

**THIS IS
BRITISH-ISRAEL
TRUTH**



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ALTHOUGH the Bible is one of the most widely read books of the day, it is perhaps the least understood in all the realm of literature. The individual message which it contains has been taught for centuries and Christians thank God for the assurance of salvation which is theirs. The national message of the Bible, however, is ignored, and this is contained in the Gospel of the Kingdom which extends from Genesis to Revelation. This, British-Israel Truth explains and teaches - through a study of prophetic passages - that present events can be identified in the Scriptures as the period known as “the Divine Judgement of the nations”

Yet British-Israel teaching is no new persuasion. Its origin can never be traced with certainty, chiefly because throughout the ages scholars, and people generally, knew of the identity of the Anglo-Saxon-Celtic peoples with ancient Israel, it being only in comparatively recent times that this knowledge became obscured.

This is no new religion; it is basic to Christian doctrine. Believers include representatives of all the many Christian churches. The differences which have split the Protestant Church into so many separate denominations centre largely in doctrinal matters. These matters do not form the basis of British-Israel Truth and are left to the convictions of the individual.

What British-Israel Truth does emphasise is the national message of the Bible, the Bible's authenticity and infallibility, and the fact that this Kingdom theme runs throughout from beginning to end. The Old Testament describes the calling out of Abraham, as recorded in the Book of Genesis (12:1, 3); it passes on to the establishment of the Kingdom of God upon this earth, as recorded in Exodus (19); it details the laws of this Kingdom, as contained in the Pentateuch; it records the later history of the Israel Kingdom in Palestine (I and II Kings, I and II Chronicles), its division and subsequent formation into the ten-tribed and two-tribed Kingdoms of Israel and Judah, each maintaining their own government and, alas, departing in their separate ways from the true faith.

The New Testament must be read as a continuation of the Old Testament, for Christ's teaching did not refute the principles laid down in the Old Testament, but rather confirmed them; He maintained that He was not sent but unto /the lost sheep of the House of Israel; (Matthew 15:24); He confirmed the Law and the Prophets in their entirety (Matthew 5:17, 18); He gave His followers a vision of the Kingdom as it would be after His return when those selfsame laws would be written on their hearts and in their minds.

Of primary importance to the understanding of the Scriptural message is a close study of the unconditional and everlasting covenants made by God to Abraham, repeated to Isaac and amplified to Jacob (Genesis 35:11). These covenants, which cannot be broken by man, show that Abraham's seed were to become a "nation and a company of nations"; they were to "possess the gate" of their enemies (Genesis 22:17); they were to "spread abroad to the west to the east, to the north, and to the

south” and they were to be a blessing to “all the families of the earth”.

An unconditional covenant was also made with David, emphasising the fact that his throne, which is the throne of the Lord, would be established for ever and that he should never “want (for) a man to sit upon the throne of the house of Israel” (Jeremiah 33:17).

It is important to note that the whole of the Kingdom centres around the throne, and that the possession of the throne was David’s, for the covenant reads, “thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever” - (II Samuel 7:16; see also Psalm 89:4).

The British-Israel message seeks to show, by a study of history, that a migration of the Israel people took place from the land of Assyria, whither they had been carried captive, past the waters of the Black Sea from Asia Minor, and then by devious routes across the Continent of Europe, finally arriving in the isles north and west of Palestine (Isaiah 49:12). (Judah was deported some 150 years later, to Babylon, from whence a small portion, who became the nucleus of the Jewish nation, returned to Jerusalem to rebuild the city and walls.)

The “isles” are identified with the “appointed place” (2 Samuel 7:10) foreshadowed as the dwelling-place of God’s people Israel: and the whole of the last twenty-six chapters in Isaiah are messages to the Israel people after they have reached this place set apart. An outstanding injunction in this section of Isaiah is:

“Hearken to Me, ye that follow after righteousness, ye that seek the Lord, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you” - (Isaiah 51:1).

History, ethnology and anthropology each have their part in confirming the truth of British-Israel teaching, and, of course further proof is found in the latter-day expansion of this Company of Nations into all corners of the world in fulfilment of the Abrahamic Covenant.

The people of Israel were not promised immunity from warfare, but they were promised that their Kingdom would remain inviolate. As Daniel foretold, although other nations would enjoy a comparatively short period of triumph, the Israel Kingdom would “never be destroyed”, but would “break in pieces and consume” the nations, would not be “left to other people” and would “stand for ever”. It was also declared by Jeremiah that the Israel people were God’s “battle-axe and weapons of war” - (Jeremiah 51:20), and also that “no weapon formed against (them) should prosper” - (Isaiah 54:17).

An important point emphasised by British-Israel believers is that the present unrest is truly a warfare between good and evil; it is a struggle between the forces of righteousness and the forces of the anti-God nations; or, to use Biblical identifications, warfare between Israel and Israel’s ancient enemy Assyria - between the people whose destiny it is to form the nucleus of the Kingdom of God on earth and the counterfeit system animated by Satan.

British-Israel teaching makes a stirring appeal for the closest possible co-operation between Britain and the U.S.A., and all Celto-Saxon peoples, based on the fact of their common origin and destiny; it stresses that the burden of world leadership rests jointly with these nations and that, therefore, the responsibility must be shared by them, for their own benefit and the good of all mankind.

The Israel peoples are the recipients of the Covenants of God, and in times past they have been the wealthiest of nations, and possessed strategic military and naval bases. They have inherited desolate places, and have spread abroad to all the corners of the globe. In their acts of colonising they have extended the bounds of Christendom, and have established the principles of parliamentary government and the Common Law wherever they have settled. In other countries, too, Israel's influence for good has been proved in the benefits derived from the help given.

In recent years this situation has changed, and chiefly as a result of two world wars, in which Israel-Britain gave so much in manpower and resources, she has lost her position of world leader. Moses seemed to foresee this, for he said, "their foot shall slide in due time: for the day of their calamity is at hand ... for the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone ..." - (Deuteronomy 32:35, 36). Daniel, too, speaks of a scattering of the power of the Holy People just prior to the consummation of history (Daniel 12:7); but Isaiah promises hope: "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" - (Isaiah 54:8).

Prophecy indicates that Jerusalem is destined once more to become the centre of the Kingdom of God, and the joy of the whole earth, for God has redeemed Jerusalem (Isaiah 52:9, 10); it also shows that anti-God powers will have Palestine as the ultimate objective of their campaign. Russia and China seem closely identified in this, and may be recognised as the peoples mentioned in the 38th and 39th chapters of Ezekiel, under the titles of Gog and Magog. (See also Daniel 11:44)

Unfulfilled prophecies would now seem to indicate that there is to be an intensification of military activity in the Near East in fulfilment of the chapters in Ezekiel previously mentioned. Can this be a fulfilment of the words of the Lord when He said:

“I will gather all nations against Jerusalem to battle” -
(Zechariah 14:2)

Far from being visionary, British-Israel Truth presents a striking and realistic interpretation of present-day events. It draws attention to that New Order which is to follow and which is being so widely discussed today. This New Order will be nothing less than the establishment of God’s Kingdom in righteousness, a Kingdom in which He will institute judgment and justice.

The “brave new world” which is to follow these present days of uncertainty will be established within the confines and under the leadership of the Israel peoples, identified in the Scriptures as the “Kingdom of God on earth”. These nations will form the nucleus for the greater Kingdom of God which will grow until it embraces all people.

Thus the responsibilities for Celto-Saxondom are extremely great, for upon them is laid the great task, not only of ridding the world of warfare and all the evil it has brought, but also of laying the foundations, under the aegis of Jesus Christ and with His laws, for that new and better age.

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