

The



Covenant Nations

VOLUME 2, NUMBER 9, 2013



INSIDE...

'HE ALSO SHALL BE GREAT'

Page 6

'MANASSEH – THE 13TH TRIBE'

Page 9



▲ The International Meridian Conference in Washington DC in October 1884 decided that the world's prime meridian should be at Greenwich. The photograph shows the Time Ball on the roof of the Royal Observatory which falls daily at 1300 hours.

◀ COVER PICTURE: In 1751, the Speaker of the Pennsylvania Assembly ordered a new bell for the State House. The bell was cast in London, England; however, it cracked soon after it arrived in Philadelphia. Local craftsmen John Pass and John Stow cast a new one in 1753, using metal from the English bell. A Bible verse was placed on the bell: "Proclaim LIBERTY throughout all the Land unto all the inhabitants thereof" (*Leviticus 25:10*). As the official bell of the Pennsylvania State House (today called Independence Hall) it rang many times for public announcements.

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

The Covenant Nations

Volume 2, Number 9, 2013

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
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
Telephone: +61 (0) 45800 0383
E-mail: biwf.nsw@telstra.ap.blackberry.net

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,
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

Inside...

5 The Special Relationship

The unique bond between the United Kingdom and the United States of America



6 'He also shall be Great'

The birthright blessings to Ephraim and Manasseh



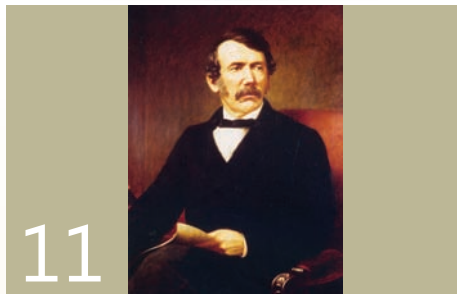
9 Manasseh – the 13th Tribe

The symbolism of the Great Seal explained



11 David Livingstone

Pioneer missionary and explorer



16 Was St Patrick an Israelite and was he aware of it?

An interesting historical study

14 The Covenant of Blood River

The deliverance of God's people



18 The Pilgrim Fathers

The founding fathers of the United States of America



20 Maynard James and the Israel Truth

The belief of one of the leaders of the Holiness Movement

22 The Two Obelisks

More symbols of the close relationship between the United Kingdom and the U.S.A.



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.



THE SPECIAL RELATIONSHIP

The United Kingdom is at long last re-evaluating the course of its membership of the European Union and a new 'wind of change' is blowing through the centre of our body-politic. After 40 years of 'ever closer union' in Europe with all the accompanying bondage of suffocating bureaucracy coming from Brussels, the British people are reviving and once more looking to the wider world.

The fact is Great Britain is a *global trading power still* and must return fully to its historic role with great determination. Sir Winston Churchill was absolutely right when he said that "*If Britain must choose between Europe and the open sea, she must always choose the open sea.*"

Since the pioneering halcyon days of Empire and colonial rule, revolution and terror have swept the world slaughtering millions, leaving vast areas in ruins where disease and famine now rule. The world is at last changing where the oppressed inhabitants of these former prosperous lands are looking back on the days of colonial rule as something that they would like to see restored.

The foundation of this new awakening from sleep during the intense period of 'Jacob's trouble' will undoubtedly be built upon the 'Special Relationship' that the United Kingdom of Great Britain and Northern Ireland has with the United States of America. Without exaggeration this is a phrase used to describe what will prove to be the greatest factor in bringing about the full potential of the Kingdom of God upon earth.

It is the name given to the close Anglo-American military, political and trading alliances that have been evident throughout most of the 20th century and continue into the present one. Although both great nations also have close relationships with many other nations their co-operation has been described as 'unparalleled' among major powers. The overlapping language and culture and the large amount of immigration into the USA from the British Isles are other factors that go a long way towards explaining this relationship.

The special relationship between the United Kingdom and the United States was most famously emphasised by British Prime Minister Winston Churchill, but its existence had been recognized since the 19th century, not least by rival powers. It was used by Churchill on February 16, 1944, when he said it was his "*deepest conviction that unless Britain and the United States are joined in a special relationship ... another destructive war will come to pass.*"

He used it again in 1945 to describe not the Anglo-American relationship alone, but the United Kingdom's relationship with both the United States and Canada. *The New York Times Herald* quoted Churchill in November 1945: "*We should not abandon our special relationship with the United States and Canada about the atomic bomb and we should aid the United States to guard this weapon as a sacred trust for the maintenance of peace.*"

Churchill's mother was American,

and he felt very keenly the links between the English-speaking peoples. He had also been acquainted with the Israel truth by Admiral 'Jackie' Fisher in 1915 during the First World War, after the disastrous naval operations in the Dardanelles Campaign. One day, upon finding Churchill extremely depressed over the great losses, it is related that Fisher encouraged him by saying, "cheer up, man, don't you know we are the Ten Tribes?"

Winston Churchill famously used the term 'special relationship' again, in his *Sinews of Peace Address* at Westminster College, Fulton, Missouri, on March 5, 1946 (more commonly called the Iron Curtain speech) when he stated: "*I come to the crux of what I have travelled here to say. Neither the sure prevention of war, nor the continuous rise of world organization will be gained without what I have called the fraternal association of the English-speaking peoples. This means a special relationship between the British Commonwealth and Empire and the United States.*"

The United Kingdom and the United States have been close allies in numerous military and political conflicts including World Wars I and II, the Korean War, the Cold War, the Gulf War and the War on Terror. It is like the armies of the Israel of God going to war to defend the Kingdom of God upon earth. In this context the union of the brotherhood nations, depicted by the illustration opposite, is timeless as will undoubtedly be proved again in the days ahead in the defence of humanity, civilization and freedom.

'HE ALSO SHALL BE GREAT'

Of all the noble subjects that a student of Scripture could ever encounter that offers exhilaration for the soul and knowledge for the intellect, it is the prophetic destiny of the two sons of Joseph. It is such a profound theme found throughout the pages of the sacred record that we dare not be mistaken in its meaning and fulfillment. The 48th and 49th chapters of *Genesis*, as recorded by divine inspiration, contain the most remarkable and by far the most significant prophetic utterance of the Word of God. Found within the words of this prophecy are references to every subsequent revelation of God, including the coming of Israel's Redeemer, Jesus Christ.

The Adoption

In divine sovereignty, God's selection of the Abrahamic family as His special instruments for divine service, above all the families of the earth, is astounding. The unconditional covenant given to Abraham, and then confirmed to Isaac and Jacob, began to take form in the tribes of Ephraim and Manasseh. God made it unmistakably clear through the adoption process as to His choice of Jacob's sons who should receive the birthright blessings. Within the Melchizedek order of conferring a blessing, Jacob's legal adoption of Ephraim and Manasseh was by spoken oath in the following process.

1. **The declaration of adoption** – *"And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine" (Genesis 48:5).*
2. **The imposition of hands** – *"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly" (Genesis 48:14).*
3. **The invocation of a higher authority** – *"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil" (Genesis 48:15-16).*
4. **The conferring of the official fam-**

ily name of Israel with all its legal rights – *"let my name be named on them, and the name of my fathers Abraham and Isaac" (Genesis 48:16).*

5. **The solemn blessing** – *"bless the lads; and let them grow into a multitude in the midst of the earth" (Genesis 48:16).*

The Dual Blessing

In the continuation of his prophetic blessing upon Joseph's two sons, Jacob declared the younger son Ephraim as being the "greater." Jacob said: *"his [Ephraim's] seed shall become a multitude of nations" (Genesis 48:19).* Jacob proclaimed Manasseh as having a lesser position, yet *"he also shall be great" (Genesis 48:19).* Though the degrees of greatness would vary between them, both Ephraim and Manasseh would ascend to national greatness and be inseparably connected as blood brothers throughout their existence.

Great Britain has proven throughout history to fulfill the roll of the "greater" while America has fulfilled the roll of the "great." Both nations have far excelled all others upon the earth in the major categories of national and human development, physical and biological science, agriculture, government and religion.

In order for the offspring of these two brothers to reach their full birthright blessing potential, a geographical land removed from Palestine was required for them to dwell in. Isaiah spoke of their growth and expansion as a multitudinous people. *"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6).*

God prepared the "wilderness" land of Britain for Ephraim, but an even greater expanse of land in which Manasseh could grow and develop into a powerful nation to serve as the gathering place for a representative number of all twelve sons of Jacob. That vast "wilderness" is none other than the North American continent. **Palestine is the Old Covenant promised land of**

history, but Britain and North America are the New Covenant promised lands of prophecy.

The Appointed Place

"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).

The Ordained Place

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more" (I Chronicles 17:9).

The Prepared Place

"And the woman fled into the wilderness, where she hath a place prepared of God" (Revelation 12:6).

From before the inception of this country, men of spiritual insight have believed in a divinely ordained purpose in both the founding and rapid development of America. In his book *The Anglo-American Alliance in Prophecy* (1900) Martin L. Streator makes the following observation and then quotes George Bancroft who recalled the solemn charge of the Puritan pastor, John Robinson:

"The eternal Jehovah, the God of the covenant of promise, according to the good pleasure of his will which he purposed in himself, saw fit for reasons satisfactory to infinite omniscience to give the ethnical covenant with its manifold blessing of a multitudinous race developing into "a company of peoples" and "a company of nations" to the pure and beloved Joseph and his two sons, Ephraim and Manasseh. Tracing the essential elements of these promises through the Bible, and watching their gradual fulfillment in history, we find the promised "company of people" in the peoples of many states united in "a strong nation," constituting the great Republic of the United States of America. The most notable events of our history were foretold in the Bible.

"He who scattered Israel promised to gather him. If we are the chosen people,

if our race is the elect race, if the Saxons are I-Saac's sons, then the promises of the Lord concerning the gathering of Israel relate to us, and the execution of the decree of the Almighty God, "THEY SHALL FLOW TOGETHER," will be accomplished in the establishment of a universal Anglo-Saxon Alliance, the chief factors of which will be the United Empire of Great Britain and the United States of America. The destiny of the world is involved in this alliance. We rejoice in the assurance of it contained in the prophetic word.

"In his great *History of the United States of America*, George Bancroft, the learned and eminent historian of our country, quotes the solemn charge which John Robinson, the faithful pastor of the Puritans, gave to the pilgrims at Leyden when they were ready to set sail for their long journey across the Atlantic Ocean, seeking for new homes in a new land where they might find and establish "freedom to worship God."

"Faithfully relating the facts in the case, Bancroft says: 'Anticipating the sublime lessons of liberty that would grow out of their religious tenets, Robinson gave them a farewell saying: "I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. **The Lord has more truth yet to break forth out of his holy word.** I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it – 'tis an article of your church covenant – that you be ready to **receive whatever truth shall be made known to you from the written word of God**'"

Something Different about America

In the inner consciousness of the soul of the first settlers who left their native England and crossed the Atlantic Ocean to find their new home in America they knew that they were fulfilling a divine mandate and destiny. In 1630, aboard the ship *Arbella*, John Winthrop wrote *A Model of Christian Charity*. He said:

"We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations shall say, 'The Lord make it like that of New England.'"

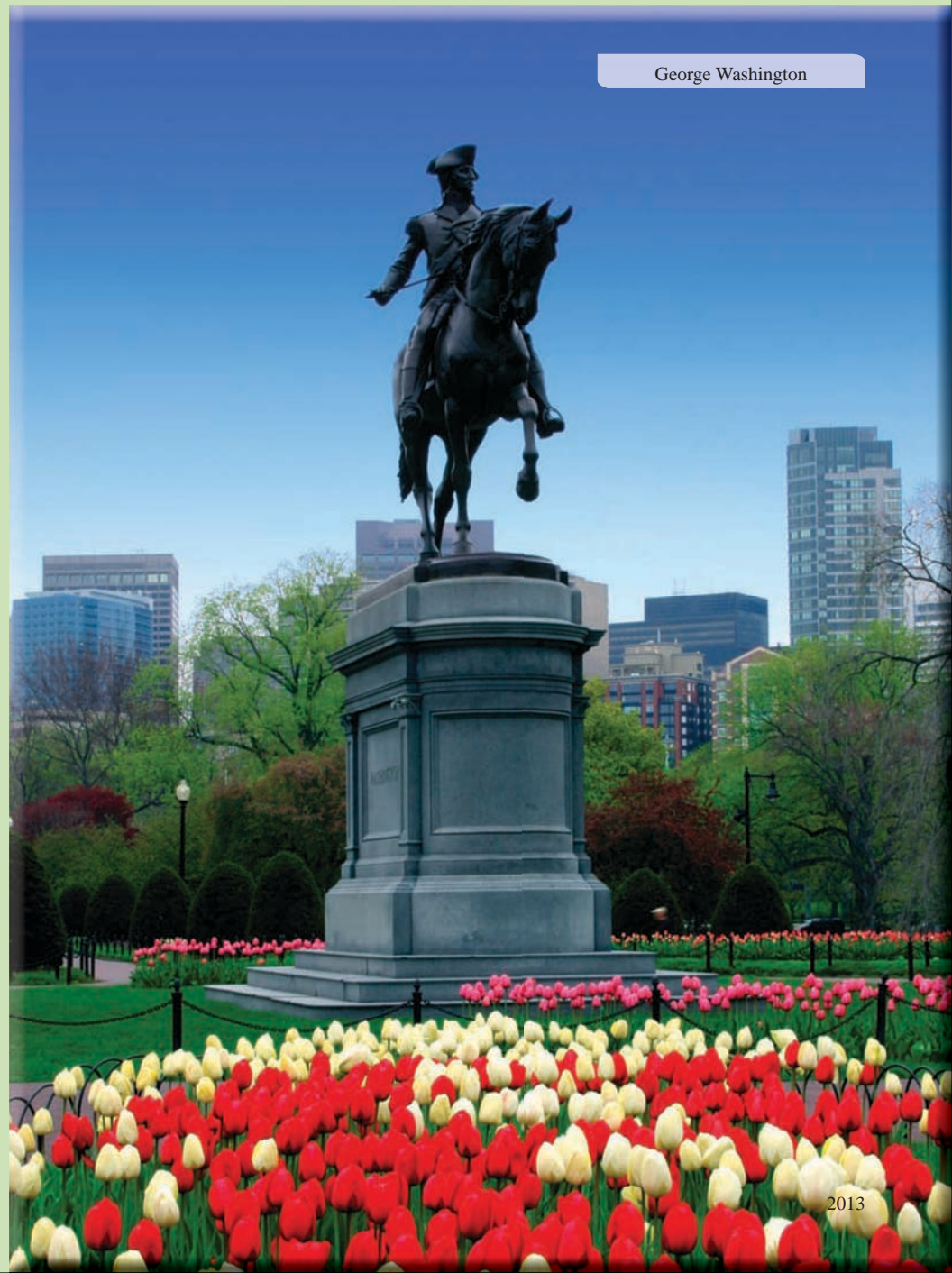
When Winthrop, the first governor of Massachusetts, organized the New England Confederation in 1643 with other colonists, he wrote; "whereas we all came to these parts of America with the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospell thereof with purities and peace, and for preserving and propagating the truth and liberties of the gospell."

In *Newsweek* magazine, December 27, 1982, in the article 'How the Bible

Made America' are the following statements:

"Even at Christmas, the Bible is a book more revered than read. Yet for centuries it has exerted an unrivaled influence on American culture, politics and social life. Now historians are discovering that the Bible, perhaps even more than the Constitution, is our founding document: the source of the powerful myth of the United States as a special, sacred nation, a people called by God to establish a model society, a beacon to the world.

"There was a time, early in the history of our nation, when rugged settlers piously named their newly founded towns and cities after places in the Bible—Salem, Canaan, Philadelphia, Shiloh, Nazareth, Bethlehem and even



George Washington

Eden and Paradise. There were times too, when Bible study was the core of public education and nearly every literate family not only owned a Bible but read it regularly and reverently.

“And there were Great Awakenings when roving bands of revivalists, shouting and brandishing blackbound Bibles, called for individual conversions and collective rededication to America as God’s Promised Land. Because of this pervasive biblical influence, the United States seemed to Europeans to be one vast public congregation—a nation as G. K. Chesterton said, “with the soul of a church.”

“The Bible gave potent images to the special American reality. We were, in contrast to pestilential, feudal and war-torn Europe, a new continent. The discovery of America—the New World—was a secular replay of the Garden of Eden, a second chance to create the Kingdom of God on earth.

“The pioneers went west with a few possessions and a Bible, wandering in the New World wilderness in search of the New Canaan. The dynamic force of the settlers’ religious mission, combined with the energies of Protestant capitalism, overwhelmed both the Indians and the Spanish Roman Catholic culture of the Southwest. No other country is as obsessed with the Bible as the United States. Only in America do Christians still fight so bitterly over versions of the Bible and national legislators declare 1983 “The Year of the Bible.” Only in America is there a Bible belt with its interlocking networks of Bible camps, Bible colleges, Bible institutes and Bible bookstores. Only one other nation has ever looked to the Bible to find a warrant for its very existence: Israel, whose early history is actually written in it.”

The belief concerning the divine destiny of America was clearly stated by Rev. F. E. Pitts of Nashville, Tennessee when preaching two sermons before a joint session of the U. S. Congress on the anniversary of George Washington’s birthday, February 22 & 23, 1857 in which he declared:

“The United States of America is the

nationality that is promised in the prophetic Scriptures to arise in the latter times as **Israel Restored**. If, therefore, a great nationality is promised to arise in the latter days, and the United States of America exhibits the character of such nationality, as delineated by the pen of prophecy, arising “*in the spirit and power*” of Israel to come, and no other nation under heaven ever has or ever can answer the description, then, perfect coincidence being perfect fulfillment, our glorious republic is the nationality which was to be gathered together in the latter times under the prophetic name of Israel.”

‘Israel shall
blossom and bud’
Isaiah 27:6

In 1887, John Jay, lawyer, diplomat and grandson of John Jay the founding father and first Supreme Court Chief Justice, made the following statement as president of the Westchester County Bible Society:

“It is high time to wake out of sleep! This gathering of citizens from distant parts, representing the millions who hold to the Bible, and cherish the institutions founded upon the inspired truths, shows that the nation is awakening to the perils, foreign and domestic, which threaten the purity of its Christian civilization.

“They brought with them the best and most heroic blood of the peoples of Europe—of the Hollanders, the Waloons of Flanders, the Huguenots of France, the English, Welsh, Scotch, and Irish, of the Norwegians and Swedes, the Germans and the Swiss, of the Bohemian followers of John Hus, of the Albigenses and Waldenses of the Italian Alps, of the Salzburg exiles, the Moravian brothers, with refugees from the Pallatinate, Alsace and southern Germany.

“They all brought the Bible, for which they and their ancestors had been ready to suffer and to die; and their devotion to that Book descended to the Continental Congress, which, a week before

it was driven from Philadelphia, ordered an importation of twenty thousand Bibles.”

This lingering consciousness of America’s identity with the biblical nation of Israel was vividly portrayed in Honorable George L. Converse’ oration delivered at the Capital in Columbus, Ohio, July 4, 1876:

“The ancient prophets have prophesied concerning this land and this government of ours, and have recorded their prophecy in the sacred scriptures. This is the restored Israel spoken of by the prophets. This is the stone cut out of the mountain without hands. This is the male child of the woman that fled into the wilderness. These are the waiting isles—in part peopled from the North and the West, and from the land of Sennim, foretold by the prophet Isaiah.

“This is the land between two seas East and West—the land that hath always been waste—the land whose people were gathered out of the nations of the earth—the land where the stranger hath an inheritance—the land of unwalled towns and villages—the land of broad rivers and streams which Ezekiel saw.

“It was of this free people and this glorious republic that Jeremiah prophesied when he speaks of a people who gather themselves together and appoint unto themselves one head—a people whose nobles shall be of them, and whose governors shall proceed from the midst of them.

“Who does not love this glorious republic better because it is mentioned in the Scriptures? Thus it is, religion and patriotism combine, with exultation, gratitude and hope to swell the flood of emotions that sweep over our souls this day.”

The glorious history of the Christian foundation, priceless freedoms, rapid development and biblical consciousness of America makes it imperative that this nation was not by accident, but ordained by God in fulfilling the destiny of Manasseh in that “*he also shall be great.*”

CHARLES A JENNINGS

MANASSEH – THE 13th TRIBE

The history of the nation of Israel in the Bible begins with the Old Testament patriarchs, Abraham, Isaac and Jacob. Jacob, whose name was changed by God to Israel (“Ruling with God”) had twelve sons, the progenitors of the twelve-tribed Israel nation. But in the mysterious workings of God, we find that there was also a thirteenth tribe, whose identity may still be discerned down to the present day.

In the law of Israel, the eldest son of a family was to receive the birthright and double portion of inheritance from his father. In the case of Jacob-Israel, the eldest son of his wife, Leah, was Reuben, and so the double portion should have devolved upon him. However, Reuben had sinned and defiled his father’s bed by lying with one of Jacob’s concubines, so he forfeited that right. Instead, the double portion was given to Rachel’s elder son, Joseph. Joseph was the favourite of his father and this sparked jealousy amongst his brothers, who sold him as a slave into Egypt. After a very inauspicious beginning – being imprisoned for years for something he did not do – Joseph prospered in the land, being raised by Pharaoh to a position of authority second only to Pharaoh himself.

In the course of time, Joseph was married to Asenath, the daughter of Potipherah priest of On, who bore him two sons, Manasseh and Ephraim. Joseph’s father and brethren and their families had journeyed down to Egypt to escape the famine in Canaan and settled in the fertile land of Goshen. When Jacob was

on his deathbed, Joseph brought his two sons to his father that he might bless them. Because Jacob’s eyes were dim with age and he could not see, Joseph positioned Manasseh, the firstborn, at Jacob’s right hand and Ephraim at his left. But in blessing the boys, Jacob deliberately crossed his hands, laying his right hand upon the head of Ephraim, the younger son. This displeased Joseph, who held up his father’s hand to move it from Ephraim’s head to Manasseh’s, but Jacob refused to change it, saying, “*he [Manasseh] also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations*” (Genesis 48:19). Jacob also declared, “*let my name be named on them [the lads] and the name of my fathers Abraham and Isaac*” (verse 16), indicating that by his adoption of them, the two boys replaced Joseph, each receiving half of his double portion. This meant that Manasseh became, in effect, the thirteenth tribe of Israel. Many centuries later, Jacob’s prophetic blessing was fulfilled, for Ephraim became a multitude of nations – the British Empire and later, the British Commonwealth of Nations – while Manasseh became a great people, the United States of America, the prophecy reflected in their constitution, a “government of the people, by the people, for the people.”

With America being identified with Manasseh, the thirteenth tribe, we should not be surprised to find the number thirteen connected with the United States. In fact, you cannot get away from it. The U.S.A. came into being when the thirteen British Colonies in North America won their independence from England in the Revolutionary War, and so the number thirteen was indelibly stamped on the Union from its founding. It is represented by thirteen rods in their official mace, and thirteen steps leading up to the door of the White House.

The American heraldic emblem which they designed is found on their Great Seal, on the Presidential Flag and, since 1934, on the dollar bill. It is based on

the eagle, one of the standards of Israel and associated by Jewish scholars with Manasseh. Above the eagle’s head is a formation of clouds encircling thirteen stars, which are arranged in the shape of the Shield of David (popularly called the Star of David), one of the most important and widely recognized emblems of Israel. On the eagle’s breast is a shield containing thirteen red and white pales, the same number as the stripes on their flag, the “Stars and Stripes.”

In the blessing of Joseph, father of Manasseh, it was prophesied, “*Joseph is a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength*” (Genesis 49:22-24). The fruitful bough of the blessing is an olive branch, and we find that the eagle holds in its right talon an olive branch bearing thirteen leaves and thirteen olives. And the second part of the blessing – referring to archers and a bow – is symbolized by thirteen arrows held in the eagle’s left talon. And even the motto which the eagle holds in its beak – *E pluribus unum*, meaning “Out of Many One,” has thirteen letters in the Latin.*

On the other side of the Great Seal is found another motto, *Annuit Coeptis*, meaning, “He has favoured our beginnings.” This also has Manasseh’s number of thirteen letters, and below it is a pyramid with thirteen courses of masonry. But why should an Egyptian pyramid be depicted on the Great Seal of the United States? It is because this



is not just any pyramid, since it has no capstone – rather, the capstone with the All-seeing Eye of God is floating above it. This shows that it is a representation of the Great Pyramid of Giza, which likewise has no capstone, and which is also connected with Israel; for it is described by the prophet Isaiah as “*an altar to the Lord in the midst of the land of Egypt...And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt*” – the land of Manasseh’s birth (*Isaiah 19:19-20*). It has no capstone because Christ the Lord, whom the capstone symbolizes, has not yet returned to rule His Kingdom. Jesus, who at His first advent was rejected and crucified, described Himself as “*the stone which the builders rejected*” (*Matthew 21:42*), the headstone, and the “*chief cornerstone*” (*Ephesians 2:20*). And in the book of Acts we read: “*This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other*” (*Acts 4:11-12*).

A pamphlet on “The Great Seal of the U.S.A.” by Destiny Publishers states: “...the apex stone was never set on the Great Pyramid of Gizeh in Egypt and it has not yet been set on our national pyramid. Nevertheless, it hovers there on our Great Seal; it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a Divine repletion.” All this is implied on the American one dollar bill, which passes through the hands of its citizens every day. One wonders how many of them know its true significance. The name Manasseh means “forgetful,” and surely, like the rest of modern-day Israel, they are a people forgetful of their ancient heritage.

And there is a further witness to identify Manasseh with the United States. In 1461 BC, the Pharaoh Tuthmosis III erected two red granite obelisks in front of the temple of On (the biblical name) or Heliopolis in Egypt. This was the same city in which Joseph’s sons,

Ephraim and Manasseh, were born. Today, in the foresight of God, these two monuments are still with the respective tribes. One, erroneously called “Cleopatra’s Needle,” stands on the banks of the River Thames in London, while the other caps a hill in Central Park, New York City – the two metropolitan centres of modern Israel (see Page 22).

Thus, we see how Manasseh-America stands shoulder to shoulder with his brother nations of Ephraim-Britain and its Commonwealth, fulfilling their prophetic destinies from so long ago, and constituting the major part of God’s Kingdom on earth today.

PATRICIA BAGWELL BA

*This subject is expounded on in more detail in W. H. Bennett’s book *Symbols of Our Celto-Saxon Heritage*, available from Covenant Publishing.

BIWF SUMMER CONVENTION

Theme: The Revival of the Two Witnesses

22nd - 27th July 2013

at:

Hothorpe Hall

Theddingworth,

Leicestershire,

LE17 6QX

TO BOOK CONTACT:

BIWF

Telephone: 01388 834395

E-mail:

nicola@britishisrael.co.uk

The Covenant Nations



DAVID LIVINGSTONE

Pioneer Missionary and Explorer

All the nations of the earth have been blessed by God through the descendants of Abraham. Through the centuries Isaac's sons have blessed the nations in many ways. One of the greatest friends Africa ever had was Dr. David Livingstone (the bicentennial of whose birth we will be celebrating this year). The 19 March 2013, will mark this anniversary of his birth. David Livingstone was a great missionary pioneer pathfinder whose greatest desire was granted only after his death: the cessation of the slave trade and the opening up of Africa to Christianity and lawful commerce.

Livingstone the Liberator

He had the grace to see that his Mission was part of a Divine plan to set many souls free from slavery, both physical and spiritual. Livingstone's great goal of bringing to the world's attention the scourge of the Islamic slave trade in Africa was achieved largely through the work of his convert, American journalist Henry Morton Stanley.

Upbringing in Scotland

David was brought up in a pious, but poverty-stricken, home in Scotland. He was an avid reader and borrowed extensively from the local library. By age 9 he had already committed to memory *Psalm 119* and won a copy of the New Testament as a reward. By age 10 David was employed fourteen hours a day, six days a week, at the local cotton spinning factory. He managed to read in the factory by placing his book on a portion of the spinning jenny so that he could catch sentence after sentence as he passed at his work. He maintained fairly constant study, undisturbed by the roar of the machinery. His conversion, at age 12, inspired him to resolve to devote his life to the alleviation of human misery.

Dedication

Three themes dominated his life: **evangelisation, exploration and emancipation.**

He wrote at the time: "*The salvation*

of men ought to be the chief desire and aim of every Christian." He therefore made a resolution: that he would give to the cause of Missions all that he might earn beyond what was required for his subsistence.

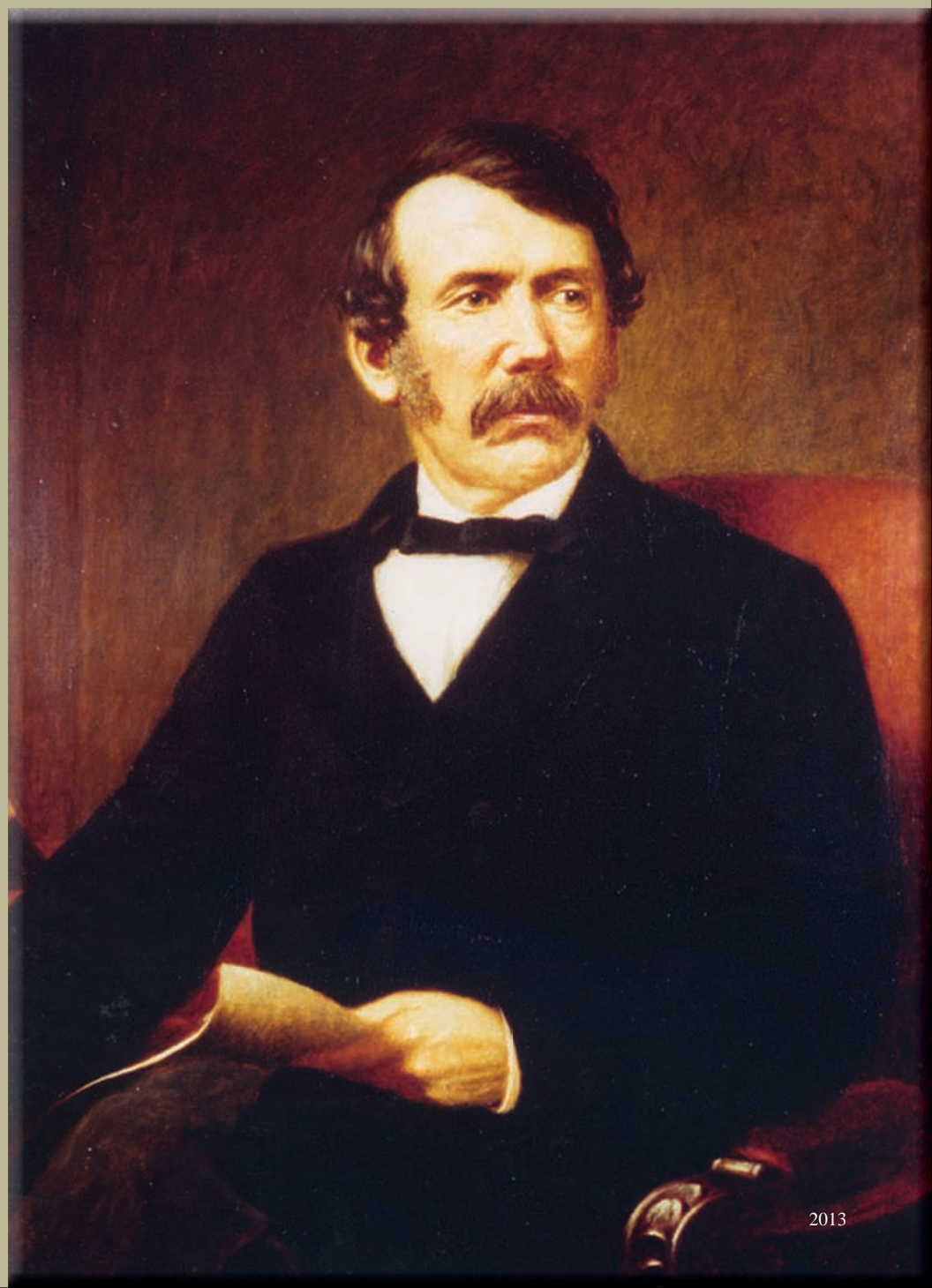
Theology and Medicine

After ten years of daily drudgery at the cotton mill, David set out to study Theology and Medicine. Medical science in the 1830's was, by today's standards, primitive. Surgical operations were performed at hazardous speeds because of the lack of anaesthetics.

Chloroform and ether were not introduced until several years later and the discovery of antiseptics lay twenty-five years ahead. The study of chemistry was growing but biochemistry and bacteriology were unknown. Nothing at all was known about the tropical diseases he was to encounter, such as malaria and blackwater fever.

Diligent

It was not in Livingstone's character to relax. He took his task and calling most seriously and whatever he did he performed thoroughly. He was un-



compromising, diligent and inflexible in his adherence to his word. Friends described him as: *“a man of resolute courage”*; *“fire, water, stonewall would not stop Livingstone in the fulfilment of any recognised duty.”*

To Africa

It took him three months by sailing ship to reach Cape Town and another four months by ox cart before he even reached Robert Moffat’s mission station at Kuruman where he would begin his work for the Lord in Africa. When he landed in South Africa, on 17 March 1841, David Livingstone was coming to a continent that was plagued with problems. Africa was still a place of mystery to the Europeans. The Arabs south of the Sahara never ventured far from the coast inland. The rivers were riddled with rapids and sand bars. The deadly malaria disease was widespread and inhibited travel. Entire expeditions of three to four hundred men had been wiped out by malaria. The African terrain was difficult to negotiate. Floods, tropical forests and swamps thwarted wheeled transport.

Fearless Faith

Livingstone soon acquired a reputation for fearless faith – particularly when he walked to the Barka tribe (infamous for the murder of four white traders whom they had mercilessly poisoned and strangled). As the first messenger of mercy in many regions, Livingstone soon received further challenge. Chief Sechele pointed to the great Kalahari desert: *“you never can cross that country to the tribes beyond; it is utterly impossible even for us black men.”* The challenge of crossing this obstacle began to fascinate Livingstone. To be told something could **not** be done was a definite motivation to Livingstone who wrote: *“I shall try to hold myself in readiness to go anywhere, provided it be forward!”*

Frustration

Livingstone is reported to have had a

blunt and steadfast manner and folk knew where they stood with him. His plans to establish a Bible college for Africans were frustrated. However, the Sovereignty of God was seen in this. Had Livingstone’s wishes been carried out, he might have spent his life’s work teaching in a Bible college rather than traversing Africa and dealing a death blow to the slave trade.



Daily Challenges

His three great daily challenges he described as: **heat, harsh conditions and hardness of hearts.** *“I hope to be permitted to work as long as I live beyond other men’s line of things and plant the seed of the Gospel where others have not planted. But every excursion for that purpose will involve separation from my family for periods of four, or five months.”*

Determination

“I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In His service I hope to live; in it I wish to die.”

Family Matters

During his first missionary journey with his wife and children, their fourth child, Elizabeth, was born. Within a few weeks she had died and the rest of the family were sick. He received much criticism for the *“irresponsibility”* of taking a wife and four children on a missionary journey in the wilder-

ness. Later he was criticised for sending his family back to Britain while he pioneered the hinterland of Africa. When his wife rejoined him for his second great missionary expedition in the Zambezi Valley she died of malaria.

Conviction

“I shall open up a path into the interior, or perish,” he declared. *“May He bless us and make us blessings even unto death.”* *“Shame upon us missionaries if we are to be outdone by slave traders!”* *“If Christian missionaries and Christian merchants could remain throughout the year in the interior of the continent, in ten years, slave dealers will be driven out of the market.”*

Overcoming All Obstacles

Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, and laid low by fever, Livingstone continued to persevere across the continent. Hostile tribes de-

manded exorbitant payment for crossing their territory. Some tense moments were stared down by Livingstone, gun in hand. Trials tested the tenacity of the travel wearied team. *“Can the love of Christ not carry the missionary where the slave trade carries the trader?”*

A Man of Principle

After two years of pioneering across the hinterland of Africa, Livingstone reached Luanda. The *“Forerunner”* ship was ready to take him to England. However, Livingstone chose to return overland to bring his guides and porters back to their village. Rather than risk their being sold into slavery in Portuguese West Africa, he preferred to take another two years crossing the continent that had almost killed him on his first journey!

However, had Livingstone chosen to return he might well have ended his ministry. The ship sank with all hands lost (and with his journals)! By God’s grace, Livingstone still had a copy of his journals that he had laboriously written out – just in case!

Deprivation

Often Livingstone endured excessive and unnecessary suffering and deprivation, hacking through dense jungle on foot because lack of funds prevented him from affording the “luxury” of a canoe! *“These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him, who though He was rich, yet for our sakes became poor.”*

Confronting Slave Traders

Livingstone often saw the sickening results of the Islamic slave trade: burned out villages, corpses floating down rivers and long lines of shackled slaves being herded through the bush. His mere presence often sent the Yao slave raiders scurrying into the bushes. Many hundreds of slaves were set free by Livingstone and his co-workers. On one occasion a war party of Yao warriors attacked the missionary party. While attempting to avoid confrontation, the team found themselves cut off and surrounded by the aggressive and bloodthirsty mob. Finally, Livingstone was forced to give the command to return fire. The slave traders fled.

“More Light Might Enter Your Mind”

This incident led to much criticism in England. Charles Livingstone, his brother, on hearing one outburst from Britain replied: *“If you were in Africa and saw a host of murderous savages aiming their heavily laden muskets and poisoned arrows at you, more light might enter your mind . . . and if it didn't, great daylight would enter your body through arrow and bullet holes!”*

Three Slave Trades in Africa

It was Livingstone's great desire to see the slave trade cease. Firstly, there was the internal slave trade between hostile tribes. Secondly, there were slave traders from the coast, Arabs, or Portuguese, for whom local tribes were encouraged to collect slaves by marauding raids. Thirdly, there were the parties sent out from Portuguese and Arab coastal towns with cloths, beads, muskets and ammunition to exchange for slaves.

The Shortest War

Incidentally, Livingstone inspired the shortest war in history when the Royal Navy presented an ultimatum to the Sultan of Zanzibar to close the flourishing slave market. When the Sultan refused, his palace was shelled – resulting in a record breaking surrender within the hour!

Twin Concerns

In his writings and public speaking engagements, Livingstone regularly spoke on his twin concerns – to enlighten people on the evils of the slave trade, and to spread the Christian Gospel amongst the heathen. Although he was renowned for his *exploration*, in his mind it was only a means to *evangelism* and to *“disciple the nations.”*



Body, Mind and Spirit

Dr. Livingstone believed in comprehensively fulfilling the Great Commission – ministering to body, mind and spirit. Along with his Bible, surgical kit and medicine chest, Livingstone always carried a microscope and sextant – with which he observed God's spectacularly diverse creation with awe and wonder. His books are filled with fascinating scientific, medical, botanical, anthropological and geographic observations and details. Livingstone was the first to map the great Zambezi River and many other parts of the vast hinterland of Africa. He was one of the first scientists to

make the connection between mosquitoes and malaria, and he pioneered the use of quinine as a treatment – often experimenting on himself!

Not a Sacrifice!

The challenge of Livingstone rings out to us today: *“Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay . . . it is emphatically no sacrifice. Say rather, it is a privilege!”*

An Inspiring Example

The optimistic eschatology of Livingstone the Liberator comes as a stern rebuke to the prevailing escapist eschatology of defeat and retreat. His steadfast example has been used by the Lord to inspire hundreds of men and women to devote their lives to African missions. Mary Slessor, for example, went to Calabar (present day Nigeria) and ended the practice of murdering twins (believed by animists to be bewitched).

Peter Cameron was inspired to return to Africa after his first mission failed, when he read the inscription on the tomb of Livingstone in Westminster Abbey: *“Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice.”*

The Challenge of Africa

“I beg to direct your attention to Africa: I know that in a few years I shall be cut off from that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity: will you carry out the work which I have begun? I leave it with you!”

DR PETER HAMMOND

Frontline Fellowship
P O Box 74, Newlands 7725
Cape Town, South Africa

Livingstone 200

To mark the Livingstone bicentenary we have set up a Dr. David Livingstone Facebook page and a www.Livingstone200.org website which includes a special PowerPoint presentation of this article, David Livingstone – Pioneer Missionary on slideshare.

THE COVENANT OF BLOOD

In 1488 Bartolommeo Dias was sailing along the western coast line of Africa looking to sail around the great “Dark Continent” in an attempt to establish a sea-route to the lucrative Orient. On board his tiny ship he had a number of limestone crosses to be used as markers. These crosses were to serve as markers for other explorers to follow. On 12 March, 1488 they erected the last cross at the eastern end of Algoa Bay, near present day Port Elizabeth, after being almost divinely blown around the most southern tip of Africa in a storm that lasted five days. The cross was erected in the name of St. Gregory – signifying the arrival of Christendom in South Africa. The planting of these stone crosses has long since been regarded as fulfilment of the prophecy found in *Zephaniah 3:10* where God said that He will establish a small remnant of Israel, beyond the rivers of Ethiopia, which would serve Him.

In the centuries that followed Dias, South Africa was populated by many Europeans – especially of Dutch descent. Between 1836 and 1838 these Dutch farmers were now trekking in huge organised groups further north into the interior of Southern Africa in an attempt to establish their own independent countries.

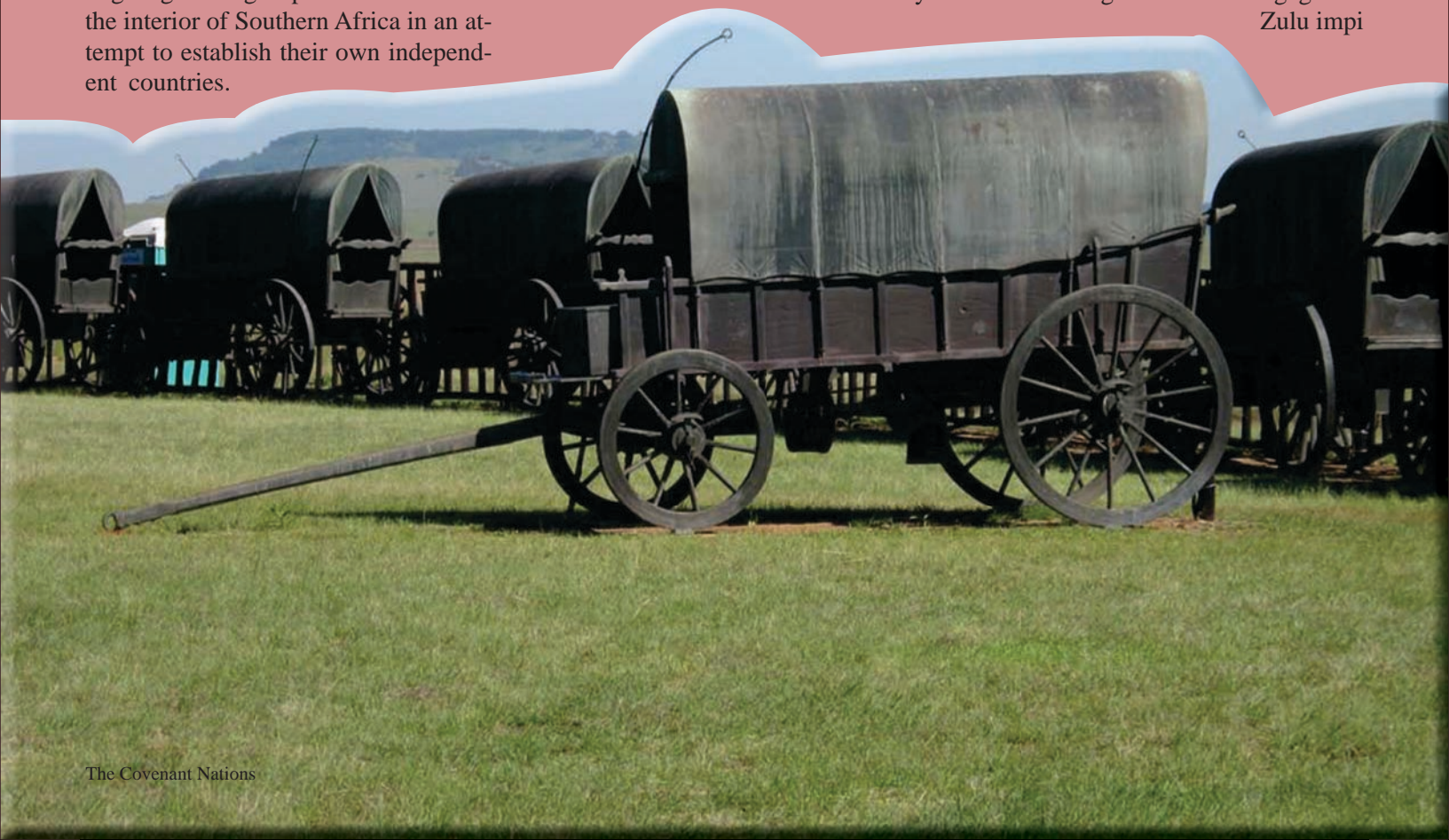
Soon these Dutch farmers became known as “Voortrekkers” as a result of their pioneering spirit to literally “trek” into the unknown. They were very godly people that had an unshakable faith in the God of Israel and through historic evidence it is clear that the majority of these Voortrekkers were aware of the fact that they were of Israelite descent. As the Voortrekkers moved further into Africa, the Gospel went with them – fulfilling more and more Bible prophecy with every step they took.

In early 1838, one group of Voortrekkers trekked across the Drakensberg mountains into the fertile land of Natal, where they were hoping to purchase a large portion of land from the Zulus. This piece of land was to include Port Natal, where the city of Durban was to be built many years later. The Zulu’s king, Dingane, had other plans however. Whilst in negotiations with the Voortrekker-leader, Piet Retief, he was secretly planning to kill all the Voortrekkers entering Natal, which he perceived to be a threat to him. In return for the land they required, Dingane wanted the Voortrekkers to retrieve some cattle for him that were stolen from the

Zulus by

an opposing tribe. The Voortrekkers agreed on the terms and set out to recover the stolen cattle. On the successful return of the cattle, Dingane did indeed sign the land over to them. On the day of signing the contract, he invited the Voortrekker deputation to stay for a ceremony that included an awesome display of Zulu dancing. It was at this time that Dingane, without warning, shouted out the order to kill the Voortrekkers. Piet Retief and the rest of his party were seized by the murderous mob of Zulu impi and were dragged outside of the Zulu-kraal where they were brutally beaten to death. This marked the beginning of a series of vicious attacks on the Voortrekkers now entering the Natal region, still unaware of Dingane’s treachery. Hundreds of defenceless Voortrekkers were killed in these unprovoked attacks.

By December 1838, the surviving Voortrekkers in Natal were now being joined by other groups in an attempt to bring an end to the slaughtering of the Voortrekkers by the Zulus. A man by the name of Andries Pretorius was appointed as the new Voortrekker-leader and he quickly set out to gather a group of men willing and able to engage the Zulu impi



RIVER

in battle. Andries Pretorius was able to gather 468 men to engage a Zulu force of over 25,000. Any person looking at these odds would surely come to the logical conclusion that the chances of success were extremely slim – if not impossible. The Voortrekkers, however, had huge faith in God and this prompted them to enter into a covenant with God, by which they asked Him to deliver the Zulus in their hands. The Voortrekkers in turn would honour God by building a church for Him and also keep the day in remembrance as a Sabbath-day throughout the generations. For seven days they gathered in a group to pray to God and prayerfully they recited the covenant every night before the Lord. On the eighth day, God delivered the mighty Zulu army into their hands and in a monumental battle, God allowed the small group of Voortrekkers to defeat the mighty Zulus and break their power for good. In a “Laager” perched between a small river and some eroded ditches on the side of the river, called dongas, the Lord once again used His armies to defeat a vastly superior enemy of His people. On 16 December 1838, the covenant was ratified by God between Him and His people here in South Africa by the successful outcome of this battle in favour of the

Voortrekkers. On that day, God again showed His enduring love and mercy to His people by allowing a small band of men, with no military training, to defeat a war-ready army of more than 25,000. The small river literally turned red from all the blood of the slain Zulu impes as they fell into the river. What makes this victory so amazing is the fact that whilst more than 3,000 Zulus died on the day of the battle, with another estimated 9,000 dying from their wounds in the days that followed, there was not a single casualty on the Voortrekkers’ side. Andries Pretorius sustained a small wound on his hand – the final seal needed for the covenant they made with God.

Since 16 December 1838, the river at which the battle took place was known as Blood River and many will testify that even after 175 years, the Lord’s presence is still felt there. When walking there, under the warm Afri-

can sun beating down on the magnificent copper ox-wagons that now adorn the historic battle-site, one gets the distinct feeling that you are not alone and a person is once again reminded that God will never forget nor forsake His covenant people, no matter where they are in the world.

“From beyond the rivers of Ethiopia, My worshippers, the daughter of My scattered ones, shall bring mine offering. In that day you shall not be ashamed for all your doings in which you have transgressed against Me; for then I will withdraw from your midst those who rejoice in your pride, and you shall never again be proud in My holy mountain. I will also leave in your midst a poor and weak people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies, and a deceitful tongue shall not be found in their mouth; for they shall feed and lie down, and none shall make them afraid” (Zephaniah 3:10-13).

BRENTON BOSHOFF



WAS ST PATRICK AN ISRAELITE, AND WAS HE AWARE OF IT?

The above query was suggested after the perusal of a translation of the *Writings of St Patrick*, under the joint editorship of Rev. G T Stokes DD, and Rev. C H H Wright DD, two eminent scholars and divines of the now disestablished Church of Ireland. The object of this paper is rather to direct attention to the subject it points to than to attempt a discussion of it. If the suggestion is to be found to have reason on its side, it is hoped that a more competent pen than the present writer's will someday work it out, adding thereby a new proof to the fact of the identity of the British race with the House of Israel, and of the evangelizing functions committed to it, and more particularly in earlier days, amidst the gloom of Paganism, to chosen vessels out of it to their own Gentilized kindred.

Before giving the extracts from the above-mentioned work, including

(1) ST PATRICK'S CONFESSION and
(2) THE EPISTLE TO COROTICUS, a few statements gleaned from the learned Editors' Introduction to their little book, and also from a standard work on general history (Dr George Weber's, of Heidelberg), may be of use.

There is a divergence of opinion among the learned as to the exact time in which

the 'Apostle to the Irish' flourished. Some place him as early as the third century, others as late as the middle of the fifth. It is probably a case where it is safest to strike a balance between two extremes; the more so as the internal evidence to be deduced from St Patrick's own writings is strongly in favour of this course. At any rate, this first bishop to the Irish must have carried on his mission at a period antecedent to the ascendancy in England, AD 449 and subsequently, of the pagan Anglo-Saxons. It was a time when the Roman Empire was being shaken to its foundations, and had gradually to relinquish its hold on its distant British province; when the Britons, enervated by three centuries of Roman tutelage, were ill able to cope with the fiercer races of the Picts and Scots (those latter coming from Ireland) hostile to them. The Church in their midst, founded as early as the sixth decade of our era, that is, in the days of the Apostle Paul, had to suffer not only from the disturbed condition of the people, but from the many pagan elements surrounding her.

Now it cannot be ascertained whether St Patrick received his ordination from that British Church or from the Gallic branch of the Latin Church. It is natural that the Roman Catholics of Ireland should contend for this latter view, thus tracing for their saint a connection with Rome; but they overlook the circumstance that by doing so, they virtually gain very little. The Bishop of Rome

in those days did not lay claim to universal spiritual sway, neither had the Church of Rome at that time developed into the huge system it grew into in later centuries. The Metropolitan of Rome was not, in the third, fourth and even fifth centuries, conceded a higher rank than his confrères of Constantinople, of Alexandria, of Antioch, and other central cities. Naturally, the political pre-eminence both of Rome and of Constantinople would reflect upon the Metropolitans there; but the one never conceded supremacy to the other; hence the subsequent division, and the Eastern or Greek Church, with its claims to orthodoxy and supremacy, never yielding obedience to the Roman Pontiff. To quote from Short's *History of the Church of England*: "The British Church must have flourished at this period (AD 307): for at the Council of Arles there were three English (i.e. British) bishops present, and it may be observed that the manner in which that Council communicated its Canons to the Bishop of Rome, proves that the representatives of the Churches there assembled, *esteemed themselves quite independent of his authority.*" Again Dr G Weber speaks of the ancient British Church as "less trammelled by forms, and of more liberal views" than the Christianity brought to the Anglo-Saxons from Rome by the Benedictine monk, Augustinus, towards the end of the sixth century. If St Patrick had acted under a mandate from the Bishop of Rome, such as has been conceived, the Church he planted in Ireland would have

recognized, practically, its alliance with Rome in the centuries immediately following. But of this there is no real evidence. If monasticism was established in Ireland, it was so because this system had penetrated the whole of Christendom from east to west. There was no apostolic authority for it whatsoever. The impulse to it was first given by the Egyptian hermit, Antonius, who, towards the close of the third century, endeavoured to gather into one community the various hermits or anchorites scattered throughout the plains of the Nile. St Patrick alludes approvingly to 'monks' and 'virgins of Christ.' There was much in that rude age to recommend a conventual existence to those unprotected, and women especially, who wanted to lead a pure and useful Christian life. To what scandalous abuses it led need not be retailed here. Even as early as the fourth century the city of Alexandria swarmed with monks, whose ways tended to discredit Christianity irrecoverably in those regions. It would seem that the developments of monasticism have always been for evil—even where its institution appeared expedient.

Setting aside, therefore, the existence of conventual establishments as affording no proof of Rome's supremacy over the early Irish Church, it is also to be observed that the missionaries who proceeded from Ireland in the sixth and seventh centuries, into the heart of Europe, had no connection with Rome. Moreover, in the observance of Easter, the early Irish Church agreed with the British in following the custom of the primitive Eastern Churches, and centuries were spent in bitter strife with the Papal power over this question. There could be no stronger proof than this that the founder of the Irish church acted independently of Rome.

A few words must be added as to St Patrick's parentage and home. He opens his *Confession* by stating that he "had for his father, Calpornius, a deacon, a son of Potitus, a Presbyter." Clearly, celibacy was not obligatory upon the clergy in those days. Elsewhere he says: "I was a noble according to the flesh. I was born of a father who was a Decurio." He further informs his readers that he was taken captive in his sixteenth year, near the village of Bannevem Taberniae, where his father had a farm. This name affords no clue as to the locality, and there has been much controversy about it. According to the editors, Dumbarton, on the Clyde, has the strongest claim. It formed the termination of the great Roman Wall reaching from the Forth to the Clyde. Whilst the Roman Empire retained its hold on Britain this distant post was carefully protected by the Imperial legionaries, all

that part of the coast being subject to attacks from the Irish pirates, or, as the Rev Dr Stokes says, from the "Scotic freebooters of the Antrim coast."

It was probably in one of these raids that the young PATRICIUS (his Celtic names were Succetus, Magonus, and Cothraige) was captured. This event became the turning-point in his life. Brought up, no doubt, in the knowledge of the truth, it had not touched his heart until, in the bitterness and forlornness of his position, he turned to the Lord. To quote his own words: "There the Lord opened to me the sense of my unbelief, that, although late, I might remember my sins and strengthen my whole heart in the Lord my God." Thus the careless youth was converted into an earnest Christian, burning to evangelise the nation of his captors, to whom "the love of Christ had transferred him."

St Patrick's writings are in Latin, "rude and ungrammatical" Latin, as Dr Wright says. But this brings us to the last particular to be pointed out. The style is likened to that of St Gregory of Tours, as being "semi-barbarous in grammar and spelling. But it is *exactly the Latin which a pure Celt might have been expected to have written!*" The conclusion to be drawn from this is obviously that St Patrick's forefathers were Gallic Celts, Christianized (his father and grandfather, as we have seen, being ordained ministers of the Church), who must have come to Britain in the wake of the Roman legions. A family of *pure* and *noble* Celts rejoining the people of their own stock, albeit they knew it not. To those who have considered the identity of the British with Israel from its ethnological side this would not be surprising.

We will now proceed to give a few extracts of passages to which a peculiar significance seems to attach, putting some words in italics.

(1) From the CONFESSION—

"... I was taken to Ireland in captivity with so many thousand men in accordance with our deserts, *because we departed* from God, and kept not His precepts . . . And the Lord brought down upon us 'the wrath of His indignation,' and *dispersed us among many nations*, even to the end of the earth. . . .

"Wherefore I cannot keep silent . . . because this is our recompense to Him that *after our chastening* . . . we should exalt and confess His wonderful works before every nation which is under the whole heaven.

"I ought . . . always to give thanks to God . . . that in *these last days* . . . I may imitate

some of those of whom the Lord *of old predicted* that they should preach His Gospel, for a testimony to all nations before the end of the world.

"Therefore, it becomes *us* to fish well and diligently, as the Lord premonishes and teaches, saying: 'Come ye after Me, and I will make you fishers of men.' And, again, He says by the prophets: 'Behold I send many fishers and hunters, saith the Lord.' . . . And also the Lord foretelling, by the prophet, says: 'And it shall be in the last days, saith the Lord, I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, and . . . upon My servants indeed and upon My handmaids I will pour out in those days of My Spirit, and they shall prophesy.' And Osee says: 'I will call that *which was not My people, My people* . . . and *her* who had not obtained mercy, and it shall be in the place where it was said, 'you are not My people,' there they shall be called the sons of the living God.'

"Wherefore I . . . had been prepared to proceed to *Britain* as to my country and parents, and even . . . as far as Gaul, to visit the *brethren* and see the face of the saints of the Lord."

(2) From the EPISTLE TO COROTICUS (a Welsh Prince)

"I do not *usurp* the part I have with those whom He hath *called* and *predestined* to preach the Gospel amidst no small persecution, even to the end of the earth.

"Not to me be the praise, but God indeed hath put this desire in my heart, that I should be one of the hunters or fishers whom of old God promised before in the last days."

St Patrick throughout his writings manifests a burning zeal for the conversion of sinners, and more particularly of the Irish, among whom he considered his lot to be cast. The Rev Dr Wright says: "There is in his writings a display of genuine missionary spirit, which, as it roused many a Christian worker to action in the past, may well stir up many in our day." We see, then, how the saint shared this feature with all those whom the Lord has predestined to be the 'servants and ministers of our God.'

In conclusion one more and a touching extract from the CONFESSION: "I am prepared that He should give me to drink of His cup, as He has granted to others that love Him."

J C H MEHL

From *The Banner of Israel*,
4 February, 1891

THE PILGRIM FATHERS

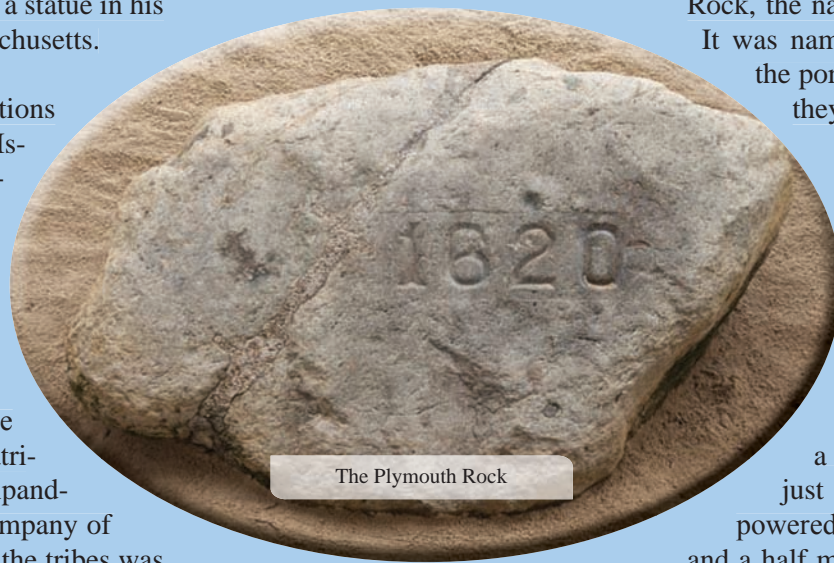
“In fourteen hundred and ninety two, Columbus sailed the ocean blue”

This little rhyme was used in the past by some school teachers to fix in the minds of forgetful pupils the date that Christopher Columbus was believed to have been the first person to have discovered America. However we now know that, historically, this is not correct, for an earlier explorer, Leif Ericsson from Iceland, landed on the eastern shore of America in AD 1000. He discovered vines growing there so he named the land Vinland. Many centuries later, in 1886, the American people created a statue in his honour in Boston, Massachusetts.

As we study the migrations of the exiled tribes of Israel there is much historical and archaeological evidence enabling us to trace their westward trek to our shores over a period of many centuries. Later, colonial expansion fulfilled the promises made to the Patriarchs of the kingdom expanding into a ‘nation and company of nations.’ The smallest of the tribes was Benjamin but their numerical size was not reflected in the importance of their place in God’s kingdom. On the contrary, after the division of the kingdom following Solomon’s reign they were assigned by God to be a light-bearing tribe to accompany Judah in forming the southern house or kingdom of Judah (I Kings 11:36). The Divine purpose of this arrangement was to counterbalance the foreknown rejection of the Son of God by the Jews who were descended from Judah. *“He is despised and rejected of men”* (Isaiah 53:3). The Benjamites were the Galileans of our Lord’s time who accepted His teaching and from whom He chose His apostles. They were the men who founded the Christian church and who brought the light of the gospel of Jesus Christ to our island shores after the crucifixion and resurrection of our Lord and Saviour.

In the tribal migrations Benjamites

were to be found in the Vikings and Normans, the tribal emblem of the Wolf being a feature of their heraldry. It also featured in place names in Iceland and Adam Rutherford, in his book *Israel Britain*, gives much evidence of the Benjamite ancestry of the Icelandic people. It is, therefore, quite fitting that a Benjamite should be the first to shed light on the New World, pointing the way to the available land God had destined for the expansion of His kingdom, beginning in the west (*Genesis 28:14*).



The Plymouth Rock

In England at the beginning of the seventeenth century the idea of establishing a colony in the New World was put into effect and Jamestown, named in honour of King James I was established in 1607 in what became the State of Virginia. It was a new venture but it was not well planned or organised and within the first year half of the settlers had perished from disease, cold or famine. But it was an Israelite foothold and the survivors succeeded in making it viable. The chance planting of some tobacco plants proved very successful as the crop flourished in the ground of that area and it gave a boost to the economy of the colony, for smoking was becoming popular in Europe at that time. (See *A History of the English Speaking Peoples*, Winston Churchill, Vol.2).

In 1614 Dutch settlers founded the city of New Amsterdam, which became

the next largest city in the world after London. The Dutch are believed to be mainly descended from the tribe of Zebulun so this was an appropriate expansion of Israelite migration in fulfilment of Bible prophecy. The city was renamed New York when it later came under British control.

Then in 1620 the good ship Mayflower brought the Pilgrim Fathers to that eastern shore of North America, landing at a spot which they christened Plymouth Rock, the name remaining to this day.

It was named thus to commemorate the port of Plymouth from which they had set sail.

The Mayflower was a small vessel of 180 tons so there would be very limited space for the 101 persons, with their stores and belongings, who set sail in her. An Atlantic crossing today in a modern cruise liner takes just one week. In the wind-powered Mayflower it took two and a half months! The migrants were made up of two groups of people, 66 from the English West Country and 35 from Leyden in Holland. The latter were English farm workers who had emigrated to Holland to escape the animosity directed against them for their Puritan faith but conditions in Holland were unfavourable and after a few years they sought a better life in the New World.

In the years that followed many more Puritans emigrated to what became known as New England. Their descendants became the predominant ethnic stock of the American people and by the time of the Declaration of Independence in 1776 they numbered about two and a half million people. So these early settlers in America were of British Anglo-Saxon stock and thus of Israelite ancestry. However it is possible to be more specific as to their tribal origin. When we turn back to *Genesis*

chapter 48 we read of the account of the Patriarch Jacob-Israel giving his blessing to Joseph's sons, Ephraim and Manasseh. The elderly and almost blind Jacob crossed his hands, placing his right hand on the younger son Ephraim and his left hand on Manasseh. Jacob foretold that Manasseh's descendants would indeed become a great people but those of Ephraim would be greater.

The development of the British Empire and Commonwealth of nations fulfilled the prophecy relating to Ephraim and the earlier promises made to the Patriarchs. But America has certainly become a great and powerful people as Jacob foretold. However that prophecy was given to the tribe of Manasseh, so can the influence of that one tribe be traced back in history to specific people?

We know that the migrating tribes arrived in these isles over a period of many hundreds of years. They came across Europe by different routes and arrived here under various names – Angles, Saxons, Jutes, Danes, Vikings, Normans, etc. Tribal names are difficult, if not impossible, to trace now within our present population. There have been speculative hints that descendants of Judah may have settled in the Scottish Border region or in the Western Isles of Scotland. The British

Royal line is, of course, traceable back to King David and Judah. Its genealogy is not in doubt. But that family tree may be the exception. Over the years the tribes will have integrated with no clearly recognizable divisions being in evidence. Family trees will, in the main, not be traceable back beyond a few generations and therefore tribal ancestry may be lost in obscurity. Thus in regard to the fulfilment of the destiny foreseen for Ephraim I feel that the tribal name can be taken as an umbrella name embracing people of all the tribes which settled in these British Isles.

However, historical and ethnological research has produced evidence that the Angles were predominantly from the tribe of Manasseh and settled in the counties of East Anglia. It was in that eastern region of England, Norfolk and Suffolk in particular, where the majority of the Pilgrim Fathers originated (*Israel Britain*, Adam Rutherford, pp. 16, 21, 126). So the Puritan migrants were not only the Anglo-Saxon foundation of the great American nation but fulfilled that prophetic vision of Jacob regarding the destiny of Manasseh. In keeping with their Israelite ancestry, in 1643 the settlements which had developed into Vermont, New Hampshire, Connecticut and Rhode Island formed The American Confederation, a defen-

sive union with a constitution which, significantly, was based on the Mosaic Law.

In *Deuteronomy* chapter 32 we read that God "...set the bounds of the people according to the number of the children of Israel" (verse 8). This Divine distribution is referred to in *Acts* 17:26. These bounds served their purpose in allowing the establishment of God's kingdom on earth. They have been breached and bypassed in these last days with the mass migration of people of many races and nationalities going in search of a better life or to escape from persecution and oppression. But their foundations remain as evidence of God's hand in the affairs of His kingdom.

When St Paul declared that "*blindness in part is happened to Israel*" (*Romans* 11:25) we have recognized that this leaves open the possibility of our Israelite ancestry being known or traceable down through the centuries. Our British-Israel research has revealed this to be true with ample documentary evidence being found in support of our belief. It is like a distinctive thread in the whole rich tapestry of kingdom history and bears witness to the faithfulness of a Covenant-keeping God.

ALFRED BROWN

BIWF 94th ANNUAL CONGRESS

Theme: "Thy People Shall be Delivered" *Daniel* 12:1

4th - 7th October 2013

at:

Winchester Royal Hotel

21-22 St Peter Street

Winchester, SO23 8BS

TO BOOK CONTACT:

BIWF

Telephone: 01388 834395

E-mail: nicola@britishisrael.co.uk



MAYNARD JAMES AND THE ISRAEL TRUTH

This extract from A Man on Fire; the Story of Maynard James describes how this leader of the Holiness Movement came to believe that 'the British people were part of Israel' from his studies of the Scriptures. During his long life and ministry he established churches all over the British Isles; he was President of the Calvary Holiness Church and then travelled widely after this denomination merged with the Church of the Nazarene. For nearly fifty years he was editor of the Flame magazine.

The question of Israel's identity was never as big a controversy as the tongues issue. Nevertheless it played an important part in Maynard's thinking and writing. But first let me define what is meant by "The Israel Identity."

Under King Solomon the Children of Israel had been one nation, although consisting of twelve tribes. After his death, however, the Kingdom was divided into two: the House of Israel to the North and the House of Judah to the South. Israel has never been one nation from that day to this.

Both Houses disobeyed God, and He warned them that they would be severely punished and taken into captivity. These prophecies were fulfilled to the letter. In 722 BC Samaria was captured by the Assyrians and this meant the end of the Northern Kingdom. The House of Judah survived for well over a century, but in 587 BC Jerusalem was overcome by Emperor Nebuchadnezzar of Babylon, taking many of the leaders into captivity in Babylon. After seventy years many from the House of Judah were released by Emperor Cyrus, and returned to rebuild Jerusalem. We read of their exploits in the books of *Ezra* and *Nehemiah*. This section of the Children of Israel, consisting almost entirely of the tribes of Judah and Benjamin, with some of the tribe of Levi, became known as the 'Jews,' and it was as a Jew that Jesus was born.

The Northern tribes, on the other hand, lost their identity. Some intermarried with the As-

syrians and became known as the Samaritans, but the Northern Kingdom was never re-established.

Many Bible scholars have totally ignored this happening. They have regarded the Jews as the sole representatives of the Hebrew people. But this is to forget God's promises to restore both Houses. For example, the prophet Ezekiel wrote long after the destruction of the Northern House, but before the restoration of Judah:

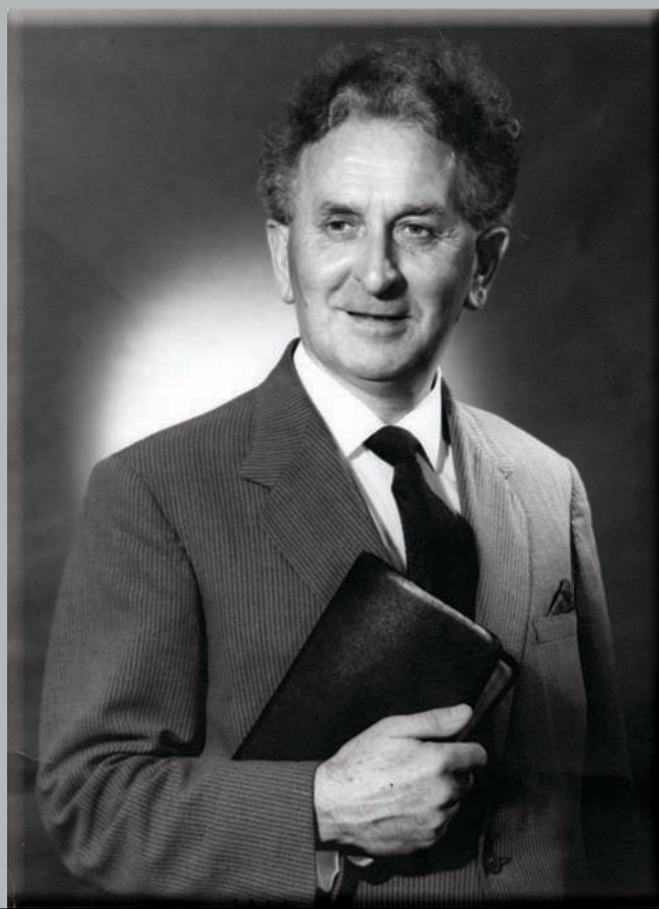
"For the word of the Lord came to me: Son of man, take a stick and write on it: 'For Judah and the Children of Israel associated with him'; and then take another stick and write upon it: 'For Joseph (the stick of Ephraim) and all the House of Israel associated with him'; and then join them together into one stick" (Ezekiel 37:19).

This passage, like many others, points to the time when the whole of Israel will be restored. When the Jews returned after the captivity in Babylon it was only a partial recovery. They were still under foreign domination, and in AD 70 they were again driven out of their own land. It is only in our own century that we have seen the setting up of the Jewish State of Israel.

Maynard James studied all these Scriptures, and came to the firm conclusion that one day God would fulfil His word. But, if so, where were the lost tribes? If they are to be restored, then they must already exist. He studied the literature of the British-Israel movement and became convinced that the British people, that is the English, Welsh, Scots and Irish, are part of the lost tribes.

I think he became attracted to these ideas in the Thirties, but it was not until the Forties that Maynard came into print on the subject. For example, in the January - February, 1945 *Flame*, he wrote: "Some of us may believe that Britain is part of Israel." For many years, however, he continued to write cautiously, as he did not want to cause unnecessary division. But by the Seventies he was less tentative; and he clearly identified himself with Reader Harris and Mrs George Sharpe who believed that the British people were part of Israel.

Maynard was aware that many of his colleagues had little time for this theory, and he did not wish to alienate them unnecessarily.



He himself attended British-Israel conferences at Swanwick and wrote from time to time in their periodicals; but within Holiness circles he kept a fairly low profile, while at the same time never being ashamed of his views. However, if the explicit view was low-key the implications were far reaching. It is probable, of course, that some of these emphases would have existed anyway, but they were certainly strengthened by his belief that the British people were part of Israel.

One such emphasis was that of race. Since the Second World War there has been a reaction against any form of racial thinking. This is almost certainly a reaction against the terrible extremes of Nazism, when millions of people were sent to the Gas Chambers on racial grounds. But the Bible has a lot to say about race. The verse "*In Christ there is neither Jew nor Greek*" is often taken out of context. While this is clearly our status in Christ it does not mean that all races are the same, any more than it means that men and women are the same. God's plan was to and through the Hebrew people, and therefore they have added privileges and responsibilities.

Maynard believed that the British people were part of God's plan for the world. But he also realised that they had fallen short of God's demands. He wrote:

"Fearful judgments are now falling upon Britain. They will continue until the nation, from the Queen downwards, sees not only its identity but, in consequence, realises how great is its sin against the God of Israel. Until certain vile laws are expunged from our statute books and the nation repents in 'sackcloth and ashes' before a Holy God, then no amount of planning and expediency will save us from the wrath to come." Maynard carried a great burden for his fellow countrymen, and he groaned for his nation. The sense of Britain having an Israel identity helped rather than hindered his prayers.

He believed that the Boer people of South Africa were also part of the same identity, and from time to time there were articles in the *Flame* which gave prayerful sympathy to the government of that country. I don't think Maynard

ever supported full-blown apartheid, but he did believe in natural segregation. He wrote in 1970:

"A competent Christian leader spoke for many godly ministers when he told me that he felt it was the harsh application of the ideology of separate development that brought such pain and injustice to many peaceable and law abiding people."

Maynard commended a benevolent government for bringing food and education to backward peoples, and he realised that primitive tribes could not suddenly be brought up to British standards by wishful thinking.



We have already seen how much Maynard admired Ian Smith in his fight for Independence in Rhodesia, and one *Flame* cover had a photo of the Rhodesian Prime Minister with Mrs Smith. Views like this were no more popular in Holiness circles than among Christians generally. I myself heard one angry Church of the Nazarene minister berate Maynard for his '*reactionary views*.'

Another man he admired was Enoch Powell. Maynard agreed with him in his desire to curb immigration and also in his opposition to the European Common Market. They corresponded from time to time.

Such attitudes as these are regarded by many Christians as '*racial*.' I think if Maynard were alive he would reply: "But we all belong to our race, and

this carries responsibilities as well as privileges. Christ died for the whole world, and He loves all men. But in His love for them He chooses some to have special responsibilities. To deny this is to deny the whole biblical drama." In practice, Maynard was most gracious to people of other races, as his visits to Swaziland and India clearly demonstrate, but he simply refused to believe God's purposes were identical for all nations.

Like most believers in the Israel Identity Maynard became very opposed to any idea of a secret Rapture of the Saints. Many Christians affirm that believers will escape the great tribulation, being "*caught up to meet the Lord in the air*." Maynard thought this went very much against Scripture; and although he was sometimes cautious in declaring his British-Israel view in public he had no such hesitancy on the matter of the Rapture. For example, he wrote in 1959 that St Paul foretold the "*being caught up*" as occurring at the Last Trump (I *Corinthians* 15:51, 52). The Rapture would clearly be linked with our Lord's Return in triumph to this earth as Paul had prophesied.

Maynard fervently believed in our Lord's return. Like St Paul, it coloured his whole life and thinking. He also believed that Christians would have to face many trials before that great event, and he felt the idea of being secretly whisked away was a real avoidance of the path of suffering to which God has called His people.

Even those who disagreed radically with Maynard's thinking on many of these issues admired his sincerity and graciousness. He was not afraid to swim against the tide, and he realised that many views were held simply because they were the fashion of the times. He was not afraid to be unfashionable.

PAUL JAMES

From *A Man on Fire; The Story of Maynard James*, 1993

ISBN 0 86071 421 7

Available from:

Moorley's Print and Publishing

23 Park Road, Ilkeston

Derbyshire, DE7 5DA

Price £4.95 plus £2.00 p&p

THE TWO OBELISKS

The two obelisks are ‘Cleopatra’s Needle,’ standing on the Thames Embankment in London and ‘The Obelisk,’ standing in Central Park, New York. Two more symbols of the close relationship between these two great nations.

“Cleopatra’s Needle and the Obelisk both bear the insignia of Thotmes III (18th dynasty) who reigned 54 years from AM (*anno mundi*) 2289 (Joseph’s 30th year): “*And Joseph was thirty years old when he stood before Pharaoh King of Egypt*” (*Genesis 41:46*). It was this Pharaoh Thotmes III who dreamed in the first year of his reign of the seven years famine (*Genesis 41:1*) . . .

“Cleopatra’s name is associated with the London monolith because it was removed to Alexandria, her royal city, and erected there in 12 BC; but the inscriptions on it of Thotmes III

show that its origin dates back far beyond her time. The monument is nearly 70 feet in height, weighing approximately 200 tons. It is composed of hard red granite taken from the quarries of Syene, the same quarries from which the huge seventy-ton blocks forming the “King’s Chamber” in the Great Pyramid of Gizeh also came, nearly 450 years earlier.

“The inscriptions on these two monoliths, showing that Thotmes III erected them, give the period of their origin with accuracy. As his reign began when Joseph was “*thirty years old*” they must have been set up approximately at the time of the birth of Joseph’s two sons Ephraim and Manasseh, and were therefore standing in Memphis when the aged Jacob-Israel (before he died in AM 2315 at the age of 147) gave God’s blessing and birthright promise of future multiplicity to these two young boys and their seed.

“Why these two ancient monuments should ever have left Egypt nobody really knows: or why one should have been given to Britain and the other to America is equally a mystery! *Cleopatra’s Needle* was given to the British people (modern *Ephraim-Israel*) in 1819 by Mohammed Ali; but its 200 ton bulk did not reach London until September, 1878 . . .

“Its twin brother, *The Obelisk*, was presented to the American people (modern *Manasseh-Israel*) in 1877.” [It was erected in Central Park, New

York in January, 1881. Ed.].

Each obelisk has artefacts buried beneath it: in London, “among other articles, a copy of *John 3:16* printed by the British and Foreign Bible Society in 215 languages. Likewise those erecting the Obelisk in New York also interred copies of the New Testament in many languages, printed by the American Bible Society.”

J S FOX

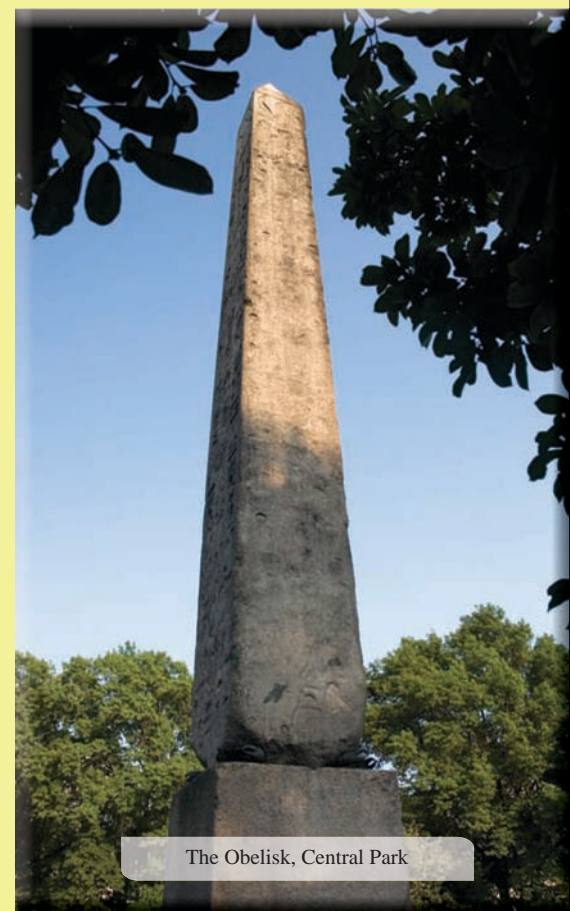
From

Today, Tomorrow and the Great Beyond

Available from Covenant Publishing



Cleopatra’s Needle



The Obelisk, Central Park



Our Christian Heritage DVD *presented by Ed Skelding*

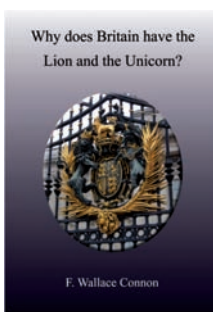
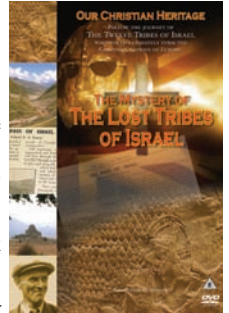
This film tells the story of the development of Christianity in Britain, in a new and unique way. It was shot on location in the Holy Land and at key sites in Britain, and includes dramatic images from Glastonbury, London, Rochester, Winchester and Oxford.

Price £7.99 Running Time: 50min

The Mystery of the Lost Tribes of Israel DVD *presented by Ed Skelding*

In the 8th century BC, it was the setting for one of the largest deportations ever recorded in human history. Palestine, or Canaan, was invaded by the armies of the Assyrian Empire - this resulted in the subjugation and deportation of virtually the entire Israelite population into Assyria. This film follows these people on a unique journey through the Dariel Pass and onwards through the Caucasus regions between the Black and Caspian seas.

Price £7.99 Running Time: 44 min approx



Why Does Britain have the Lion and the Unicorn? *by F. Wallace Connon*

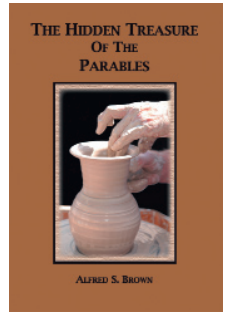
The historical background to the use of the Lion of Judah and the Unicorn of Manasseh in the heraldry of Britain.

Price £2.00 36 pages

The Hidden Treasure of the Parables *by Alfred S. Brown*

This study of the Parables of the Kingdom is undertaken with a view to update our understanding of this unique and prophetic part of God's Word.

Price: £5.00 110 pages



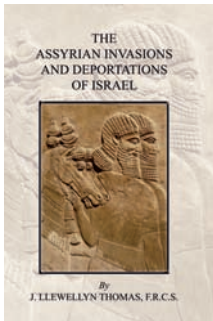
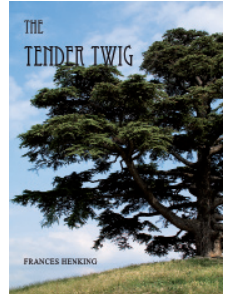
Royal Peculiar *In two parts, 'A Study of Westminster Abbey' and 'The Coronation Ceremony'; with colour plates, this small book brings alive our Christian heritage.*

Price £3.00 28 pages

The Tender Twig *by Frances Henking*

A true story of the touching and dramatic romance between Princess Tamar Tea Tephi and Prince Eochaidh

Price: £10.50 301 pages



The Assyrians Invasions and Deportations of Israel *by J. Llewellyn Thomas F.R.C.S.*

Using biblical sources as well as physical monuments and artefacts, this study examines the opposing views about the fate of the northern House of Israel. The use of Tables clearly identifies the different events.

Price £3.00 51 pages

We Have a Guardian *by WB Grant*

A wonderful and lasting reminder of how the Almighty has delivered Britain: extracts, incidences and events showing Divine Intervention in British History. Updated 2011 Fifth Edition.

Price £4.00 88 pages



Summer Convention 2012 *at Hothorpe Hall*

Box set of 14 Lectures on DVD

Price £15.00

Congress 2012 *at Gilsland Spa Hotel*

Box set of 5 lectures on DVD

Price £5.00



Postage & packing not included

The Covenant Publishing Co Ltd

Publishers and Booksellers - Established 1922

121 Low Etherley, Bishop Auckland, DL14 0HA, United Kingdom

Tel: 01388 835 753

Email: admin@covpub.co.uk Web: www.covpub.co.uk

For USA Contact and Other Suppliers see Inside Front Cover

*“And thy seed shall be as the dust
of the earth, and thou shalt spread
abroad to the west, and to the east,
and to the north, and to the south: and
in thee and in thy seed shall all the
families of the earth be blessed.”*

Genesis 28:14



**Published by BIWF, 121 Low Etherley, Bishop Auckland,
DL14 0HA, United Kingdom**

Tel: 01388 834395

e-mail: admin@britishisrael.co.uk web: www.britishisrael.co.uk

Printed in England by printing.com