

UNITED WE STAND



**A British-Israel Perspective
On Scottish Independence**

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The recent crushing victory for the Scottish National Party in Scottish Parliament elections has thrust the issue of independence for Scotland back into the spotlight. It is no secret that official SNP policy calls for independence from the UK, though it is unclear what format such independence would take as the SNP favour retaining the Queen as Head of State. Although still in the minority, at time of writing many Scots desire to be independent from the UK and, perhaps more alarmingly, many English people would like to see Scotland leave. Political arguments abound on both sides of the divide. However, for those who know the mind of God, the matter is beyond politics. The United Kingdom may have a political dimension but the Union itself has deep biblical and spiritual roots which are vital to understand.

The words of the Master in Matthew 12:25 ought to be enough for those who call themselves Christians to seriously question the rightness of the SNP's stance on independence. Jesus' warning that "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" are a sober reminder that in unity there is strength and safety, whilst division is the road to ruin. Yet there are even more compelling scriptural reasons why breaking up the United Kingdom should be unthinkable to lovers of God and His Word. We see this in Paul's letter to the Ephesians:-

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

EPHESIANS 2:11-22

Two things are very needful for us to understand here. Firstly, the man who is writing this letter and, secondly, who he is writing to. The author of the letter is Paul the Apostle, a man thoroughly steeped in the Old Testament. Some scholars posit that, prior to his conversion, Paul (Saul of Tarsus) was so learned and skilled in matters of the Law that he was being trained to succeed Gamaliel himself as the primary expert on the Old Testament and Talmudic thought. Much of Paul's revelation of Christ came from his knowledge of the Torah and the Prophets.

Paul's audience is also vital to our study here. The church at Ephesus was made up of people who Paul well knew were "Gentiles" being non-Jewish people. It is important to understand that both the terms "Jew" and "Gentile" are invented words. In both Hebrew and Greek, "Jew" is Judahite or Judaeans, while "Gentile" simply means "nation." I am using the term Gentile here to depict someone who is not a Judahite i.e. someone who does not practise Judaism. As we will see forthwith, many Judahites were Gentiles in that they were of the nations and were no longer practising Judaism or the original Israelite faith of which Judaism was a perverted form. The Ephesians were "of the nations" and were regarded by the Jews of Paul's time as heathen. As we can see in verse 11, they were called "Uncircumcision" by the Jews.

Sadly, much of mainstream Christianity is in the dark concerning this, believing these Ephesian Gentiles to be non-Israelites. As Paul and others knew, the people in Ephesus were religiously pagans and heathens prior to becoming Christians but they were not ethnically so! Paul knew that the people in Asia Minor were descended from the scattered Northern House of Israel and that they were racially Israelites! Just like the Apostles of the Lamb and other saints in the Early Church, Paul geared his ministry to reaching twelve-tribed Israel in the places they had been scattered. This included mainland Europe and, in particular, the "ends of the earth" known to the Romans as Ultima Thule i.e. the British Isles.

As descendants of the Northern Kingdom of Israel, these people had lost their connection to Israel's true faith, being divorced from Yahweh God (see Hosea chapters 1 and 2) and become *Lo-Ammi* – NOT My people. These wandering Israelites had lost their Israelite identity and had become "Gentilised" i.e. just like the heathen non-Israelite nations they wandered amongst. To Judahites who were in the Holy Land, themselves descendants of those who returned from the Babylonian Captivity, such Gentiles were scum. The use of the term "Uncircumcision" was intended to convey exactly what Paul says here – they were people estranged to the covenant; circumcision being, of course, the mark of the covenant.

It is not widely known – mainly due to a lack of Bible knowledge – but only around 50,000 Judahites returned from the Babylonian Captivity to the Holy Land. The vast body of Judahite people – probably around two million people – followed their Northern Israelite kin in their wanderings. In the British Isles today, these Judahite peoples can be found in the Gaelic nations i.e. Scotland, Ireland and Wales. We tend today to call these the *Celtic* peoples or nations. Judahite people descended from Zarah, one of Tamar's twins sired by Judah, had already travelled into Europe and settled in Ireland many years before Jerusalem was sacked by the Babylonians. **So there was an extensive body of Judahite people outwith the Holy Land by the time Christ walked the earth.** These Judahites tended to follow and settle in the same places as

their Northern Israelite brethren, sometimes even fighting with them. Like their brethren, these Judahites lost their identity, although God preserved Judah as a nation in the Holy Land, albeit with a small fraction of the people.

There was always tension between Judah and Israel. The Northern Kingdom of Israel was often known as Ephraim, after its predominant tribe. The Bible records that Ephraim is the tribe of the birthright blessing, while from Judah would come the sceptre i.e. the king. This is why, in Britain today, the Throne – which can be traced all the way back to King David – has its roots in the Gaelic/Judahite nations of Ireland and Scotland. Succession comes from the High Kings of Ireland and it was they who were first coronated upon the Stone of Destiny i.e. Jacob's Pillar which presently resides in Edinburgh Castle, following on from the biblical kings of David's line. The Throne is of Judahite origin but it is supposed to rule over all of Israel. This is why it is the Throne of England and consequently of Britain. The English peoples i.e. the Anglo Saxons - are descended from Northern Israelites. England is Ephraim nationally.

It has always been God's ultimate purpose for Judah and Ephraim to be united, for all of Israel to be one. Paul says in Ephesians chapter two that the purpose of God is to reconcile and make one man of two i.e. Judah/Circumcision and Ephraim/Uncircumcision. God's purpose is to reunite the two separated portions of Israel – the Northern ten-tribed House of Israel and the Southern Kingdom of Judah. Judah, of course, had one tribe with it in the Southern Kingdom, the tribe of Benjamin.

We see, then, in this passage from Ephesians chapter 2, that the purpose of God for Britain is clear. God wants Judahites and Ephraimites to live in unity under one king (see Ezekiel chapter 37). The two sticks of Judah and Ephraim must become one stick in God's hand. **One of the major reasons God gives for Christ's dying on the cross is to accomplish this unity.** The unity of the British peoples – the Gaels and Anglo Saxons is based on the cross of Jesus Christ and is accomplished by His shed blood on that cross! The enmity is slain and the partition is broken. We are forever to be one in Him. The envy of Ephraim will depart and Judah will not vex Ephraim. This is God's will and all who oppose it are enemies of God.

Those who are of Gaelic stock in the British Isles are descended from Judah, whilst the English are Ephraimites. Yet we are to lay aside our differences and be one nation under one king in the land forever. The great deception perpetrated by nationalists is that we are all under an "English" Throne. The roots of our present monarchy are much deeper in both Scotland and Ireland. It is in the United Kingdom and the concept of Britain that we find strength and the revealed will of God for our island peoples.

The Union Flag which flies over us is comprised of three crosses, highlighting the reality that the cross of Christ unites the peoples of Britannia.

A note on the term "Celtic"

The word "Celtic" used today tends to be used synonymously with "Gaelic" in that it refers to Scots, Irish, Welsh, Cornish peoples. However, it is likely that Celts historically were more likely to also include people who were not Judahites, although they were Israelites. In other words, historical Celts were probably people from both the Assyrian and Babylonian Captivities.