and spiritual health of the nation.

(4) Therefore any Government, Legislature or Judiciary which directly or indirectly supports such destructive behaviours is (in effect) doing what the Scriptures roundly condemn – namely:

**“My people are  
destroyed for lack of  
knowledge”  
Hosea 4:6**

*“Woe to them that call evil good, and good evil; that put darkness for light and light for darkness; ...Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel” (Isaiah 5:20-24).*

And the result is that we now have an increasing imposition of non-Christian and State-Imposed Immorality.

Please note that this area of the family is not just a moral issue – it is also a highly political issue – and that is why it has become a central concern to Christians who are becoming increasingly disturbed (some may even say ‘angry’) about the failure of the main political parties to recognise (never mind their failure to repair) the damage being done to our society by its departure from the tried and tested values of our Christian heritage.

**But why is the Christian Faith-In-Particular necessary to Parliament – or is**

**the Christian Faith (or for that matter any other belief system or political ideology) merely an optional extra to the political process?**

(1) First and foremost – Parliament needs the Christian Faith because it is true – what Art Lindsley has recently called ‘True Truth.’ In the Gospel of *John* Jesus says, “...ye shall know the truth, and the truth shall make you free” (*John* 8:32).

The Christian Faith is a revelation given to us by God about Himself and us. It explains why our world is as it is; it tells us how it started, how it will end and how we are to live in it.

And the resurrection of Jesus Christ is one of the great evidences that the Gospel is true – neither the Jewish leaders nor the Romans were able to produce His body because He had risen from the dead. Nor is there any other religion, political ideology or belief system able to offer such hope for the reformation and betterment of individuals and society!

(2) But whatever you may (or may not) think of the truth claims of the Christian Faith – it has provided the moral basis of our British culture and its laws. Since at least from the days of King Alfred the Great, British rulers have been concerned that the Bible should be at the heart of the British Constitution. Alfred himself based his 9th century Codification of English Law on the Ten Commandments and on legal and moral precepts from both the Old and New Testaments – and his jurisprudence incorporated such fundamental principles as the equality of all before the law and a system of punishments that was more rational and proportionate because it was biblical.

(3) Indeed the whole course of British history has been shaped by a continuing attempt to apply the Christian Faith to public life. This was never truer than at the Reformation when there was a great return to the purity of the biblical faith and a repudiation of the errors of the Church of Rome.

Other belief systems have not delivered the freedom, stability and prosperity that the Christian Faith has given the United Kingdom. Even the atheist and journalist Simon Heffer has (in a recent article [April 2009] in *The Daily Telegraph*) pointed out that the 16th century Reformation brought with it the necessary conditions that laid the foundation for Britain’s future economic development and national greatness.

(4) Of course - no society in this fallen world is perfect but Christian Britain was a country where there was much that was admirable. The influence of Christian morality ennobled and elevated British society in every respect and the Christian standards of probity, courage, integrity and faithfulness were upheld. Indeed, the British people were admired and respected throughout the world.

But now (in our own day) we see a society in serious decline both morally and materially. This in turn is primarily the result of a personal and national departure from God's pure standards of equity and justice.

(5) There are now (for example) many voices calling for the abolition of the Act of Settlement and the creation of a so-called secular Constitution. But it is clear that both individuals and nations need a faith-by-which-to-live.

Our Protestant Constitution has delivered great freedom and prosperity and we should not readily abandon it.

- Roman Catholicism has not produced the freedoms nor the prosperity enjoyed by Protestant countries
- Islam in its unbridled forms is a cruel enemy of political and religious liberty
- Atheistic Communism has been responsible for some of the most repressive and murderous regimes that the world has ever seen.

It is worth remembering that during the political turmoil of the early twentieth century our Protestant Constitutional Monarchy protected us not only from the follies and brutalities of the Communist Revolution but also from the murderous and genocidal tyranny of Fascism.

Biblical Christianity is at the heart, indeed it is the heart, of our British Constitution - and the evidence of history tells us that it is worth preserving.

**BOB GRAHAM BSc (Soc)**

*"Secularism is the political wing of (practical) atheism."* [Source unknown]

*"Early Christians knew how they would gain victory over the world - through grateful obedience to the law of God"*

[From a Doctoral Dissertation by the Rev Professor Adv Dr Francis Nigel Lee, Common Law: Roots and Fruits (Samuel Rutherford School of Law, Florida, USA: 1993, revised 2000)]

## The British-Israel-World Federation

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# A NEW DISCOVERY

*Ancient pyramid found in Sudan by British team that 'rewrites history'*

A TEAM of British archaeologists has discovered a civilization that once dominated ancient Egypt. The Second Kushite Kingdom controlled the entire Nile valley from Khartoum to the Mediterranean from 720 BC to 600 BC, but an expedition from the British Museum has discovered that a region of northern Sudan, once considered a forgotten backwater, was also "a real power base."

The archaeologists found a ruined pyramid containing fine gold jewellery dating from 700 BC on a remote 100-mile stretch of the Nile known as the Fourth Cataract, plus pottery from as far away as Turkey. Other finds including numerous examples of ancient rock art and "musical" rocks that were tapped to create a melodic sound.

The items came to light after the team was invited by Sudanese authorities to help excavate part of the Merowe region, which is soon to be flooded as part of a hydroelectric dam project. Historians had dismissed the area as being of little interest. Dr Derek Welsby, of the British Museum, said the finds revolutionized the history and geography of the Kushite Kingdoms. He said the First Kushite Kingdom rivalled Egypt for power between 2500 BC and 1500 BC, when many of Egypt's largest pyramids were built: "All our preconceptions about this being a relatively poor inhospitable area were completely wrong. We thought the First Kingdom gradually grew over 1,000 years; now we know it happened right at the beginning, very rapidly. During the Second Kingdom we thought it was an area everybody bypassed. But finding the pyramid meant it was a real power base. It was partaking in the major trade routes."

A selection of these finds is being displayed at the British Museum.

**STEPHEN ADAMS**

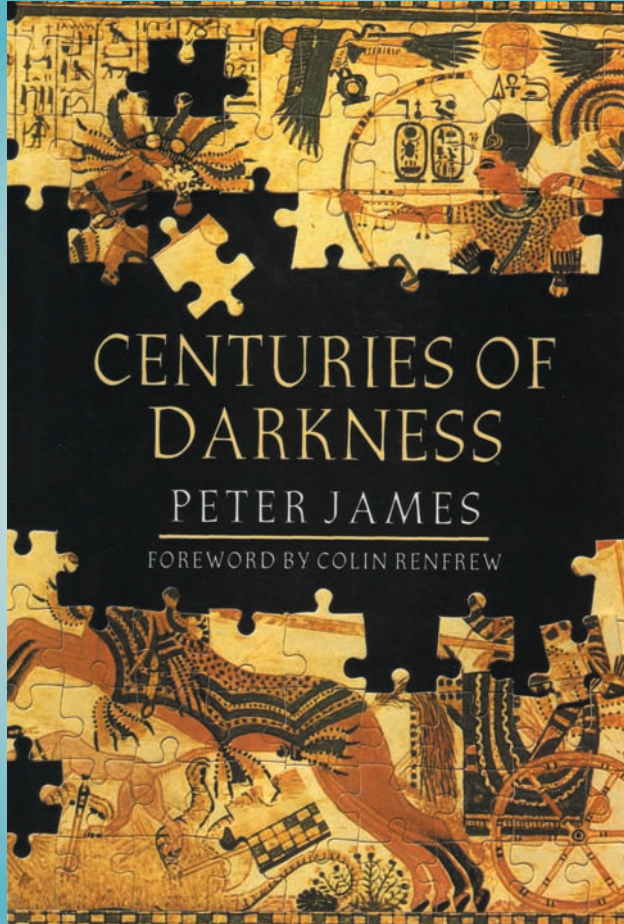
Arts Correspondent

*The Daily Telegraph*, 17th October, 2008

#### *Editorial comment:*

This discovery and the subsequent rewriting of history are confirmation of the fact that the time scale of events in the Old World has been misinterpreted. In 1991

The Covenant Nations



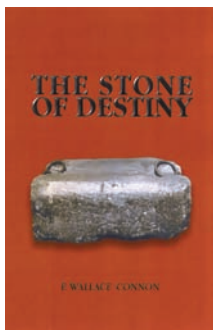
the book *Centuries of Darkness* by Peter James (Jonathan Cape, ISBN 0-224-02647-X), through an intricate piece of scholarly detective work, revealed the very shaky nature of dating upon which current interpretations rest. The fact is 250 years of 'ghost history' in ancient Egyptian chronology simply *do not exist*. This phenomenon extends to Greece where for some 650 years it is said nothing happened. It is surely entirely illogical to purport that nothing happened in an area when a great mass of people were on the move after the collapse of the Assyrian Empire.

In the book *Centuries of Darkness*, the effect of correcting the cross-dating of the Old World from c.1200 BC to 700 BC is illustrated and comes to a disquieting conclusion for academia. The direction of arrows indicates where key information has been taken from one culture in order to build chronology in another. Re-aligned to the latter date, Assyria and Greece have superseded Egypt as the main source of

chronology, thus confirming the biblical record that the Abrahamic civilization emanated from Ur of the Chaldees and not from Egypt and Africa.

Once this black hole of history is removed, like the adjustment on a slide rule, everything lines up. The great movement of Hebrew peoples was in the main westward into Europe and they are suddenly revealed as taking names from the places where they settled as well as leaving their own names. For example, the Etruscans in northern Italy become identifiable as Israelites from a *second* exodus. Records were kept by these people who actually refer to two great outgoings, the first being from Egypt and the second from Assyria.

The rewriting of ancient history will throw an entirely new perspective on the Trojan War – dated at 650 BC not 1100 BC – the foundation of Rome, the origin of the Greek alphabet and the Golden Age of Solomon.



### **The Stone of Destiny** by F. Wallace Connon

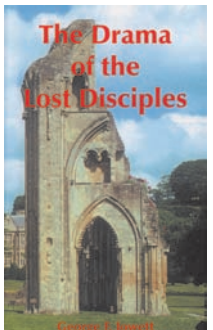
An extensive account of the Traditions, Historical Records and Circumstantial Evidence concerning the Stone from earliest times until the theft in 1950. Includes a new chapter on the return of the stone to Scotland.

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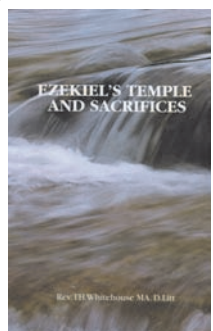
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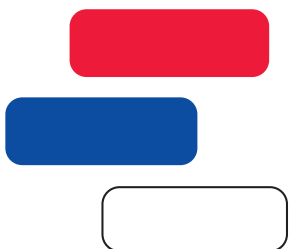
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# OUR MISSION

To teach the Covenant Nations their Kingdom Identity  
and unique calling to lead all nations in peace.  
To publish that the Return of our Risen Lord is imminent.

# OUR IMMEDIATE TASK

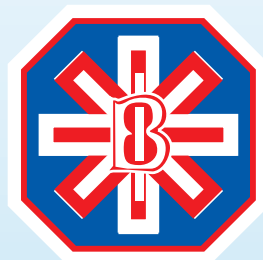
To alert the People of the Book to their  
history and destiny as God's servant nation to administer  
the *Continuing* Kingdom of God upon Earth  
in God's Great Purpose.

**“Moreover I will appoint a place for My people Israel,  
and will plant them, that they may dwell in a  
place of their own, and move no more;”**

***II Samuel 7:10***

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