

The



Covenant Nations

VOLUME 2, NUMBER 7, 2012



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▲ The Armed Forces Memorial, dedicated in the presence of HM the Queen on 12 October 2007, provides recognition and thanks for those who have given their lives in the service of the country since the Second World War. It is in the National Memorial Arboretum in Alrewas, Staffordshire.

◀ COVER PICTURE: This picture illustrates *Psalm 80*, verse 8: “*Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.*”

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

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Volume 2, Number 7, 2012

EDITORIAL STAFF

Michael A Clark
Ernest S Gage
David J Aimer

Philippa M Clark
Kathleen D Gage

HEAD OFFICE

The British-Israel-World Federation
Telephone: 01388 834395
Fax: 01388 835957
E-mail: admin@britishisrael.co.uk
Web: www.britishisrael.co.uk

The Covenant Publishing Co Ltd
Telephone: 01388 835753
E-mail: admin@covpub.co.uk
Web: www.covpub.co.uk

The National Bible College
Telephone: 01388 834395
Email: admin@tnbc.org.uk
Web: www.tnbc.org.uk

121 Low Etherley
Bishop Auckland DL14 0HA
United Kingdom

OVERSEAS OFFICES

Australia

BIWF in NSW Ltd, PO Box 76, Ungarie, NSW, 2669

BIWF (Queensland) Inc., 41 Kirikee Street,
Ferry 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, Mount 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

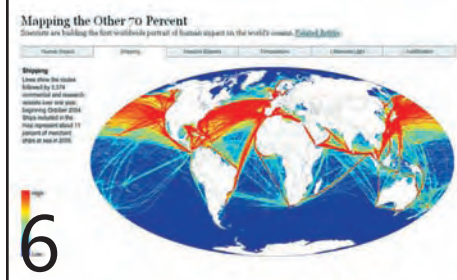
BIWF-USA, (also The Covenant Publishing Company of
North America) 405 West Searcy Street, Heber Springs,
Arkansas, 72543, USA
Telephone: 501 362 5299
Fax: 501 362 5312
E-mail: biwfusa@sbcglobal.net
covpubna@sbcglobal.net
Web: www.biwf-usa.com

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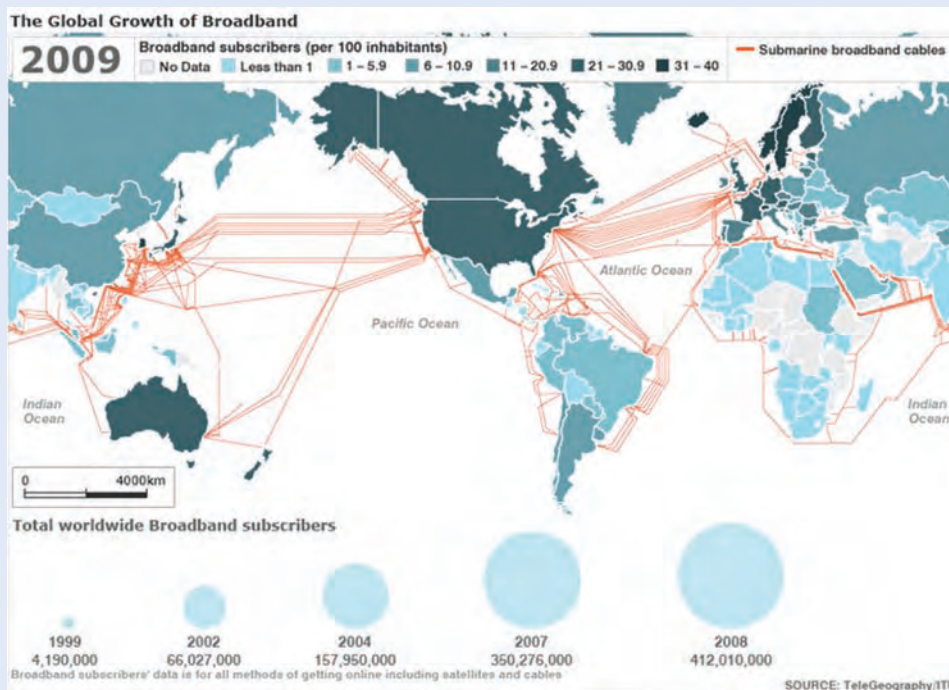
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*“Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice”
(Genesis 22:17-18)*



The 'sea gates' in the days of the British Empire.



A technology 'gate' – internet traffic globally.

*“Let thy seed possess the gate of those which hate them”
(Genesis 24:60)*

EDITORIAL

POSSESSION OF THE GATES

In an ever-greater Dimension

The promise of the gates by Almighty God to Abraham was abundantly fulfilled to the English-speaking peoples in the days of the British Empire which endured well into the twentieth century. The most important strategic ‘gate’ in history has, of course, been that of the sea with sea-power as the chief bulwark of the Celto-Saxon nations of the West.

As though by instinct, both the Ephraim-led British Commonwealth and the ‘great people’ of Manasseh, the United States, have followed an undeviating policy of maintaining the ‘Freedom of the Seas.’ In order effectively to control the main sea gate, however, it is necessary to hold subsidiary gates. The God of Israel accordingly allowed the Celto-Saxon peoples to take possession of numerous islands, seaports, outposts, canals and other vital strategic points throughout the world – a position that will be clear from the Empire map in the facing page.

We would, on reflection, be living in a very different kind of world if such vital points as Suez and Panama, Gibraltar and Singapore, Bermuda and the Falklands, Aden and the Cape – to mention just a few – had in the past been permanently in the hands of the forces of evil. Yet it must be admitted that Britain has, on occasion, taken God’s blessing very lightly and suffered in consequence. At various times in her history she has, for example, possessed *and surrendered* Heligoland, Calais, Dunkirk, Minorca and Tangier, all of which, if fortified and held, could have exerted a decisive influence on the course of the Second World War.

It is a different world now from the days of Empire in which many of the great strategic sea gates, such as Suez, Aden and the Cape, have passed out of Britain’s control and

influence. In 1982, however, Britain was challenged over the invasion by Argentina of the Falklands Islands, but, quite amazingly, was able to assemble a Task Force within three days and journey over 8,000 miles to retake the gate of the South Atlantic to the total surprise of the Communist World and other nations.

In 2012, we might be conditioned by the cut backs in defence to feel, with considerable justification, that such a force could not be assembled again and that the promise given by God to Abraham now rests with the United States to maintain and defend Britain and the Free World if, for instance, China ever went to war against the West. It could well be asked of us, ‘What is happening to God’s promise to His servant people?’ Actually, *a very great deal* is happening.

There is an ever-greater dimension to the concept of what constitutes possession of the gates today. The modern-day gates in respect of the covenant nations are of far greater influence and power than ever could have been conceived in the past, as is revealed in the articles within this issue. There is, for example, another map in the facing page which confirms

that in modern technology there is a very powerful and strategic ‘gate’ in the internet traffic across the Atlantic.

Then there is the aspect that gates can be evidenced in the wealth of inventions coming from the Celto-Saxon world that have enabled the covenant nations to develop and possess, in an ever increasing way, the prosperity springing from the quickening pace of advancing technology. The final frontiers of knowledge in this respect include the ventures into space around and beyond the orbit of our planet and, indeed, the very latest discovery announced on 4 July, that of the Higgs boson particle by the Large Hadron Collider at CERN. What will come from this may lead to unimaginable developments in the future.

Our readers may also be inspired to consider the possession of the gates in a new and spiritual aspect which draws us nearer to God through music. The possession of the ‘gates of hell’ by the Almighty is through the redemptive plan of the God of Israel. His servant people, in their respective covenant nations, will shine forth as the herald of His righteous rule which is yet to come.



Falkland Islands

THE GATES OF ISRAEL

There are two main scriptures that British-Israel believers have used in the past.

Genesis 22:17: "...and your seed shall possess the gate of his enemies." This was given to Abraham after he had demonstrated his faith to God over Isaac.

Genesis 24:60: "...and let thy seed possess the gate of those that hate them" given 16 years later to Rebekah as she left her home to marry Isaac.

For over 140 years these scriptures have been inspirational to the Anglo-Israel or British-Israel teaching as one of the main forms of identification of 'the lost ten tribes of Israel' in the world today. This can be seen clearly from 1880 through to the 1950s. Due to the changes since the Second World War the loss of these 'gates' to the British Empire has made some believers doubt the use of these scriptures and lose faith in the British-Israel teaching. The purpose of this article is to show these scriptures are still true and the 'gates' identification can still be used today but in a different form of fulfilment.

Let us encourage ourselves with *Psalms 2:8:* "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This scripture is parallel in meaning to the two 'gate' scriptures.

The 'gate' in Hebrew is *sha'ar* which means a city or a door, gate or even a port. It would be a place or centre whereby one could take control of an area by commerce, government or even military control.

W Pilcher wrote, "In 1911 the 'gates'

of the British Empire total 82." Again he wrote, "If we include all Anglo-Saxon peoples and their 'gates' it would equal one third of the surface of the earth in 1911." Here are only some of the places seen as 'gates' in 1911:

Channel Islands, Gibraltar, Malta, Cyprus, The Suez Canal, Egypt, Zanzibar, Aden, Ceylon, Hong Kong, New Guinea, Fiji Islands, New Zealand, Australia, Tasmania, Seychelles, Mauritius, Cape Town, St Helena, Ascension Isle, Nigeria, British Guiana, Trinidad, Barbados, St Lucia, Leeward Islands, British Honduras, The Bahamas, The Bermudas, Falkland Islands, Newfoundland and Canada.

It is interesting to note that only 30 years ago during the Falklands Islands conflict the naval harbour of Simonstown (near Cape Town) was offered to Britain for their military needs if required. It used to be a British naval port or 'gate' when South Africa was part of the Empire.

This scripture concerning the 'gates' has to have had other fulfilments in the history of Israel over the last 3,000 years. In the Old Testament at the time of King Solomon and the extension of the twelve tribed Israel Kingdom, the spice 'gate' of Tadmor is an early example. There were six caravan routes that all converged on Tadmor which is now called Palmyra. To control this area, Solomon kept an army there for military intelligence as information about the troop movements of other nations could prove to be very valuable indeed. There are two references in Scripture, namely, *I Kings 9:18:* "And Baalath, and Tadmor in the wilderness, in the land..." and *II Chronicles 8:4:* "And he built Tadmor in the wilderness, and all

the store cities, which he built in Hamath."

Today, Tadmor or Palmyra is in ruins and no longer a 'gate' that is needed with our modern technology. It was never a 'gate' in the seafaring nation of Britain either over the last three centuries. Various ports and harbours as well as islands and strategic places gave the control that was needed for the British Empire in its height as a maritime nation. That is why we must keep updating our understanding of 'gates' in different ages.

It is now time to update our 'gates' again, as "*many shall run to and fro and knowledge shall be increased*" (*Daniel 12:4*). In the 1880s it took many months to sail from Britain to Australia. They thought that was amazing. In the 1900s it only took weeks, and after the aeroplane was discovered it took only days; now with the modern form of transport it only takes hours to get to any major airport around the globe!

In the book *The Clash of Civilizations and the remaking of World Order* by Samuel P Huntington (1996), in page 81, we have the following quote, "The first is of overwhelming, triumphant, almost total Western [read 10 Tribed Israel] dominance. The disintegration of the Soviet Union removed the only serious challenger to the West and as a result the world is and will be shaped by the goals, priorities, and interests of the principal Western nations..."

Again we quote, "The West is the only civilization which has substantial interests in every other civilization or region. Societies from other civilizations usually need Western help to achieve their goals and protect their interests."

And again, “The West [read 10 Tribed Israel] is overwhelmingly dominant now and will remain number one in terms of power and influence well into the twenty-first century.”

The above secular thought is parallel to the Bible which foretells God’s Servant peoples controlling the ‘gates’ of power and technology. The updated ‘gates’ as given by Samuel P Huntington in his book are the following 12 areas:

“The West own and operate the international banking system.

The West control all hard currencies.

The West dominate international capital markets.

The West are the world’s principal customer.

The West provide the majority of the world’s finished goods.

The West are capable of massive military intervention.

The West conduct most advanced technical research and development.

The West control leading edge technical education.

The West dominate access to space.

The West dominate the aerospace industry.

The West dominate the international communications.

The West dominate the high-tech weapons industry.”

In today’s world the islands of Gibraltar and Malta for example are useless for stopping international ballistic missiles. They were very useful up to the Second World War but if an invading army had to come with a few hundred tanks and millions of armed men, then I would turn to the ‘gate’ of satellite technology and see them coming weeks in advance.

I would move a floating island called an aircraft carrier into position that would make the enemy think again or be blown completely away in hours. Many of the above points are

being used this very day concerning nations that are not friendly to the West. Of course this does not mean that we should get rid of various points around the world such as the Falklands and other islands as these are valuable stations in which to place technology for surveillance just as did Solomon at his spice ‘gate.’ For example, London, New York and Toronto are being protected by satellite information and radar.

On the subject of international trade, a map below shows the shipping traffic in today’s world. The West has a great influence still.

The main banking centres are in London and New York. It is important to note that all shipping insurance from all over the world ultimately ends up with Lloyds of London. On every ship that travels to international ports at least one officer on board must be able to communicate in English. Note also that most air traffic control is done in English. The international line of Longitude, the zero meridian, is still reckoned from Greenwich, London at 0°.

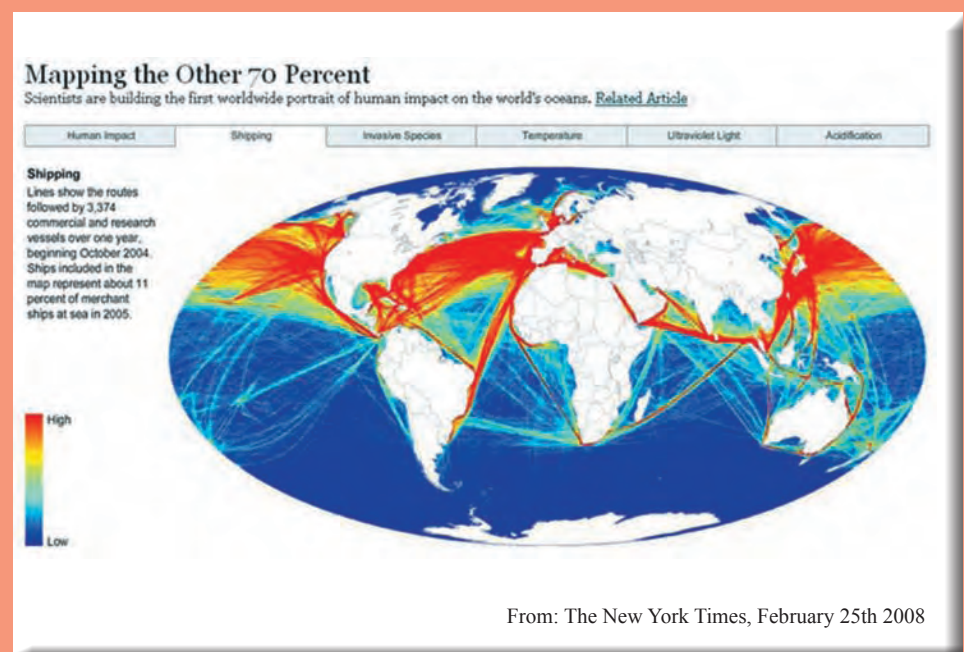
The British Empire has fallen away but do look at the growing British Commonwealth. There are many

nations applying to join. One nation like Mozambique that was Portuguese is now part of the Commonwealth. The Israel influence is still having a role to play on the world stage.

On Page 4 is a map showing the use of Broadband in 2009 that clearly shows where all the traffic is connected. If a country really wanted to start a war with the West, we could just turn them off at the hubs entering their country. No more information, commerce, or news would completely isolate a country.

So to conclude, these scriptures concerning the ‘gates’ were true in Solomon’s time, were true at the height of Britain as a seafaring nation and are still true today with the technology and control of the West in our day and age. We no longer have to be slightly embarrassed about these scriptures; we can now be confident that yet again they have proved to be true and tell people this is an important mark of God’s people Israel as found in the Anglo-Saxon and Celtic peoples.

DAVID JAIMER



GEORGE FRIDERIC HANDEL

A name to open a gate of Israel?

Referring to the composer, George Frideric Handel, the broadcaster Frank Muir once punned that Handel was “still a name that opened doors.” We might also extend the pun to his being a name that will open a gate. But could it open a gate of Israel – a gate through which the British-Israel truths can be clearly seen?

I would not have previously associated Handel with the British-Israel covenant truths, nor had the thought ever crossed my mind that Handel might have believed that the throne of Britain is the throne of David. But earlier this year, Jenny and I sang Handel’s Four Coronation Anthems with the Choral Society here in Sidmouth, and it was during rehearsals for these four anthems that I began to realise that Handel was indeed speaking these truths through his music and his choice of texts for these four anthems.

Handel’s Four Coronation Anthems were composed for the coronation of King George II and Queen Caroline in 1727. The first recorded mention of the coronation of George II comes from a meeting of the Privy Council on 11 August, 1727. Under normal circumstances it is likely that the music would have been entrusted to the Organist and Composer of the Chapel Royal. But the holder of that position, William Croft, died 3 days later on 14 August. Maurice Greene, recommended on 18 August by the Bishop of Salisbury as “the greatest musical genius we have,” was, accordingly, appointed on the 4 September to succeed William Croft.

Whether Maurice Greene expected to compose the coronation anthems is not known, but by 9 September everything changed and it was declared that:

‘Mr. Handel, the famous composer of the opera, is appointed by the King to compose the Anthem at the Coronation which is to be sung in Westminster Ab-

bey at the Grand Ceremony.’

According to a note in George III’s copy of Mainwaring’s biography of Handel, George II had insisted that Handel should compose the music for the forthcoming coronation instead of Maurice Greene. As a result of George II’s insistence, Handel was thus chosen to compose the anthems which were to be sung during the coronation.

Next, we come to the texts for those anthems. Handel was handed the official texts for him to set the music to. However, on receipt of those texts, Handel famously responded,

“I have read my Bible very well, and I shall choose for myself.”

“Thou settest a crown of pure gold on his head”

Psalm 21:3

The original opening pages of three of Handel’s anthems survive, and the fact that Handel quotes the Bible references at the head of these opening pages suggest that he did indeed choose the texts for the anthems. So it was Handel who composed the music, and it was Handel who chose the words. Let us now look at the four coronation anthems which he composed:

Anthem:	Text taken from:
Zadok the priest	<i>Kings</i> 1:39 - 40
Let thy hand be strengthened	<i>Psalm</i> 89:13 - 14
The King shall rejoice	<i>Psalm</i> 21:1, 2, 3, 5
My heart is inditing	<i>Psalm</i> 45:1, 10, 12, and <i>Isaiah</i> 49:23

The anthem ‘Zadok the priest’ is probably the best known of the four. This

anthem, set to Handel’s memorable music, has been used at every coronation since 1727, including that of her Majesty, our Queen, whose Diamond Jubilee we are celebrating this year. The other three anthems are, perhaps, less well-known.

But what is especially interesting from the British-Israel point of view are the biblical texts which Handel chose for these four anthems. Bear in mind that England is crowning a Christian king, George II, together with his wife, Caroline, and that the King’s choice of composer, Handel, is also a Christian who, on his own admission, knows his Bible very well.

Alongside the anthems listed above are the biblical references for the texts which Handel chose to set to his music. If you look closely, you might be surprised: all of the texts are taken from the Old Testament, with not a single text taken from the New Testament! So why is this?

I think the reason can be found in the texts themselves, for when we have examined them we will see that each of the texts in these four coronation anthems relates to the belief that not only is George II being crowned as King of Britain, but King of a Britain which is being recognised at that coronation in 1727 as the covenant nation of Israel.

The words which Handel chose for the first anthem, “Zadok the priest, and Nathan the prophet, anointed Solomon King,” recall the anointing of King Solomon. Indeed, Solomon, being David’s son, is the first witness to the truth of God’s promise to David that he would never lack an heir to sit on his throne – a throne which is to endure for ever.

The words Handel chose for the second anthem, “Let thy hand be strengthened,” are from *Psalm* 89, in which the Psalmist praises God for the care

of His church. This is the Psalm which points out, in the clearest terms, that the throne of David will be established and built up for ever.

“I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah.”

This is a remarkable choice by Handel. Here he is choosing for the second anthem, words celebrating God’s promise to David that his throne will endure for ever, lacking no-one of David’s seed to sit on that throne. This is, of course, one of the cornerstones of the belief which sets in motion the study that the line of David reaches all the way to the throne of Britain. And here is Handel bringing this covenant truth to the nation’s attention in the coronation of 1727!

The words of the third anthem, “The King shall rejoice,” are from *Psalms* 21, where King David expresses both his thanks to God, and also David’s confidence in God. This Psalm has the words,

“The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah.”

“For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever.”

Here we have an archaic use of the verb “prevent.” It is no longer used in this sense, but its earlier meaning was to foresee something before it happened. The words, “*thou preventest him with the blessings of goodness,*” in this earlier meaning mean that God foresaw David’s kingship, and had prepared beforehand all the blessings that God intended for David, including, as David says in his Psalm, “*length of days for ever and ever.*”

Thus we see that David’s kingship was foreseen by God, including the continuation of David’s line as expressed in the phrase, “*length of days for ever and ever.*” Again, I believe we can interpret Handel’s choice of texts as an indication of his belief in the enduring line of David being realised in the throne of Britain, and also that Handel saw the coronation of George II to the British throne as the successor of that enduring line of David.

*Zadok the priest
Let thy hand be strengthened
The King shall rejoice
My heart is inditing*

Now we come to the fourth of Handel’s coronation anthems, “My heart is inditing of a good matter,” to quote in full the opening sentence. The text of this fourth anthem comes from two sources: *Psalms* 45, and the 49th chapter of *Isaiah*. Taking the words of *Psalms* 45 first, the opening words of this, Handel’s fourth and final anthem, inform us that the anthem is going to tell us something special:

“My heart is inditing of a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.”

This good matter, regarding the king, is found in Handel’s amazing choice of the text that follows. These are the words taken from the 49th chapter of the prophet *Isaiah*:

“And kings shall be thy nursing fathers, and their queens thy nursing mothers.”

Today, when we think of the prophecies in *Isaiah*, we normally recall those ones that are Messianic and which foretell the coming of Jesus Christ; prophecies such as:

“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”

and

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

These prophecies, and there are many more in *Isaiah*, we see as pointing to the Messiah, which for Christians is Jesus Christ. We look at the prophecies in *Isaiah* with New Testament eyes. But when they were first spoken, they were spoken to Israelites. And it is this prophecy – that kings shall be their nursing fathers, and queens their nursing mothers – which Handel takes for his fourth coronation anthem, that is perhaps the most amazing of all his choices. For it is

a prophecy which, for those listening to the prophet *Isaiah*, was probably the most fantastic that they had ever heard. The prophecy is saying that kings and queens from other countries will come and care for God’s people, like “nursing fathers” and “nursing mothers.”

And it is this prophecy in *Isaiah*, that was not only exciting for those Israelites who first heard these words, but which, like the other prophecies in this chapter of *Isaiah*, are for the whole of Israel and God’s covenant people – these are the words which Handel chooses for his final anthem at the coronation of the King of Britain in the year 1727.

So you can see how the texts chosen by Handel for his four anthems for the coronation of George II and Queen Caroline all relate to the enduring throne of David, and to the nation of Israel. And it is his choice of texts for these anthems that makes me believe that Handel knew that Britain was the new covenant nation of Israel, and that he used his wonderful, God-given abilities as a composer to proclaim this fact. Handel is, indeed, a name which opens a gate for the British-Israel truth to come through.

GLYN S LEWIS

GATES OF WITNESS

In the days of the greatest power and prestige of the British Empire, in the late nineteenth and early twentieth centuries, Great Britain possessed numerous geographically strategic positions throughout the world. This was recognized in our British-Israel movement as a fulfilment of God's promises that Israel would possess what were termed 'the gates of her enemies' (*Genesis 22:17*). Certainly, in the course of two world wars, our possession of Gibraltar, Malta, Aden, Singapore, Hong Kong and the Cape of Good Hope, and the use of the Suez Canal, proved advantageous to us. They afforded the protection of our sea lanes along which were transported food and raw materials for the needs of our people in our island home. They also proved to be essential naval staging posts in the movement of our armies for their battles against the hostile forces of Germany and her allies. So in our times of greatest need they served their purpose well as God surely intended.

However, since the loss of that former imperial power, these gates are all but gone. We have just retained a tenuous hold on Gibraltar. Now in the parlous economic state of the nation we can no longer afford the manpower and the warships needed to maintain these former outposts of empire. Indeed in the Queen's Jubilee celebrations this

year, for once in hundreds of years, there were not enough warships to form a Spithead Naval Review, one of the highlights of such great occasions throughout our history.

The reasons for this decline in our nation's prestigious position could be attributed to more than one cause, but principally it is due to our increasing rebellion against the righteous laws of God. There has been a process of backsliding since the great spiritual revival of the Reformation, which brought in its train that material wealth and influence for our kingdom. But as with the Prodigal Son, this wealth has been dissipated in riotous (lawless) living and we have seen the scattering of our power as was foretold in the prophecy of Daniel in chapter 12 verse 7. These valuable gates have thus proved transitory in our history. They came and they went in the time scale of just a few generations. They served a need in that comparatively limited period of time but have been surrendered to a false ideology in which we now put our trust in those whose laws and institutions are incompatible with our own.

In the more distant past other gates figured in Israel's history, those which gave entry or exit through city boundary walls. While also part of a city's defences they were used as meeting

places where laws could be administered and judgments made by the legal profession or the judiciary. It has been suggested by one historian that people living and working in the countryside could have any business matter settled more quickly at these city gates than by taking up valuable time going in to the city centre for that purpose. As a matter of interest to Bible students, in the first Book of *Kings*, chapter 9 verse 15, three major cities are named along with Jerusalem in which Solomon had ordered important construction work to be carried out. These are Hazor, Megiddo and Gezer. Excavations at each one have uncovered the city walls each of which is pierced by a massive gateway. All are identical in design and measurement, **to within a few inches** (*The Lion Handbook to the Bible*, p. 229). Clearly a central planning authority is not a modern concept!

So gates in Israel were places where public assemblies could take place and summary justice speedily dispensed. However this was not just a new practice introduced in the developing nation of Israel for it seemed to be a tradition in the time of Abraham. When Sarah died, at the age of 127 years, Abraham purchased a field having within it a cave which he wanted to use as a burial place for his deceased wife. The deal for this purchase was carried out at the



View from the Rock of Gibraltar

gate of the city of Hebron in Canaan where Ephron, the owner of the field, lived. The transaction took place in the presence of other people who were thus witnesses to it (*Genesis* 23). However, the practice was carried on later in Israel and the importance of witnesses in judicial or business matters is quite clear. This would be conducive to fairness and avoid the possibility of injustice or malpractice. It was, of course, laid down in the law which stipulated that a matter should be judged with the testimony of at least two or three witnesses (*Deuteronomy* 19:15).

One of the most significant transactions to take place at a city gate occurred at Bethlehem in 1312 BC (Ussher's dating) and is recorded in the Book of *Ruth*. It involved the law regarding the right of inheritance. Naomi's husband Elimelech had died and a few years later their two sons, Mahlon and Chilion also died. Naomi was now a widow, as were her two daughters-in-law, Ruth and Orpah. Orpah remained in the land of Moab but Ruth returned with Naomi to Bethlehem and while finding work there she met Boaz, a near kinsman. The land which had belonged to Elimelech and his sons was clearly available as an inheritance to the next of kin and Boaz had a rightful claim to it. But he knew that there was one person who had a prior claim to his own. So he met this other kinsman, who is not named in the account, and informs him of his inheritance. The kinsman agrees to redeem the vacant land for himself but then learns from Boaz that Ruth is a childless widow and as such has become his responsibility also. This is more than the kinsman is prepared to undertake so he relinquishes his right to the inheritance. As a sign of so doing he hands over to Boaz a shoe (*Ruth* 4:6-7). When Boaz had called for this meeting with the kinsman at the city gate he also summoned ten of the city elders to be witnesses to the discussion and the final agreement between the two men.

We could speculate on what 'might have been' but clearly it was in the plans of God that Boaz and Ruth should be the great-grandparents of King David, the first king of Israel, of the line and family of Judah and the ancestor of the Lord Jesus Christ. The testimony of the giving of a shoe is also mirrored in the parable of the Prodigal Son. When the

penitent son returned to the father one of the things the latter did in welcoming his son was to put shoes on his feet. This symbolized his acceptance back as a member of the family and not just as a hired servant. But it also symbolised the restoration to him of his inheritance which he had squandered in his wasteful lifestyle.

The gates to which I referred earlier, the gates of our enemies promised to Abraham's descendants, were also in a sense witnesses. They were witnesses to the fulfilment of these promises and as such were witnesses to our identity as the modern descendants of ancient Israel, the inheritor of these promises. No other nation or empire in history achieved such world-wide influence and military advantage as Great Britain achieved.

“That I may show forth
all thy praise in the gates
of the daughter of Zion”

Psalm 9:14

So far I have talked of gates which could be defensive but we have to acknowledge that there are gates which are offensive, gates which can be used for imprisonment. In the Gospel of *Matthew* (16:16-18) we read of Peter's confession, acknowledging that Jesus is the Christ, the Son of God. The Lord declared that this truth would be the rock, or foundation stone, on which the church would be built: “. . . and the gates of hell shall not prevail against it” He said. The church in this gospel account is an assembly of the faithful, derived from the Greek word ‘ecclesia,’ meaning ‘called out ones.’ It thus has no apparent national connotations, but in *Acts* 7:38 Israel is referred to as the “church in the wilderness.” So an affinity between these two ‘churches’ would seem a legitimate conclusion. For they, too, were an assembly of God's people called out of Egypt to be His servant nation. The mission given to the Apostles by Jesus Christ was specifically to “the lost sheep of the house of Israel.” They had previously been removed

from the Holy Land for their unfaithfulness and were then being reassembled in the isles afar off, the appointed place of promise (*II Samuel* 7:10).

Eventually the word of God and the gospel of the redeemed kingdom became established as the rock and foundation stones for life and faith in Israel in the isles. But, as always, it has been under satanic attack, all the more so now as this present age comes to its close and the Lord returns in glory to reign over His kingdom and the whole world. So, the gates of hell, are they real or metaphorical and are they identifiable?

When our political leaders signed away our country's sovereign independence by the Treaty of Rome we saw how appropriate were the words of *Isaiah* 28:15: “We have made a covenant with death and with hell are we at agreement.” The European Union fits very well this age end scenario, holding us within their gates, imposing on us their unrighteous Roman Law and incompatible cultural institutions. How right St Paul was when he declared that our fight was “not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (*Ephesians* 6:12).

The warfare in which we are now engaged is for the survival of the kingdom. It is more a spiritual and ideological conflict than a military one. But the gates of our enemies are as the gates of hell threatening our imprisonment in this battle for the very soul of the kingdom of God. For these gates are the entry into darkness and national oblivion and in our national state of blindness people in general cannot see it. Let us hope that our British-Israel witness will be a blessing and an aid to the removal of the blindness which afflicts the kingdom at this time so that these gates of hell shall not prevail. Our thoughts and prayers, on behalf of the nation, can be no better expressed than in the words of the Psalmist: “Have mercy on me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death: that I may show forth thy praise in the gates of the daughter of Zion; I will rejoice in thy salvation” (*Psalm* 9:13-14).

ALFRED BROWN

ICELAND AND ITS ORIGINS

A 'GATE' IN THE NORTH ATLANTIC

Iceland is the second largest island in Europe and the third largest in the Atlantic Ocean and lies against the Arctic Circle in the North Atlantic. Being somewhat larger than Ireland, it has a total area of 103,100 km².^{*} Secular history describes the original settlers of Iceland as Irish Culdees, later arrivals coming from Ireland, Scandinavia and the Western Isles. The Icelanders, therefore, are clearly of Celto-Saxon descent, and there is now little doubt that the country was among the first outposts to be discovered and settled by the vanguard of the Israel dispersion.

Although its remoteness has tended to keep Iceland in obscurity, the island was certainly under ordered government at a time when Europe was the unsettled scene of conflicting interests. Indeed, the Icelandic Parliament, or *Althing*, claims to be one of the oldest of its kind in the world dating from AD 930. The political system followed is essentially democratic. Iceland has a written constitution laying down the fundamental rules of the state structure. The country has been acknowledged as a sovereign state since 1 December, 1918. It was united with Denmark only through the common sovereign until it was proclaimed an independent republic on 17 June, 1944.

Prior to becoming a republic, Iceland was, in fact, comparable in status to a

British Dominion or an American Commonwealth, being an independent state linked only by a common loyalty to the same throne. The national church, and the only one endowed by the State is Evangelical Lutheran. But there is complete religious liberty, and no civil disabilities are attached to those not of the national religion.

Iceland is world famous for her medieval literature, especially the so-called *Sagas of Icelanders*, realistic and secular prose novels written in the native language in the twelfth and thirteenth centuries, constituting the sole contribution of the Nordic countries to world literature. They are amazingly modern in style, approach and subject matter.

The Sagas have been read very much by the Icelanders themselves through the ages and they have so taken them in with the milk of their mothers that without doubt there is understanding of the true facts of their history and origins. At least, there is still no reason to believe otherwise.

However, a thorough research of the Sagas, especially *Landnámabók* (*The Book of the Settlements*), has been made by some who have come to the conclusion that important information and facts have been omitted. The reason for this omission is not known, although it has been hinted that it may

have been done to please certain authorities, either of the Roman Catholic Church or the One World Movement. Perhaps both?

The admitted fact is, that in the Age of Settlement, which was between AD 874-930, the majority of the immigrants came to Iceland from western Norway and other parts of Scandinavia and also from the Celtic areas of the British Isles. In *The Book of Settlements*, there is mention made of Christian hermits of Irish descent and who were residing in Iceland when the Vikings came. It is not customary to look upon them as settlers in Iceland, but while they appear to be lost to Icelandic history, there is no record of them going elsewhere.

About AD 930 a legal code for the whole of Iceland was accepted and a state organization was established, marking the beginning of the Free State Period and the Icelandic Parliament. It is doubtful if the Nordic immigrants at that time were great in number and capable of establishing a state, considering the fact that they were scattered throughout a large country with many isolated areas. This would in any case have been very difficult, unless there had been a considerable population already thriving in the country prior to the Age of Settlement beginning AD 874. There are written sources which tell that Irish hermits resided in a few



places in Iceland for some decades before the first wave of immigration took place.

Support for the earlier establishment of the Celtic civilization is given by the fact that Icelanders were the first of the Nordic peoples to become Christian as a nation, Christianity being taken up as the state religion in the year AD 1000. Considering the fact that the vast majority of the immigrants, according to *The Book of Settlements*, were heathen, it seems strange that the whole nation could suddenly become Christian, unless Christianity was already widespread in the country.

It is surprising how little attention has been drawn to the man-made caves in the south of Iceland. These caves are known to be considerably older than the Age of Settlements and some of them have crosses cut into their walls—some being of a type which have only been found in the British Isles. *Íslendingabók* (*The Book of Icelanders*), another ancient source, tells of the Irish hermits and that they did not want to live among the heathen and thus went away and that among other things, they left books behind.

Here is the passage: “Þá voru hér menn kristnir, þeir er Norðmenn kalla papa, en þeir fóru síðar á braut, af því þeir vildu eigi vera hér við heiðna menn, og létu eftir sig bækur írskar og bjöllur og bagla; af því mátti skilja að þeir voru írskir” and its English translation (by the author): “At that time Christian people resided here, the ones that Norse men have named Papas, but later they left because they did not want to live here among the heathen. And they left behind Irish books and bells and “bagals” (crossiers) and from this was the understanding that they were Irish.”

People have understood it in many different ways and disagreed over it. One reason which is worth pondering over is the fact that these objects that they are supposed to have left behind have been “holy objects” that would have been used in their services or worship. So the conclusion is that either they never left or if some of them left there still were those behind who would make use of these objects. This indicates that when the Nordic settlers arrived in Ice-

land, there were educated Christians of Celtic origins established in the land.

It seems that archaeologists have applied all their efforts only to verify the Sagas and the fact that most of the settlers came from the Scandinavian countries, which of course is only partly true. Many now feel that they should dig somewhat deeper into Icelandic history and that there are a number of places of import that have not been investigated at all by archaeologists. While this is due in part to a lack of financial support, it is also the fact of course that people do not want history



to be changed to any major extent.

In terms of the Christian Israel heritage of Icelanders, it is interesting to note that a period of important legal reforms started in AD 1096 with the introduction of the *tithe* for the payment of tax—the number of farmers at that time who were liable to pay being about 4,500.

Furthermore, while there are traces further back of Celtic influence on Icelandic language and culture, recent blood group investigations show close similarity between those of the Irish, Scottish and Icelandic peoples, while the Norwegians have a different blood group distribution. This has had some effect on people’s attitudes of where to look for our origins in Iceland and the influence on our culture and there are a growing number who are not satisfied with the singular Viking-view of our heritage.

One is also given to wonder how it was that the Vikings only started to write their vellum manuscripts *after* they had settled in Iceland. Why did they not write the story of their own kings,

themselves, instead of letting the Icelanders do so? Could it be because there already existed the required technic and knowledge in Iceland for preparing those manuscripts? We have been told that the Icelandic manuscripts are quite similar to those of the island of Iona.

Many Icelanders can trace their ancestral line back to Norwegian and other Nordic kings, but it is also worth mentioning that the Vikings brought a number of slaves, or servants, from the British Isles with them to Iceland. Some of these servants were of noble origin and in *The Book of Settlements*, there is mention of an Irish king’s daughter called Melkorka, who, bought by one of the settlers (Höskuldur), was then brought to Iceland and bore him at least two sons. And there were other settlers who also traced their line back to Irish kings. These kind of people are always careful to preserve the facts of their origin and it is for this reason and because of the thorough mixture of such a small and isolated nation for many centuries, that such statements can be made and based on the available evidence.

The subject of the *Sagas of Icelanders* and the origins of these people has been the life study of some men and they are continually finding something new. Perhaps Icelanders are yet to find in the Sagas a hidden key to where they came from before settling in this northern ‘gate’ of the sea? They have a destiny that is certain—and perhaps a vital role to play in the days ahead as the Soviet sea power grows.

When the Battle of the Atlantic assumed serious proportions in World War II, Iceland was occupied by British and later, jointly, by United States, forces. It thus emerged, not merely as a stepping-stone between the two great branches of English-speaking people, but as a common meeting-place, a joint bastion of defence for the Israel civilization.

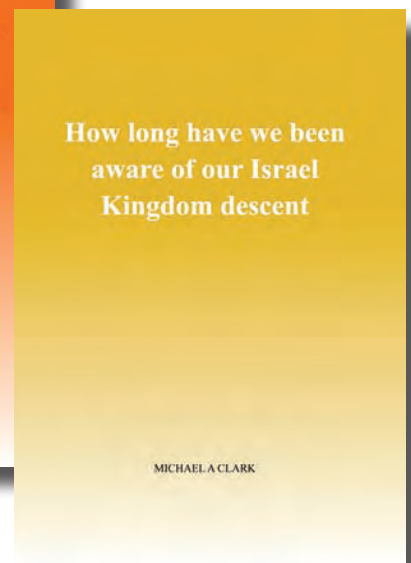
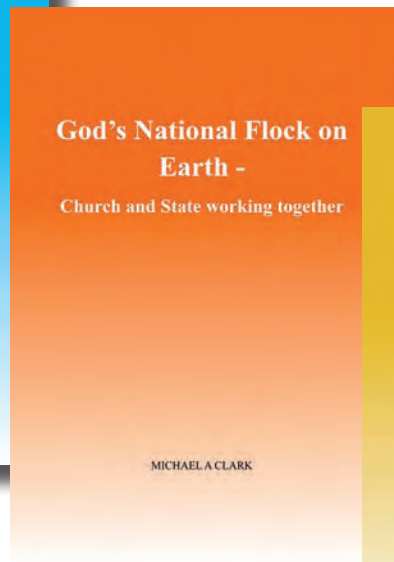
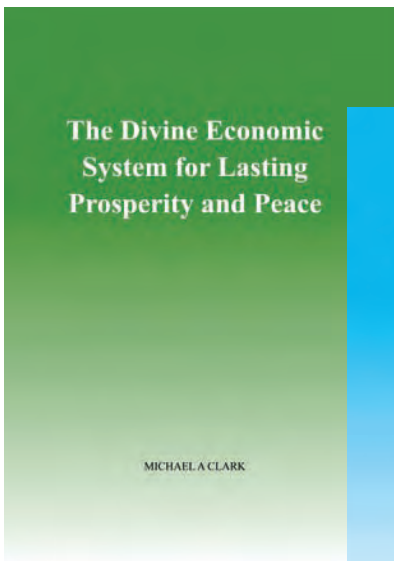
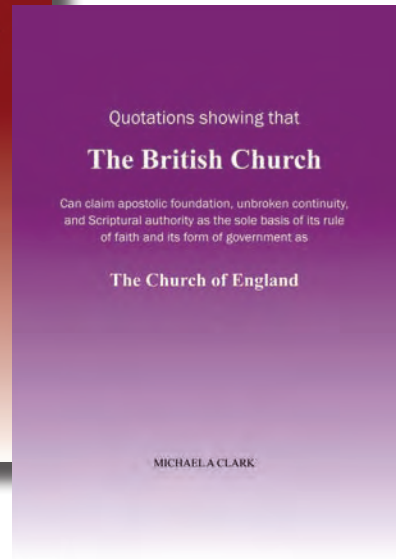
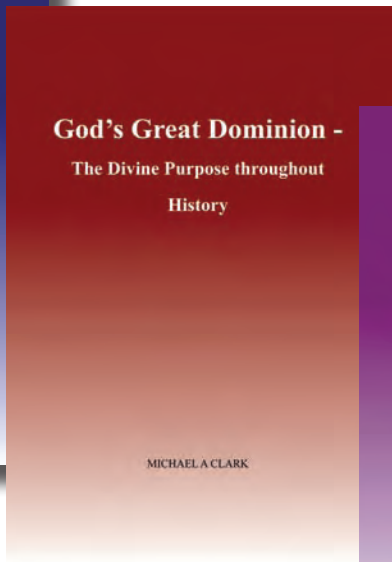
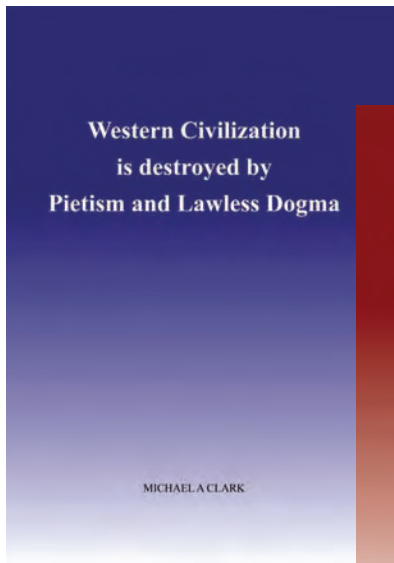
MARGRÉT EGGERTSDÓTTIR

*Iceland is undoubtedly an ‘appointed’ Israel land and its area seems to be related to the square root of the year circle area (103.033)—albeit in metric! EDITOR

Revised from the article in *Wake Up!*, April/May 1986

THE NATIONAL FAITH CONSERVATION

THE TIME IS NOW!



THE NATIONAL FAITH CONSERVATION

THE TIME IS NOW! A Standard is lifted in the sight of the People

“According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”

(Isaiah 59: 18-19)

It is beyond question that the integrity of the United Kingdom in all its aspects has been undermined during the past six decades. What has happened by neglect and deliberate action is unacceptable and the voice of the People must now be heard. We are a people in crisis desperately looking for positive guidance and leadership that will lead us out of the deepening quagmire of destruction.

Is there a way out of the present impasse? What will change prevailing conditions and bring to the forefront leaders of spiritual stature and righteous convictions, joined by a people who are willing and ready to face every contingency that may suddenly confront us? The answer undoubtedly lies in the acknowledgement of our origin and destiny and, as a consequence, our responsibility as God’s servant people. When we grasp this truth, we will be struck with the awe-inspiring fact that Divine Providence has intimately overshadowed the peoples of the covenant nations since the earliest times.

This series of seven free issue booklets has been produced to mark the Diamond Jubilee Year of Her Majesty Queen Elizabeth II. Written under the heading of **National Faith Conservation**, the object is to alert those people who may know very little about the importance of the Kingdom message and its relevance in the great cause to wake up God’s covenant nations. We encourage you to send for extra copies to hand on to friends and contacts who may well be seeking answers to the growing crisis both at home and abroad.

MICHAEL A CLARK

Titles of booklets available in this series:

1. Western Civilization is destroyed by Pietism and Lawless Dogma
2. God’s Great Dominion - The Divine Purpose throughout History
3. Quotations showing that The British Church has Primacy
4. The Divine Economic System for Lasting Prosperity and Peace
5. Britain’s God-given Scientific Heritage Destroyed by Metrication Madness
6. God’s National Flock on Earth - Church and State working together
7. How long have we been aware of our Israel Kingdom descent?

*This series of booklets has been produced for free issue and they are **not for re-sale**. Further copies are available on request. Contributions towards postage and multiple copies are gratefully received for the campaign of National Faith Conservation.*

THE BOOK OF COMMON PRAYER

We celebrate the 350th anniversary of *The Book of Common Prayer* this year, 2012; a book which is second only to the Bible in its significance in our national life.

The prayers within *The Book of Common Prayer* (BCP) have been central to the worship of the Church in England for much, much longer than the 350 years celebrated this year. The BCP was first published in 1549 in the reign of Edward VI but its contents are far more ancient than that. In fact the same prayers had been used since the arrival in these isles of Joseph of Arimathea and his company bringing with them the gospel. This is substantiated by Archbishop Cranmer himself, the compiler of the Prayer Book: "At this time (AD 1549) Archbishop Cranmer asserted before Parliament that in the Prayer Book which he asked might be authorised by that body for general use in the Church of England were the same prayers which had been in use in Britain for over fifteen hundred years" (*The British Reformers*, Vol III, p 271). Parliament did authorise this Prayer Book by passing the Act of Uniformity of 1549. After Edward VI's early death, Queen Mary set aside the BCP and brought back Roman Catholic worship but in 1558 she was succeeded by Elizabeth I who acted swiftly to restore the BCP and passed another Act of Uniformity in 1559. The final revision in 1662 was passed by another Act of Uniformity. It is important to note that no revisions made any doctrinal changes.

The BCP played a major role in the Reformation in England. For the first time the forms of worship for all services were set out in English and so available for everyone to read and understand. Through the parish system of the churches it became a unifying force in the nation as its regular use became embedded in the life of the community. It was a national book first but then spread around the world as the Anglican Communion and Christian mission developed. Other denominations have used many of the rites especially the marriage and burial ones. So it can be seen that as the servant people spread out to other countries and nations they took their Bible and their Prayer Book with them.

The BCP is more than just forms of service. It contains instructions on how and when to read the Psalms

attendance thus provides a thorough scriptural knowledge for all, fulfilling the instruction given to God's people: "*For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children*" (Psalm 78:5). There are 'Prayers and Thanksgivings upon Several Occasions'; the 'Order of Baptism'; 'The Catechism'; 'the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priest and Deacons' and other prayers for special occasions. At the end of the Prayer Book are the 'Articles of Religion,' commonly known as the 39 Articles. These are well worth reading to be reminded of the clear statements of belief, thoroughly grounded on Holy Scripture alone, which have upheld the standards of Christian life in this nation for so long.



To return to the services, taking Morning Prayer as an example, they are set out with the purpose of leading the congregation in the knowledge and love of the God of Israel. The service of Morning Prayer opens with some sentences of Scripture read by the Minister who then calls the people to confess their sins before God as 'lost sheep.' This sheep metaphor continues after the Lord's Prayer when the 'Venite' or Psalm 95 is sung: "*we are the people of his pasture, and the sheep of his hand.*" The Psalm for the day follows, then the Old Testament lesson as set in The Calendar and next the 'Te Deum': "*help thy servants: whom thou hast redeemed with thy precious blood*"; "*O Lord, save thy*

and the Scriptures: all the Psalms are to be read or sung once each month and the Calendar of Lessons provides for the Bible to be read through once a year. Faithful church

people: and bless thine heritage.” The ‘Benedicite’ might be sung instead: “*O let Israel bless the Lord: praise him, and magnify him for ever.*” The New Testament lesson is read and then either the ‘Benedictus, *Luke 1:68*’ or ‘Jubilate Deo, *Psalms 100*’ is sung: “*Blessed be the Lord God of Israel: for he hath visited, and redeemed his people . . . to perform the mercy promised to our forefathers: and to remember his holy covenant; to perform the oath which he swore to our forefather Abraham: that he would give us.*” Being accustomed to worship the Lord with these words and having them instilled into your heart and soul makes it very easy to understand the Israel message of the Scriptures.

The service continues with the Apostle’s Creed, the Lord’s Prayer and then there are some responses. For example, these two exchanges: the priest says “Endue thy ministers with righteousness” and the people reply “And make thy chosen people joyful”; the priest says “O Lord, save thy people” and the people respond “And bless thine inheritance.” Remembering Archbishop Cranmer’s statement about the antiquity of the prayers in the Prayer Book the sense of the continuity of the worship of God by His people is very strong. The Gospel arrived with Joseph of Arimathea and the foundation of that Gospel is the Scriptures of the Old Testament, the story of Israel. Our Lord Himself said as much to His companions on the road to Emmaus: “*And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself*” (*Luke 24:27*).

Finally Morning Prayer closes after the Collects, prayers and the Grace from II *Corinthians 13*. The other services in the BCP similarly contain prayers, scriptures and responses with the same connections with the people of Israel. Surely this indicates that our identity as those people was known from the days of

the early British Church. In the second half of the twentieth century the Church of England began to change its services and to sideline the BCP as much as possible. No longer was this wonderful book of reverent worship, scriptural teaching and national knowledge available to the greater part of those attending Sunday worship. This great heritage has been steadily withdrawn from those to whom it belongs by those whose responsibilities as shepherds of the sheep are very clear as Jesus Himself instructed Peter: “*Feed my sheep*” (*John 21:16 and 17*). They should tremble at the word of the LORD as given to Ezekiel: “*Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?*” (*Ezekiel 34:2*).

“We are the people of his
pasture, and the sheep
of his hand”

Psalms 95:7

No article on the BCP would be complete without drawing attention to the inspired nature of the Calendar of Lessons. They are arranged so that the whole Bible and some of the Apocrypha are read in the course of a year but something wonderful which is not evident at first is how often these readings are relevant to our national life as important events occur. Not only do the Scriptures apply to a particular event but often the reading for the day on which that event occurs is a powerful witness. This is most easily explained by the following two examples.

The first one is the deliverance of Jerusalem by General Allenby in 1917. Jerusalem surrendered without a shot being fired on 9th December 1917 and the lesson for the previous day contained this verse: “*As birds flying, so will the LORD*

of hosts defend Jerusalem: defending also he will deliver it; and passing over he will preserve it” (*Isaiah 31:5*). General Allenby entered the city on 11th December after a rest day and the lesson for that day is the latter part of *Isaiah 40*: “*They that wait upon the LORD shall renew their strength*” for Morning Prayer and *Isaiah 41* for Evening Prayer which begins: “*Keep silence before me, O islands; and let the people renew their strength.*” The second example is the lesson for 28th October 1971 when Parliament voted in favour of accepting the Treaty of Rome which took the nation into the darkness of the continental system of law. *Isaiah 28:9-17* contains the powerful condemnation of the rulers of a nation that make a “*covenant with death.*” Would the nation have been so trusting and blindly accepting of this act if they had known and understood their Scriptures?

One aspect of our heritage has been highlighted this year – the monarchy. The climax of the Diamond Jubilee of Her Majesty Queen Elizabeth II was the Service of Thanksgiving at St Paul’s Cathedral on 5th June, 2012 which was broadcast around the world for all to see and hear. The celebrations of this 350th anniversary of *The Book of Common Prayer* are muted in comparison. Nevertheless, the ‘little book’ of *Revelation 10:9-10* retains its power and is there to be used by all who know and love the Lord whatever their background.

“*If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise*” (*Galatians 3:29*).

PHILIPPA CLARK

For further reading:
The Covenant Nations,
Volume 2, Number 4, 2011
*Our National Liturgy: The Book of
Common Prayer*
‘*As Birds Flying*’ over Jerusalem.
We Have a Guardian
All books available from
Covenant Publishing

A DAY OF PRAYER

In recent years on the Saturday closest to 29 September, the Feast of St Michael and All Angels, a 'Day of Prayer' has been called for all Israel Kingdom believers to unite in coming before the Lord. This year the day and the date come together on Saturday 29 September 2012 – see Page 20.

In this article from the archives Rev Pascoe Goard sets out the biblical basis for national prayer as he saw it in 1933, a year of great trouble and impending doom.

There have been very many desiring that we should take action to bring about the calling of 'A National Day of Prayer.'

We are most heartily with this movement in principle. But are we who desire to call the Nation to prayer sure of our ground? That is to say, are we sure of the ground which should form the motive of our petition?

The Bible outlines first, certain things which the Lord is determined to do with, in and for Israel. Upon the Lord doing these things depends our return to prosperity.

Moreover, the Lord declares: "Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them" (Ezekiel 36:37).

It is this very promise which is causing so many of our people to desire a day of prayer.

When we meet, **what** is it that we are to ask of the Lord?

There are many standard blessings for which we should pray from day to day. We should make *confession of our sins* in the very first instance. This is the method of approach acceptable to God. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us say that the day of prayer shall begin with the General Confession, and be begun by each one of us by our individual confession of sin to God.

We should also follow Daniel in his confession of the sin of the nation. In our case it will be the "nation and company of nations" to which we belong. We should pray on behalf of our nations for the *righteousness which is of God* through the redemption wrought out for the nation by our Lord Jesus Christ.

We should confess our origin in the form appointed for the Israelites when approaching the throne of God in worship. The formula of confession is as follows: "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my fa-

ther, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me" (Deuteronomy 26:5-10).

We should as a nation confess our relationship to God, to Abraham, Isaac and Jacob, and to the Covenants and to the Law. Having made that confession, we should in humility *renew our Covenant with the God of our fathers* through Jesus Christ our Lord.

We should pray for *health of body, mind and spirit*, for ourselves, for our people and for the world.

It is significant that there is no clause in the Lord's Prayer petitioning God for **health**. "Forgive us our trespasses" is not followed with such a petition as "heal us from all our diseases." Now why should this be the case? Of one thing we may be absolutely sure. The petition was not overlooked by our Lord when He taught His disciples and us to pray the Lord's Prayer.

The reason seems to lie on the face of the Holy Scriptures. God the Father has declared in His Covenant made with Israel, that if we will keep His *Commandments, Statutes and Judgments, and do them, He will take all sickness from amongst us*. He has also declared in the same National Covenant, that *if we do not keep His Commandments, Statutes and Judgments, He will not take away sickness from among us*. This then is not a matter for prayer. It is a *matter of obedience to the Divine command*. God has placed the choice in our hands. Therefore we are not taught in the Lord's Prayer to pray for health.

By the terms of the National Covenant, which is only now about to give place to the New Covenant, sickness is part and parcel of the punishment imposed on account of our sins (see *Leviticus 26*). Therefore, we should repent of our sinful system, put it away, and restore the Divine law.

* * *

We should pray for abundance for the supply of the needs of the hungry people. *But there is an abundance*. Granaries are bursting with wheat of the best, while in the cities multitudes are hungry for bread. Orchard products are allowed to rot under the trees, while the people perish for the cooling and sustaining fruits. Milk is poured into the rivers, while children are suffering from want of nourishment.

All these things seem to be very dreadful, and we are ready to blame somebody, or some system, for it all.

God has given plenty, but men have failed to arrange the distribution so that all may share. But let us not forget that *men are working miracles of distribution nevertheless*. There never has been so efficient machinery in that regard. The seat of the trouble does not lie there. The seat of the trouble lies in *the distribution of population*. While there are such congested centres as Greater London, Greater New York, Greater Chicago, and a number of other such 'greater' cities to be fed; while the bulk of the civic population is so far removed from the sources of their food supplies, there can never be perfect distribution. So many of us are determined to live in the cities, where the white lights are day and night, that the difficulty is not easily removed. God will yet allure us out into the wilderness, where He can feed us at the fountainheads of the living waters, and at the places where our food is grown.

Shall we pray for plenty when He has given that plenty, and when only our system fails to distribute it to the needy?

Humanity, or at all events civilized humanity at large, is to blame, and not any one class, or party, or system.

Are we ready for the prayer which shall start the wheels of God moving to thrust us from the city out into the wilderness, or at all events out on to the land once again?

Shall we pray for peace? This we are taught to do in the Word of God: “*Give peace in our time, O Lord.*” But how far shall we go in our prayer for peace? Have we done all that really matters in the way of establishing peace in the earth? This is an involved question, and yet it is one which must be faced in the light of the Word of God, the Written Word of God. We emphasize the Word *written* because of the leaders amongst us whose names are legion who say that we must disregard the letter of the Word and act on the Spirit. Now we are strongly of the opinion that *the letter of the Word is God’s interpretation of the Spirit of the Word*. There can be no manner of doubt whatever but that the Word of God *inculcates peace “as far as in you lies.”* The trouble is that peace does not always lie in our keeping, nor even in that of God under His administration of human affairs. That is to say, to impose peace would be to interfere with human free will. This God does not do in the moral field. The Bible inculcates peace as the second blessing to be desired. **First** pure, **then** peaceable, is the Bible Word.

We agree then that the Spirit of Peace is the Spirit of the Bible, or conversely that the Spirit of the Bible is the Spirit of Peace.

Neither can there be any doubt that *in inculcating the principle of peace the Bible provides that Israel shall be organized for war.*

This is not our word. This is not simply our opinion. Opinion counts for nothing in this matter. The question is, “*What saith the Scriptures?*”

The law which was given through Moses, and which was ratified by Jesus Christ in the Sermon on the Mount, requires, in specific terms, that every man in Israel from twenty years old and upward, fit to go forth to war, shall be enrolled in the national armies of Israel for the defence of the realm and of all that pertains thereto.

What has this to do in regard to the matter? one will ask.

This: under the slipshod pacifist work which is going on now amongst us—and we are all more or less “tarred with that brush,” and will be till the younger generation arises—there is going on in China and the Far East the transformation of a peace-

ful and industrial people into a warlike people with the most merciless disregard for human suffering and life which has ever been shown in historic times. Ever since 1912 this process has been going on. It is progressing with terrible rapidity. If this continues, there may be apprehended another such invasion of Europe in the latter part of the twentieth century similar to the invasion by the Huns in the third century AD, only on a magnified scale.

What shall we pray regarding this matter of peace?

If God answers our prayer it will be in line with His declared law.

If we are to pray sincerely, must we not repent, and get into line according to His revealed law?

Let us look again. In the economic world we have gone far from the Commandments, Statutes and Judgments of the Lord. We have gone over to trading according to the Babylonian system. We have adopted the things which the spirit and the letter of the Law of the Lord forbid. We find ourselves suffering with the rest of the world because of this very system, which may function for a time, but periodically breaks down and overwhelms those who practise it with disaster. But when these periodic disasters come, we always want to retrace our steps and try the same experiment over again. Now the time has come when we must swing over and *take up once more* the Israel economic system.

But this means temporary dislocation of national and private means of livelihood. It will mean the sweeping away of that which is the dependence of many, and will change the outlook and expectation of all. In fact, much of the “sweeping away” is already an accomplished fact.

In order to get the Divine blessing we must pray for the restoration of the Divine plan, even though it revolutionize our ways of life and activity. What about this? *Are we ready as a nation to pray that the Lord will remove that system which we have been and are so desperately trying to sustain?*

Moreover, when the Lord takes hold of us to make us what He will have us to be, by a *Divine operation*, taking away the stony heart out of our flesh, and giving us a heart of flesh, He will give us such a shaking up as we have not anticipated, and as many of us will not like or enjoy. Are we ready to let God have His way with us in this regard?

For instance, are we ready to lay down our *party politics* and *our franchise*, and to *hand over the Administration* to “the Seventy” appointed of God, whose Councils will be presided over by the Lord Himself. Are we ready, in other words, to scrap our Parliaments and to unlearn the bad system of party politics? This is imminent. There is no place either for aristocracy, plutocracy, or democracy, in the Lord’s Administration. The whole Kingdom is regarded by God as *one family, one brotherhood*. The Council is made up of (1) the King, (2) the Princes of the Congregation—these are hereditary estates, (3) the valiant in war, and (4) the renowned in the Congregation. The latter two are selected from State and Church because of services rendered. Are we ready to face up to this situation?

These things are included in that which the Lord says He will do now for Israel, because He declares that *He will for this be enquired of by the House of Israel, to do IT for them.*

We have said enough to show that what we are to pray for means a change in our whole system of social order, all our system of government, all our system of economics.



The National Day of Prayer, May 26th, 1940. The scene at Westminster Abbey.

If we are to pray to God that He will do—IT—for us, then we should inform ourselves as to what is involved, and with open eyes go to the Throne of God in prayer for this great boon.

* * *

The BIWF is praying to be brought into that state of mind and heart in which our prayer will be: “*Thy will be done on earth, as it is in heaven.*”

No matter what the will of God may turn out to be, it will be good and kind.

No matter what the will of God may turn out to be, it will be not only better, but it will be the best.

Therefore we will pray that the will of God may be done in us, for us and through us,

and that *His Kingdom may come indeed.*

* * *

As Rev H A Edwards points out, it is to the King we are taught in the Bible to turn to lead in this great matter.

In the days of Moses it was always Moses the ruler, not Aaron the High Priest, who called upon God for aid. When the nation was entering upon the stirring times of the Joshua campaign, it was to Joshua the leader that the Captain of the Hosts of the Lord revealed Himself, not to the High Priest.

When later Jerusalem was stricken by pestilence, it was David who called upon God, not Abiathar the High Priest.

When we turn to the list of worthies in the eleventh chapter of *Hebrews*, we find it is a

list of *great national leaders*, among whom there were no ecclesiastics. They, the ecclesiastics, have their place in another chapter, and another set of circumstances.

It is the King of David’s line still who must call the nation to prayer, and call upon God on behalf of the nation.

May the day of prayer be held, but held intelligently in the light of the instruction given in the Word of God.

Thus saith the Lord: “*I will yet for this be enquired of by the house of Israel, to do it for them.*”

REV W PASCOE GOARD

From *The National Message*, Vol. XII, No 577, 21 January, 1933

Saturday 29 September, 2012

A DAY OF PRAYER IS CALLED

‘Blow the Trumpet, Sound an Alarm ...
Call a Solemn Assembly’ (*Joel 2:1; 15*)

Aids to Prayer

- In this time of trouble let us ask the Lord for deliverance – *Daniel 12:1*
- For repentance for the nation from apostasy – *Matthew 4:17*
- That we may be found worthy for service – *Revelation 2:19*
- That we may remain faithful stewards – *I Corinthians 4:1-2*
- That the nation may put away idols – *Revelation 9:20-21*
- That the priests may repent of unbelief and wickedness – *Jeremiah 23:11*
- For unbelieving teachers and pastors – *Hebrews 5:12*
- For the leaders and those who make laws and rule with force – *Ezekiel 34*
- For The Queen, that she may be mindful of her Coronation Oath – *II Samuel 7:13-14*
- That we will keep in mind the restoration of Israel – *Ezekiel 37* and others
- To thank the Lord for His Covenants
- To prepare ourselves for greater service – *I Corinthians 2:9-10*
- To alert the nation to the significance of the Elijah message – *Malachi 4:5-6*
- Be not afraid and have confidence in the Lord – *Proverbs 3:25-26*
- The Lord will remove the iniquity of the land in one day – *Zechariah 3:9*
- That Israel will enquire of God for cleansing – *Ezekiel 36:37*
- That we may be saved out of Jacob’s trouble – *Jeremiah 30:7*

“*For where two or three are gathered together in my name, there am I in the midst of them*” (*Matthew 18:20*).

THE BIBLICAL BACKGROUND TO ANCIENT ISRAEL'S SEA MIGRATIONS

The biblical land of Judea is largely comprised of dry mountains and desert, which make agriculture in the region difficult. Dr Zeev Herzog described the south Judean Beersheba Valley as “extensive arable loess soils” with “low annual precipitation, irregular periods of rain and high evaporation rates . . . These conditions resulted in long periods during which there was an absence of permanent settlements, with only pastoral nomads roaming through the region” (*Beersheba Valley Architecture and Its Implications for the Biblical Record*, p. 83).

Although northern Israel has fertile green hills and valleys that are well suited for farming, the southern region that was home to the tribe of Judah soon turned to trade, including by sea, to provide for its residents. Newer research into the Old Testament Hebrew text provides support for a revised view of early life in Judah and its capital, Jerusalem.

Professor Baruch A. Levine of Brandeis University tells us that in the time of David and Solomon, “Jerusalem was not a city of slaves, but of officials and guild groups – artisans, warriors, administrators and cultic personnel (I *Chronicles* 27:25-33)” (*Journal of Biblical Literature* 82:208). Very little is known about the inner workings of these professional guilds in Israel’s early pre-exilic history, but scholars are beginning to piece together a better picture of their activities.

Dr Levine revealed the existence in ancient Israel of a guild of royal officers known in the Hebrew Scriptures as *Netinim* (misconstrued as “temple slaves” in the A.V. in I *Chronicles* 9:2). They were also called the ‘*abde Selomo*’ or officers of Solomon (I *Kings* 9:27; II *Chronicles* 8:18; 9:10). The King James Version translates this latter term as “servants” of Solomon, because of a lack of understanding concerning what their service entailed.

We read about these “servants” and their role in sailing expeditions in the first book of Kings: “*And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon*” (I *Kings* 9:26-28).

The book of *Second Chronicles* also documents these seafaring activities. “*Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom. And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon*” (II *Chronicles* 8:17-18).

After an analysis of the Hebrew text of Scripture, Dr Levine states that the “*Bene ‘abde Selomo* were members of a guild of royal merchants, founded in the days of Solomon, and the *netinim* were members of a cultic guild” of sailors. In I Kings 9:27, Dr Levine describes them as “merchants in service of Solomon. They embarked on a mercantile venture in co-operation with Phoenician ‘skippers.’” The Hebrew-Phoenician term for them was ‘*ansi ‘oniyyot* meaning “men of ships” or “professional sailors.”

These sailor-merchants are also mentioned in *Ezekiel 27:8-9, 25-29*, addressed to Tyre: “*The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise . . . The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. Thy suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.*”

Tyre was a Phoenician small island-city, and the commercial trade in Israel must have been much more extensive. Of Solomon we read: “*For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and wisdom*” (I Kings 10:22-23).

As a result of this growing seafaring trade, Dr Julius Morganstern states that, “Israel was transformed in large measure from the agricultural people, which it had been predominately from the time

of its settlement in Palestine and continuing well into the days of David, to a commercial people, carrying on steadily expanding trading activities with the peoples of various foreign lands, some of them quite remote from Palestine” (“*Festival of Jeroboam I,*” *Journal of Biblical Literature* 83:113-114).

“The ships of Tarshish did sing of thee in thy market”

Ezekiel 27:25

This Israelite seafaring trade has been long known, but little discussed by historians. In the mid-nineteenth century, noted Hebrew scholar, Moses Margoliouth, wrote about it in his *History of the Jews in Great Britain* published in 1846, and online at www.israelite.info under “Messianic Commentary.” In this work, Dr Margoliouth asks, “Taking for granted that it is highly improbable that the Jews visited Spain in the days of David and Solomon, in company with the Phoenician merchants; may we not extend the probability also to Britain?” after quoting other scholars and Scripture, he states, “The expression ‘The end of the world,’ mentioned in *Isaiah 62:11*, is also supposed to mean Britain, which was a common appellation for this island in remote ages.”

Dr Margoliouth also pointed out that exiled Israel was to be prophetically found in the isles. *Jeremiah 31:10* says, “*Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*”

Modern historians verify ancient Israel’s seafaring. Professor Ephraim Stern wrote of “. . . the renewal in Josiah’s time of commercial ties with Greece and the Aegean . . .” (*The Kingdom of Judah in its Last Days*, p. 407). Yet this commerce extended far beyond Greece.

This sea trade was so profitable and extensive that it brought an era of prosperity to Israel lasting years after the time of Solomon. Dr J Maxwell Miller, of Birmingham-Southern College,

adds, “Since Edom was in the hands of Judah at that time, the double alliance may have been designed to reopen the trade route from Aqabah through Judah and Israel to the Phoenician coast. In turn, the revival of trade may account for the prosperity which Israel and Judah enjoyed during the Omride period” (“*The Elisha Cycle,*” *Journal of Biblical Literature* 85:454, n.60). the Omride era refers to King Omri of Israel who reigned 882-871 BC, about a half-century after Solomon.

It is also little known that many lands, cities, islands and rivers have Hebrew-Phoenician roots. For example, the word ‘Albion’ is derived from the Hebrew-Phoenician ‘Alpin’ meaning a high mountain. This corner of Britain earned its name from the high rocks on the western coasts where the Hebrew-Phoenicians first landed. Similarly, the names ‘Caledonia,’ ‘Spain,’ ‘Europe,’ ‘Asia,’ ‘Africa’ and many more places have Hebrew-Phoenician word origins going back to their early settlements. A list of these, including their names and meanings, is found on the CIBA website www.israelite.ca in the “Special Studies” article *Ancient Hebrew Sea Migrations*. It is also available in tract form.

The golden age of Hebrew-Phoenician trade and commerce was not to last, as internal discord and external invasions combined to bring the nations of Israel, Judah and Phoenicia to an end. Prof Susan Ackerman of Dartmouth College relates that between the second and third Babylonian invasions of 597 and 587 BC, “Jerusalem was in a state of religious collapse” (*Harvard Theological Review* 82:3, p.267). Did some of its people take advantage of the extensive seafaring commerce and flee westward to avoid the coming final cataclysm in Judea?

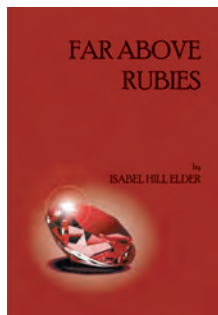
Historian and author, Steven Collins, gives a wide body of evidence concerning ancient Israelites migrating westward through trade and colonization to European lands. His well-written book *Israel’s Lost Empires* (available from CIBA) is an interesting look at Israelite westward settlement beginning from the founding of Carthage and continuing on to other western lands.

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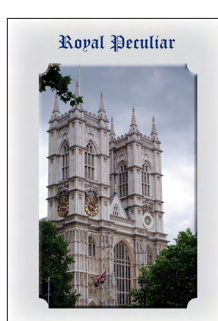
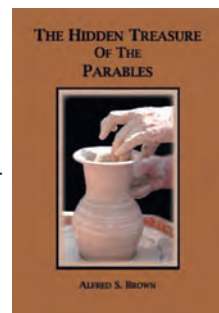
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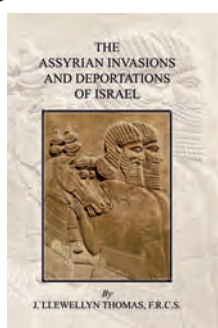
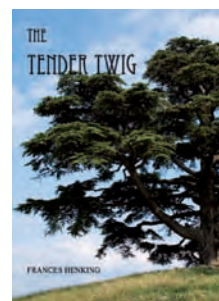
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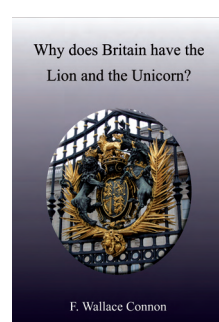
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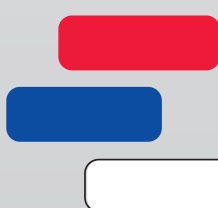
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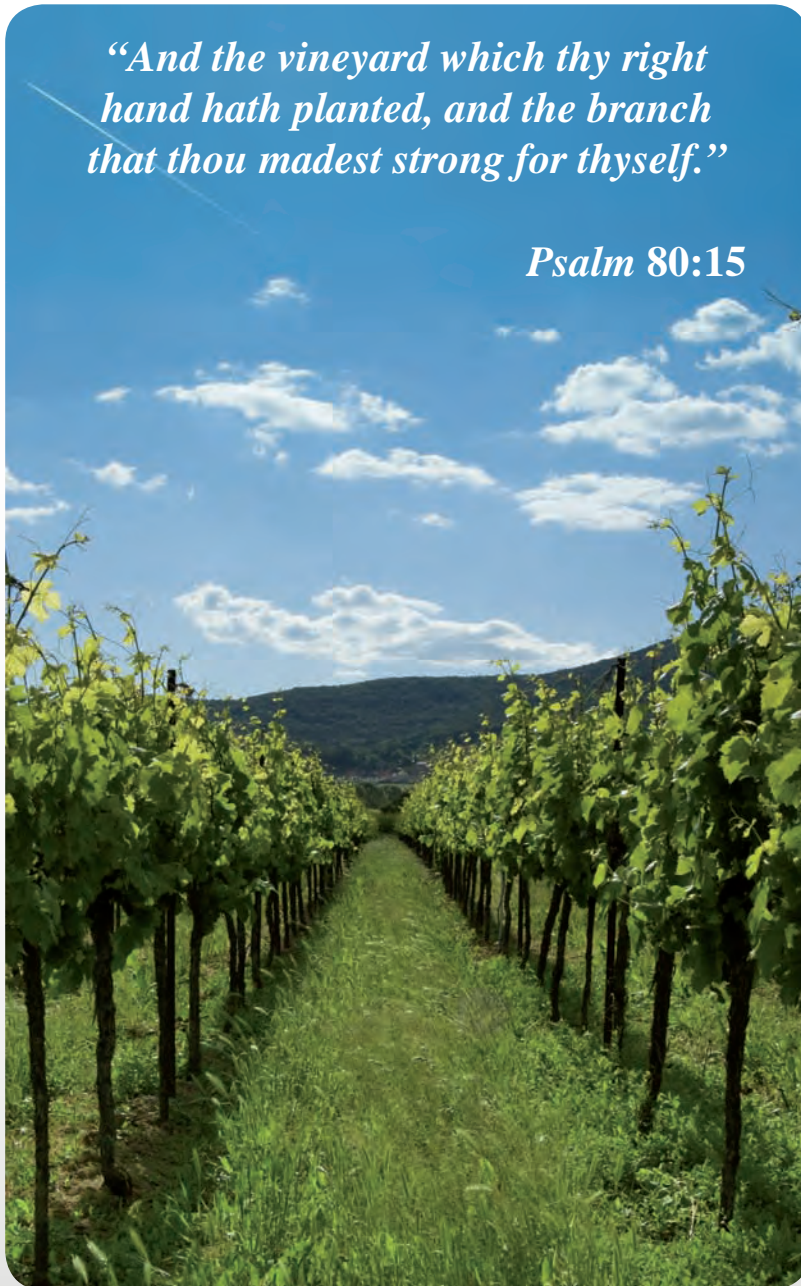
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*“And the vineyard which thy right
hand hath planted, and the branch
that thou madest strong for thyself.”*

Psalm 80:15



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