

The

# Covenant Nations

VOLUME 3, NUMBER 6, 2015



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▲ The special VE-Day cover of *The Illustrated London News* on 12 May 1945 celebrating victory in Europe after the long years of war. (Illustrated London News Historical Archive/Gale)

◀ COVER PICTURE:

St Nicholas Church at Saintbury in this tranquil scene from the Cotswolds in England representing the peace and prosperity for which so many conflicts have been fought and won down the years.

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

## The Covenant Nations

Volume 3, Number 6 2015

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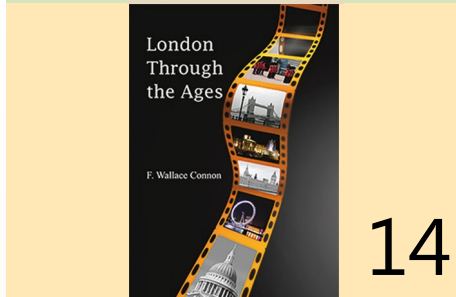
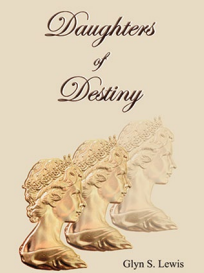
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## EDITORIAL

# THE KINGDOM IN OUR MIDST – *A Great Nation under God, hidden in Plain Sight*

**A**s a nation, ancient Israel fell short in its obedience to the Divine Law and was gradually rooted out of their land and sent into captivity as foretold – not to be destroyed, *but to be redeemed and restored* in due course.

The beginning of this restoration from their wilderness wanderings in Europe was seen in the Victorian period of empire. This was a global spreading forth in the earth “to the west, and to the east, and to the north, and to the south,” which became known as “the empire upon which the sun never set.” With the progressive ending of the great Seven Times punishment period of 2,520 years, from 1917 to 1945, it was time for Israel to return to power, but under new names and living in new lands, identifiable to alert students of the prophetic Scriptures as the prophesied “great people” and a “company of nations.”

The significance of the fact that the “company of nations” emerged from “the Appointed Place” of “the isles” and that “the great nation” grew powerful “in the midst of the earth” as a *Christian* civilization bringing blessing in peace and prosperity, was not lost on those attuned to the Elijah message that had gone forth in proclamation as a witness from 1840. Whereas their fathers were circumcised in the flesh but never kept the law in their hearts, the new Israel nations were known as Christian in their heart, apparently having been circumcised and given “a new heart” as prophesied

(*Ezekiel 36:26*). They were indeed becoming again the Holy People called according to His Purpose.

This was Church and State working as one under God. Yet, it was understood by the watchers that these missionary nations were serving God while hidden and “blind” to their true identity as the Israel of God, as was marvellously foretold by the prophet Isaiah in chapters 41 to 43.

It could also scarcely escape notice that these modern Israel nations were fully and effectively serving as God’s “sharp threshing instrument” in two great world conflagrations (*Isaiah 41:15*). Victory on land seventy years ago in 1945 established a course for the future freedom of the covenant nations. The unclean spirits of the dictators had been put down with the help of the “destroying wind” from the east – the hammer and sickle, or “battle-axe,” of the Soviet Union (*Jeremiah 51:20*) under the overruling Providence of the *then* allied nations.

Over the past 70 years – a period of determination for the body-politic of the ‘Jerusalem’ of God’s servant people – there has ensued a great falling away from *the* faith as false shepherds in Church and State have deceived and led astray the sheep of the national flock. Instead of a military onslaught the attack has been a spiritual one destroying the faith once delivered to the saints and replacing it with the great European

Project, a *prophetic* politico-economic Babylon, which has built its Tower of Babel in Brussels and in Strasbourg – *indeed, the parliament building in the latter is designed to look like the unfinished Tower itself!*

How far will this process of Age-end peril be permitted to divide, intimidate and destroy the comfort and wealth of the peaceable people of the Kingdom? This is yet to be revealed; however, we do see that a process of Divine assessment is underway in the corridors of power through the pressure of events, both internal and externally. Russia under Vladimir Putin is threatening NATO over eastern Ukraine and against any military attempt to retake the Crimea. The Baltic States are also coming under Russian scrutiny.

Indeed with the growing threat coming from Russia, the Divine injunction of judgment upon our people in national transgression is now manifest before us:

*“The LORD shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand;*

*A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young” (Deuteronomy 28:49-50).*

The time for national repentance and the cry for deliverance cannot now be long delayed.

# VICTORY ON LAND

In my experience of education at all levels, there is a question I have seen on History papers from General Schools Certificate (as it was) to degree finals: Why was Napoleon beaten? The trap for the unwary was to answer: because he lost the Battle of Waterloo. Any other answer – Trafalgar, Salamanca, Borodino, the retreat from Moscow, Leipzig (or any combination of these) would have been an arguable case. Looked at like this, Waterloo was an epilogue. But other historians have seen it as one of the decisive battles of the western world. Which is right? I confess that I incline to the former. After the exhaustion of the French army after over twenty

years of warfare, I doubt whether a victorious Napoleon could have re-established much of his empire. But he might have done enough to upset the delicate peace settlement being worked out at Vienna, a system of checks and balances that safeguarded Europe from war until 1854 (the Crimea) and a general war till 1914.

The enormous prestige gained by the Duke of Wellington at Waterloo can conceal the truth that he commanded a British-led army rather than a British army. Since the time of William of Orange, we had a winning formula: Britannia would rule the waves, keep a small but highly efficient army and pay our continen-

tal allies to supply the big battalions. When Nelson secured our supremacy at sea, we entrusted virtually the whole of our regular army to the Peninsula where Wellington shepherded them like a good shepherd his sheep. His famous saying that the one thing less bad than a battle lost was a battle won shows how he valued every life of his soldiers.

It is also worth remarking that Waterloo was a joint victory for the British-led and Prussian armies. Only once before, in the Seven Years War (1756-63), had this been the winning formula in Europe. It was probably then a grand idea began to take shape – an alliance or at least an entente between the two great Protestant powers to maintain stability in Europe. Queen Victoria's consort Prince Albert worked on this to bring about the marriage of their eldest daughter Victoria to the Crown Prince of Prussia.

Unfortunately, as we know from recent TV programmes, royal marriages can backfire. The Empress Victoria (as she became in 1888) was hated in Germany as 'the English woman.' Worse, her treatment of her crippled eldest son (later Kaiser William II) would qualify in twenty-first century Britain for a charge of child cruelty. The hostility between mother and son became notorious. The Prince of Wales (later King Edward VII) had always been in awe of his sister, and so bad blood was sown between uncle and nephew. The prince already had his complaint against Germany. He had married the Danish Princess Alexandra. In 1864 Germany annexed Schleswig and Holstein, formerly ruled by the King of Denmark though technically part of Germany. More significantly, Alexandra's sister, Dagmar, had married Tsar Alex-



Duke of Wellington

ander III and was the mother of his successor Nicholas II. The outbreak of war in 1914 came just fifty years after Schleswig-Holstein with the surprising alliance of Britain and Russia against Germany.

A generation before, the balance of power had shifted permanently with the unification of Germany and the defeat of France in the Franco-Prussian War (1870). Germany's alliance with Austria-Hungary (1879) was confronted from the 1890s by the unlikely alliance of republican agnostic France and Tsarist Russia. The possibility of isolationist Britain and semi-neutral Italy acting as mediators was weakened by Britain's involvement in South Africa which was deeply unpopular in Europe. The result was the slide to war in 1914 with Britain the semi-reluctant ally of France and Russia.

On paper, France and Russia more than counterbalanced Germany and Austria, and Britain might have looked forward to her traditional commitment to a strong navy and a small expeditionary force. It did not work out like that. Hindenburg's

brilliant victories over the Russians at Tannenburg and the Masurian Lakes relieved pressure on Germany's eastern front while increasing that on France in the west. As a result, Britain was drawn into more and more heavy commitment on land leading to conscription in 1916. Apart from the moral question of conscription, the removal of so many young men from productive employment (even if replaced by women) had serious economic consequences. Worse, the illusion of limitless resources led Haig and other commanders to sacrifice soldiers on a scale which Wellington would have found unthinkable. In the end, the allied forces prevailed, with timely assistance from the United States, but at a terrible price. Every country which has tried to maintain a first rate army and a first rate navy has bankrupted itself. Britain fell into this trap in the Great War.

A not dissimilar situation transpired in 1939. On paper, France and Poland outnumbered Germany in men if not equipment. This advantage would only have worked if there had been a co-ordinated attack from

east and west. That it did not happen shows how ill-prepared the allies were. Hitler rightly guessed that the French army would sit behind the Maginot Line and picked off his opponents in turn. In 1941 the result was a drawn war with advantage to Germany. How events would have unfolded is a matter of speculation if the 1939 war had not become intertwined with one between Germany and Russia (the war Hitler really wanted to fight) and one between Japan and the United States. Four years later Britain found herself on the winning side but only as the junior partner of the United States and Russia.

If there is any lesson of history, it is that Britain was never cut out to be a great military power and our greatness as a nation depended on keeping the balance of power between those who were. Whether we could or should have held aloof from the two World Wars is a matter of debate. What is certain is that victory came at a price in men and manpower which we could ill afford.

**REV BARRIE WILLIAMS**

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# WATERLOO 200

*The 200<sup>th</sup> anniversary of the decisive Battle of Waterloo will be marked on 18 June 2015. The British and German victory over the French at the Battle of Waterloo decisively ended the French Revolutionary and Napoleonic wars which had convulsed Europe for almost 25 years. It ended the political and military career of Napoleon Bonaparte and ushered in almost a century of general peace throughout most of Europe. Waterloo was a victory of Christianity against Humanism. It was a great victory for God's Covenant Nations. It was a victory for Protestant Britain and Germany against Catholic France. It marked the beginning of the Greatest Century of Missions.*

Waterloo was the crowning triumph of the career of Arthur Wellesley, the first Duke of Wellington. He remarked that the battle had been “*a damned serious business*” and “*the nearest run thing you ever saw in your life.*” On 18 June 1815, the Duke of Wellington, leading an Anglo-Dutch-German force, fought to a standstill a confident and enthusiastic army led by Napoleon whose military performance had dazzled Europe. Napoleon Bonaparte was renowned as the greatest soldier of his age. Yet he was decisively stopped and outmanoeuvred by the Iron Duke and his ally Field Marshall Gebhard Blücher, whose timely arrival at the close of the day sealed the victory and sent Napoleon and his forces fleeing for Paris.

The Battle of Waterloo was an epoch closing event, and one of the great watersheds of history. The disastrous Russian campaign of 1812 had signalled the decline of Napoleon and his Revolutionary French forces. Marshall Blücher's victory over Napoleon at the Battle of Leipzig, 1813, led to his abdication and exile to the Island of Elba. However, he escaped back to France, February 1815, and with whirlwind energy reassembled his army. Paris workshops produced 1,200 uniforms and 12,000 cartridges a day. By June, 124,000 French soldiers were concentrated near the border of the Netherlands, which at that time included Belgium.

Few Allied armies could be mobilized in time to resist Napoleon's inevitable offensive. The Duke of Wellington arrived in Brussels, 4 April, to discover that his Anglo-Dutch forces consisted of a scant 33,000 men. Wellington exclaimed: “*I have an infamous army, very weak and ill-equipped and a very inexperienced staff.*” Most of Wellington's experienced officers and men had been shipped across the Atlantic to fight the Americans in the War of 1812. German volunteers from Hanover and Brunswick and 6,000 men of the King's German Legion swelled Wellington's heterogeneous force to 68,000. Insufficient to be able to defeat the French forces, he was dependent on the support of the Prussian (German) forces of Marshall Blücher.

On 14 June, Napoleon's Order of the Day came to invade the Netherlands. “*The moment has come to conquer or to perish,*” he declared. In brilliant sunshine, the Emperor's forces seized the frontier town of Charleroi, where he was supported by many French speaking Belgians who were revolutionary sympathisers and quick to switch sides. Napoleon's plan was to march on to Brussels, severing the communication lines between Wellington's Anglo-Dutch-German forces and Blücher's Prussian army, defeating them separately.

Napoleon's surprise offensive enjoyed early success, as he forced Wellington's forces at Quatre Bras,

32km south of Brussels, to withdraw before the overwhelming French attack. Eight kilometres away the Prussian army at Ligny was also forced to retreat under furious artillery fire and an overwhelming concentration of French forces.

On the afternoon of 17 June, the Duke of Wellington halted on a ridge that crossed the road to Brussels. Flanked by forests on both sides, it was a choke point through which Napoleon's forces would be funnelled. Napoleon had carefully selected the ground as an ideal defensive position in August the previous year. (At the time he had recommended the construction of a number of fortresses, which had not yet been built.) Wellington had chosen his battlefield well. His men occupied and fortified the Chateau of Hougoumont and the farm house of La Haie Sainte. The east-west ridge, which became the central point of Wellington's defensive position, provided cover for his cavalry and troops on its northern reverse slope.

Providentially, intensive rain had saturated the soil which forced Napoleon to delay his offensive on Sunday, 18 June, until noon, to enable the soil to dry out sufficiently. As it was, the mud dissipated much of the effect of his artillery and slowed down the French forces as their boots and hooves churned up the clay soil into a morass.

While Wellington had made the best use of his chosen ground, he

knew that his forces were insufficient to resist an all-out attack by all the French forces available to Napoleon. It was on the basis of an assurance from Marshall Blücher that he would march to their relief, that Wellington made his courageous stand just south of Mont Saint Jean, close to the village of Waterloo.

At the Battle of Waterloo, the French had 69,000 including 48,000 infantry, 14,000 cavalry, and 7,000 artillery with 260 guns. Most of Napoleon's men were veterans of at least one campaign and were almost all volunteers. Wellington had 50,000 infantry, 11,000 cavalry, and 150 guns. Of these 25,000 were British, 6,000 from the King's German Legion, 17,000 Dutch and Belgian troops, 11,000 from Hanover, 6,000 from Brunswick and 3,000 from Nassau. Many of the troops of the Coalition Forces were inexperienced. (Most of the experienced troops who had served with Wellington before had been sent to North America.) 48,000 Prussians under Marshall Blücher arrived at the climax of the battle.

Hours later than Napoleon had intended, the battle began at 11:30am on Sunday, 18 June. Most of Wellington's forces were sheltered from the artillery fire by being stationed on the reverse slope of the ridge. The initial attack by Napoleon was against the farm house of Hougomont, guarding Wellington's right flank. Resolutely defended by the British Foot Guards and Hanoverian and Nassau soldiers, Hougomont resisted all assaults by Napoleon's three main infantry corps who assailed it mercilessly throughout the day.

Having failed to divert any of Wellington's reserves into this diversionary flank attack, Napoleon sent in D'Erlon's infantry corps, sup-



Field Marshal Blücher saluting the Duke of Wellington after the Battle of Waterloo

ported by cavalry and the concentrated fire of over 260 cannon of the French artillery against Wellington's left centre. Two brigades of British heavy cavalry scattered the massed columns and sent them fleeing back down the slope.

One of the most heroic actions of a day filled with heroism was the charge of the Scots Greys as part of the Heavy Brigade. As they thundered down the slope on their magnificent grey chargers, yelling "*Scotland Forever!*" and slashing at their enemy left and right, they seized the Eagle banner of the French 45<sup>th</sup> Regiment, the so-called *Invincibles*, and scattered the massed French centre column attack. However, in their euphoria, the Scots Greys advanced too far and many were lost to the French counter attack with the Lancers.

As Wellington ordered his infantry in the centre right to move to the reverse slope of the northern ridge at 4.00pm, Marshall Ney ordered a cavalry assault in hope of chasing this apparent retreat into a rout. From the French perspective this was a disastrous move. Wellington had ordered a controlled and limited withdrawal and his infantry were

able to form squares in good time to fight off every cavalry charge.

Marshall Ney finally succeeded in capturing the farm house of La Haie Sainte only because the King's German Legion garrison had run out of ammunition. It was at this critical moment that the Prussian cavalry charged at Plancenoit and forced the redeployment of most of the Imperial Guard to confront the Prussian threat to their right flank.

The 33,000 men Napoleon had detached under Marshall Grouchy to pursue the Prussians to ensure that they did not link up with Wellington's forces, failed in their mission. Despite Marshall Blücher having been injured by his horse falling on him during a cavalry charge at Ligny, the 73-year old veteran had succeeded in reorganising his defeated and scattered men into a cohesive fighting force that out-marched Grouchy's pursuing French forces.

In an extraordinary feat, Blücher led his army on a tortuous forced march, along muddy roads, arriving at the Battle of Waterloo in time to save the day and crown Wellington's forces' steadfast resistance with a most decisive victory. Together they

crushed the French and relentlessly pursued them all the way to Paris. The Prussians nearly captured Napoleon himself.

At 7.30pm Napoleon launched the final attack against Wellington's line on the ridge in what was to be the climactic point of the battle. Wellington had bolstered his centre by bringing in the Dutch and Belgian divisions. Nine battalions of the Imperial Guard attacked Wellington's centre who were dangerously short of ammunition. The British Foot Guards of Maitland's Brigade faced the Imperial Guard and Wellington's voice rang out: "Now, Maitland! Now is your time!" The order rang out: "Up Guards! Make ready! Fire!" The Foot Guards gave a withering fire to the French formations who were unable to deploy into line.

Wellington galloped to Sir John Colborne of the 52<sup>nd</sup>: "Go on, Colborne! Go on! They won't stand. Don't give them a chance to rally!" Wellington had gauged the mood of the French army precisely. At this point Colonel Colborne, commanding the 52<sup>nd</sup> Light Infantry Battalion, took his men out of the line in an audacious move wheeling them to their right, so they ended up parallel to the left flank of the French formation and delivered a final devastating blow, forcing the French to crumble and retreat. As the 52<sup>nd</sup> charged with bayonets Napoleon's last army disintegrated in flight.

As the Prussian forces emerged from the woods, to roll up the French right flank, Wellington ordered his men off the ridge into a general advance which cleared the battlefield of all French units. The battle had been

hanging in the balance before the arrival of Blücher's Prussian army. The German assault was decisive in crushing Napoleon's reserves and relentlessly pursuing the scattered French forces all the way to Paris which they entered on 7 July.



The Lion's Mound

The French retreat turned into a rout as coalition cavalry pursued them until 11:00pm. Napoleon's elite Young Guard failed to stem the Prussian advance and were annihilated. Napoleon's abandoned carriage was captured, still containing diamonds left behind in the rush to escape. These diamonds became part of King Frederick Wilhelm of Prussia's crown jewels. Over 2,000 French prisoners, including several generals and 78 artillery pieces were captured by the Germans before the end of that day, 18 June 1815. French casualties for the Battle of Waterloo totalled 41,000. Allied casualties were 24,000. The defeat of Waterloo ended Napoleon's rule as Emperor of the French and marked the end of his 100 days return from exile.

Around 10:00pm, the Duke of Wellington and Marshall Blücher met at La Belle Alliance, the farm house that had formed Napoleon's headquarters during the battle. They saluted each other and warmly shook

hands, congratulating one another on their stunning victory.

Napoleon's political support withered away after the defeat at Waterloo and, on 24 June 1815, he announced his second abdication. Paris surrendered on 4 July 1815.

Napoleon's attempt to escape to North America was thwarted by the Royal Navy blockade and he was forced to surrender to Captain Frederick Maitland of *HMS Bellerophon* on 15 July. The Treaty of Paris was signed on 20 November 1815 and Louis XVIII was restored to the throne of France.

Napoleon, in his letter of surrender to the Prince Regent of England, wrote: "Royal Highness

*– exposed to the factions which divide my country, and to the enmity of the great powers of Europe, I have terminated my political career; and come like Themistocles to throw myself upon the hospitality of the British people. I claim from your Royal Highness the protection of the laws and throw myself upon the most powerful, the most constant, and the most generous, of my enemies.*"

Today one can visit the Battlefield of Waterloo. 18km south of Brussels, it is dominated by the large monument, the Lion's Mound. It is a large conical artificial hill built as a symbol of the Allied victory over the French. The Mound is 43 metres high with a circumference of 520 metres and a volume of 390,000 m<sup>3</sup>. Victor Hugo mentions in his novel, *Les Misérables*, that on visiting that site two years after the completion of the Mound, the Duke of Wellington is said to have remarked: "They have altered my field of battle!" As much of the soil used to construct

the artificial hill was taken from other parts of the battlefield, the topography has been seriously altered. However the Mound does offer a splendid view of the battlefield to those who ascend the 226 steps leading to the Lion statue and observation area. The Lion is the heraldic focus of the coat of arms of the monarch of the Netherlands. The Mound was completed in 1826.

Maitland's First Foot Guards, having defeated the Grenadiers, were awarded the title of Grenadier Guards and adopted bearskins in the style of the French Grenadiers that they had defeated. Britain's Household Cavalry likewise adopted the Cuirass armour of the French cavalry that they had defeated at Waterloo. The effectiveness of the French Lancers led to the widespread adoption of their weapon throughout Europe. The British converted their first light cavalry regiment to lances in 1816.

Although Napoleon is highly respected as a military commander, at least 6 million Europeans died in the 17 years of war that Napoleon had waged against the rest of Europe. When he went into exile, France was bankrupt and her overseas colonies were lost. The Napoleonic Wars set back Europe's economic life for at least a generation. Victor Hugo, in *Les Miserables*, wrote that: "*At the battlefield of Waterloo there is no French tomb. The whole of that plain is a sepulchre for France.*"

Field Marshall Arthur Wellesley, the first Duke of Wellington (1769-1852), was a Protestant from Ireland who served as an aide-de-camp to two successive Lord Lieutenants of Ireland. He was also elected as a Member of Parliament in the Irish House of Commons. A Colonel by 1796, Wellesley saw action in the Netherlands and in India, served as Governor of Seringapatam and

Mysore in 1799. As a Major General, he won a decisive victory at the Battle of Assaye in 1803. Wellesley rose to prominence as a General during the Peninsula campaign in Spain and Portugal during the Napoleonic Wars and was promoted to Field Marshall after his victory over the French at the Battle of Vitoria in 1813. Following Napoleon's exile in 1814, Wellesley served as British Ambassador to France and was granted a Dukedom. During the 100 Days War in 1815, he crowned his military career with the decisive defeat of Napoleon and the French forces at the Battle of Waterloo. He participated in 60 battles during his military career.

The Duke of Wellington's constant appearance at points of crisis did much for the morale of the troops. He hazarded himself as much as the most frontline soldier. The heavy casualties amongst his staff bear solemn testimony to the risks he ran on that day, and at other battles he fought. Wellington showed the rare ability to always be at the right place at the right time. It was his personal intervention which shored up the damaged and threatened centre after the fall of La Haie Sainte. It was his precise timing and order which initiated the destruction of the Imperial Guard at the climactic point of the battle.

Wellington adapted defensive styles of warfare where he minimised his own losses while succeeding in defeating numerically superior forces. Many of his tactics and battle plans are still studied in military academies around the world. He was twice elected Prime Minister of Great Britain. He continued as one of the leading figures in the House of the Lords and remained Commander in Chief of the British Army until his death.

Wellington was known to always

rise early. He scorned creature comforts and, even after returning to civilian life, slept in a camp bed. He was described as a practical man who spoke concisely. It was rare that he expressed emotion. His physician reported that he broke down in tears the night after the Battle of Waterloo, unwilling to be congratulated for his victory, because of the high cost of the battle in terms of the loss of lives of his own forces. Wellington wept when he read the casualty returns: "*I do not know what it is to lose a battle, but certainly nothing can be more painful than to gain one with the loss of so many of one's friends.*"

Wellington received a state funeral, 18 November 1852, and was buried in St Paul's Cathedral next to Lord Nelson. The bronze memorial sculptured for his memorial features *Truth tearing the tongue out of falsehood* and *Valour trampling cowardice underfoot*.

The Battle of Waterloo is one of the most famous battles in history. Waterloo has entered the dictionary as "*a decisive or crushing defeat.*" The name itself conjures the most dramatic and decisive reversal of fortune possible. It would not be too much of an exaggeration to say that had this crucial battle been lost, today we could be speaking French.

***"Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them... Now all these things happened to them as examples, and they were written for our admonition..."***

I Corinthians 10:6-7, 11

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# THE CERTAINTIES OF SCRIPTURE

The destiny of our island Kingdom was foreshadowed in the Divine promise given in II *Samuel* 7:10, a verse which is part of the bedrock of our Federation belief and teaching. For there the Lord clearly stated, “*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.*”

This promise was given nearly three thousand years ago and only came to final fulfilment more than two thousand years after it was given. At the time of its pronouncement King David was on the throne of Israel, being the first King of the line of Judah and, presumably, having no thoughts then of moving away from the Promised Land in which the Israelites had become firmly settled.

At the same time God made His unconditional Covenant with David, assuring the King of a future dynasty, stating, “*And thine house and thy Kingdom shall be established for ever before thee; thy throne shall be established for ever*” (verse 16).

It is sometimes frivolously remarked that ‘there is nothing certain in this life’; but in that verse God promises three certainties – firstly a genetic continuity in the posterity of this particular royal gentleman; secondly, the continuity of a literal throne which, though moveable, would remain the seat of Kingdom power and authority and, remarkably, having a unique stone, aptly known as the Stone of Destiny today, as a silent but potent witness to its authenticity; and thirdly a nation of people who were never to be lost in God’s eyes, but merely scattered and later re-gathered to become the nation and company of nations promised, again unconditionally, to the patriarchs Abraham, Isaac and Jacob.

After the captivities and exiles of the twelve tribes, following on from the

Assyrian and Babylonian incursions, the Israelites became free to migrate westwards across Europe to join pre-captivity migrants who had already settled in these isles. That there were such earlier migrants has been deduced from the study of our ancient Druidic culture whose beliefs and religious practices clearly resembled those of ancient Israel. The trading of tin and other commodities from our island by Phoenician and Israelite merchants from the eastern Mediterranean coastal region is now believed to have been in practice in the time of Solomon. It is thus clear from modern research that the knowledge, expertise and communication skills of these ancient Israel peoples have been greatly underestimated. Did Jeremiah the prophet and his scribe Baruch set off blindly into the unknown with the heir to the throne of Israel, in the person of the daughter of Zedekiah entrusted to their care? Surely not; the prophet knew what he was doing and where he had to go to fulfil his responsibility for the safe keeping of that royal lady. By the grace of God they escaped the captivity of the Babylonian powers and the ignominy to be endured by the southern House of Judah.

“... I will appoint a place for my people Israel ...”

II *Samuel* 7:10

The westward migrations which became possible after the demise of these alien powers were a lengthy process involving the temporary settlement of the tribes in different locations and at different times. They had to rest and build up their strength and make provision for each stage of their journeying from one settlement to the next. Their progress would be slow and require much time and effort to maintain the essential services necessary for a civilised and comfortable way of life in a community

of people residing in new and strange surroundings. The infrastructure and logistics we expect and take for granted today would be unknown to them, though they would need some equivalent provisions even in those far-off days. So each move would be a major undertaking and, therefore, not to be embarked upon frequently.

Thus the migrating tribes arrived in these isles, ‘the appointed place,’ at different times and by different routes across Western Europe. The last of the tribes to arrive here is recorded in history as the Norman invasion of 1066. That secular history records the arrival of other people in the centuries prior to 1066 with the various names familiar to us from our school history lessons. It is only in our British-Israel literature that these disparate groups are recognised as the scattered tribes which had gained these new names in their European travels and became known as Angles, Saxons, Normans and so on.

These people were moving out of lands and provinces which they had occupied, for many years in most cases, and there was reluctance on the part of some of these Israelite migrants to relinquish their hold or influence on what had been their former homes. They thus disputed with the kings of France, for instance, over their right to land and property in Normandy, Brittany, Aquitaine and elsewhere. But, as subsequent history shows, it proved to be to our advantage to be unencumbered by such overseas possessions in the days of French and Spanish expansionist desires under Napoleon Bonaparte and Philip of Spain. The English Channel acted as our ‘moat defensive’ as Shakespeare expressed it in his play *Richard II*.

The later migrants arrived in a land in which the Christian faith had been established earlier by apostolic mission, the apostles having carried out the instructions of the Lord Himself

who directed them to take His Gospel of the Kingdom to “*the lost sheep of the house of Israel*” (*Matthew 10:6*). These migrant tribes were not aware of their common ancestry and remained for many years, even centuries, as independent groups and often hostile to each other. It was some considerable time before the Christian faith became a unifying force in the land. Under the ninth century Christian monarch, King Alfred, the practicalities of a Christian way of life, in the observance of the Ten Commandments, was made possible by the introduction of his Dooms or Books of Law based on the Commandments.

Some 300 years later, under the rule and wise direction of King Henry II, the Common Law of England became the backbone of equity and justice in the country. The practice of having a jury in the Royal Courts of Justice was instituted by the Normans but the system was altered and refined by Henry whose principles gave birth to the development of the system of trial by jury with which we are now familiar. The judge in a criminal or civil case brought before the court is like an umpire; the jury hears the evidence given by the prosecution and defence lawyers and the testimony of witnesses. These ‘twelve good men and true’ then decide the truth of the case from the evidence put before them and give their verdict. Only then is the judge empowered to decide the appropriate penalty according to law.

Under Roman Law, applying on the continent of Europe at the present time, a trial is often like an inquisition. The judge makes his own investigation into the civil wrong or public crime. The suspect can be interrogated in private; his right to legal representation is restricted. Witnesses against him can testify in secret and in his absence. Only after these processes have been accomplished is the accusation or charge against him formulated and published. This system leaves the plaintiff open to enforced confession, torture and

blackmailed pleas of guilt. Such unsavoury practices were extinguished from the Common Law of England about seven hundred years ago!

“... Thy throne shall be established for ever”

II *Samuel* 7:16

However, even in those days kings could be autocratic and despotic and consider themselves above the law and in the reign of King John that monarch’s demands on his people became oppressive and beyond reason. The feudal barons rebelled and they were supported by church leaders and the clergy, for they, too, had suffered at the hands of the king. John’s punitive tax demands to finance his overseas interests became a serious bone of contention. So the barons drew up a charter of rights and liberties to be signed by the king and in the meadow of Runnymede, between Staines and Windsor, on 15 June 1215, King John put his signature to that famous document, the Magna Carta.

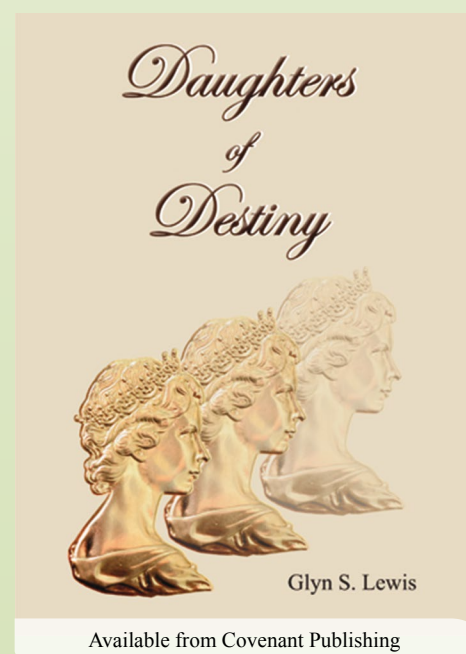
“If the 13<sup>th</sup> century magnates understood little and cared less for the popular liberties or Parliamentary democracy, they had all the same laid hold of a principle which was to be of prime importance for the future development of English society and English institutions. Throughout the document it is implied that here is a law which is above the king and which even he must not break. This reaffirmation of a supreme law and its expression in a general charter is the great work of Magna Carta” (*A History of the English Speaking People*, Vol.1 by Winston S Churchill).

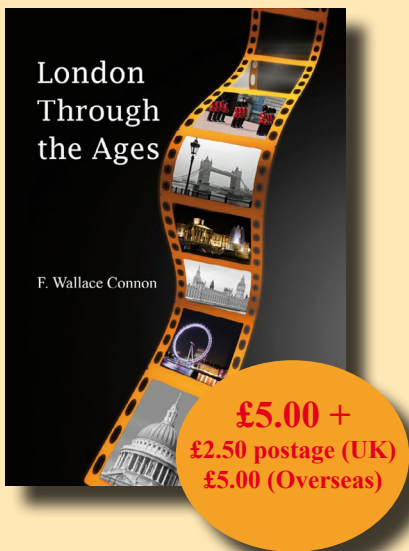
Ours, then, is a history and a heritage which is unique among nations. The more so because, as has been said in the past, we are ‘the people of the Book.’ That Book, the Bible, records the birth and development of our Israelite forebears. In studying their history one can see distinct priorities

and stages in that early development of this Kingdom, established in the ‘promised land,’ repeated in the later development of the re-established Kingdom in the ‘appointed place.’

For Israel the supreme power and authority over them was God who had chosen them for His purposes. He was their Lord and King, their Divine ruler. So the establishment of that authority came first in the forming of the Kingdom prior to its occupation of their first homeland. That rule would be symbolised in a human dimension in the promise given to Abraham that kings would be in his posterity, the family of Judah being given that privileged position, (*Genesis 17:6 & 49:10*). The establishment of authority for the Kingdom in the appointed place was the arrival in Ireland of Tamar Tephi, the daughter of Zedekiah, a descendant of Judah and heir to the throne of Israel. The arrival of this ‘Eastern Princess,’ accompanied by Jeremiah and the scribe Baruch, is recorded in Irish secular history, (see *Daughters of Destiny* by Glyn S Lewis, Covenant Publishing).

The wilderness journey, under the leadership of Moses, instilled in the people the need for faith and trust in the Lord God. This was the next stage and priority in the development of the Kingdom at that time. For Israel in the isles that stage and





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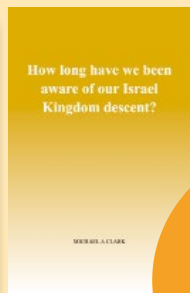
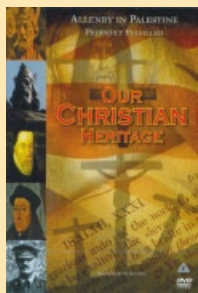
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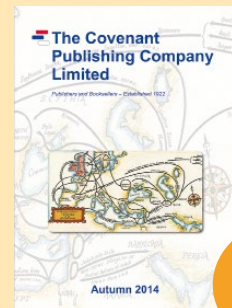
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priority was fulfilled in the bringing of the Gospel of Jesus Christ to these shores in the first century AD. The establishment of the Law of God in the constitution of the Kingdom was fulfilled in Israel in what we know as the Mosaic Covenant, recorded in *Exodus* chapters 19 and 20. This important stage can be seen repeated in our land in the establishment of English Common Law, incorporating as it did the Mosaic code of law adopted by King Alfred. These stages in our history of national development over the centuries are like part of a pattern and thus provide clear evidence of plan, design and certainty of a Divine purpose to conquer sin and death.

It has, however, been said, openly and publicly, that God has no plan, He just improvises as He goes along. This surely is a clear example of someone “*having a form of godliness but denying the power thereof*” (II *Timothy* 3:5). One would think that the evidence of Scripture shows clearly, to an unbiased and open mind, that God’s promises to the Patriarchs and the inspired words of His prophets give us a picture of forward planning second to none. The fall of Man was in the foreknowledge of God and He had His contingency plan in place. The unfaithfulness of His Kingdom, Israel, had also been anticipated and the plan prepared. Remarkably both these serious laps-

es were covered by the blood of our Lord Jesus Christ, shed on the cross at Calvary. To deny that this was the result of forward planning is an insult to the God and Father of us all who did not spare the life of His only-begotten Son but gave it for our Salvation and Redemption. The resurrection of our Lord from the grave was an act of triumph over adversity. The whole message of Scripture has as its theme that sense of ultimate triumph throughout its pages. It is thus a purveyor of comfort and peace to all who study its pages and gives us the assurance that God only deals in certainties.

**ALFRED BROWN**

# THE FIR TREES

According to the late J. Bernard Nicklin in a pamphlet written in 1967, as the cedar stands for the royal house and the oak for the nobility or aristocracy, so the fir represents the rich and prosperous (prosperity being indicated by their being evergreen). The prophet Nahum foretold a mighty shaking of the fir trees in the last days: *“The chariots shall be with flaming torches in the day of this preparation, and the fir trees shall be terribly shaken”* (Nahum 2:3-4). The chariots that he saw that *“rage in the streets”* and *“run like lightnings”* were, of course, a vision of modern high-speed automobiles. So we understand from that that it is only in these last days that we are to see the shaking of the “fir trees.”

A possible signal that the time had arrived for the fulfilment of this prophecy was the explosion caused by the impact of a small asteroid or comet near the Podkamennaya Tunguska River in Siberia on 30 June, 1908. It was, and remains, the largest impact event on earth in recorded history. It is estimated the explosion knocked down some eighty million fir trees over an area of 2,150 square kilometres, and that the shock wave from the blast would have measured 5.0 on the Richter scale (*Wikipedia*). Since this

event took place at about the same time as motorized vehicles first appeared, it is certainly possible it was a dramatic illustration of Nahum’s prophecy of what was to come.

This event was shortly followed by the shaking of the cedars – the royal houses of Europe – following the First World War. But the shaking of the fir trees – the financial system – began in earnest with the great New York stock market crash of 1929, when over \$30 billion was lost in a week, ten times more than the entire annual budget of the U.S. government at that time. There are many biblical references to the downfall of the rich and their treasures. Paul wrote to his spiritual son, Timothy, *“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil”* (I Timothy 6:9-10). The epistle of James warns, *“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you...Ye have heaped treasure together for the last days”* (James 5:1-3).

But the most detailed description is found in *Revelation*, chapter 18, which prophesies the overthrow of the financial system termed ‘Great Babylon,’ such that *“the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more...and the fruits that thy soul lusted after are departed from thee, and thou shalt find them no more at all”* (Revelation 18:11, 14). The chapter concludes by saying that Babylon shall be thrown down like a great millstone cast into the sea, and this may have been fulfilled in symbol by the sinking of the RMS *Titanic* on its maiden voyage on 14-15 April, 1912, which shook the European world. The majority of the ship’s passengers were the very wealthy, and the ship itself was synonymous with opulence and luxury. Just as the *Titanic*’s captain did not heed the warnings of icebergs ahead, so the clear warning of Scripture on the downfall of the economic system has been ignored, leading to the tragic consequences that we see spreading throughout the globe today. And as we become aware of more and more cracks appearing in the system’s very foundation, it surely cannot be long before the shaking of the fir trees will be complete.

**PATRICIA BAGWELL BA**



# THE NATION AND THE CHURCH

*We are in danger of attributing to the Church powers that it does not possess, and of robbing the Nation of its heritage. Either the Church is the inheritor of the Divine Covenants, or the Nation enjoys this glorious privilege. They cannot both lay claim to the title of heir – unless, of course, the Nation and the Church are one and the same.*

**W**e are so used to thinking of the ‘Church’ as comprising what we call the Christian people of the world, or as the ‘saved’ out of all nations, that it is difficult to imagine that it can be anything else. Some would define the Church as comprising church-goers in general, perhaps, while others would be more conservative and say the Church is comprised of those persons who have had a definite experience of the ‘new birth.’

But what we want to arrive at is the Bible interpretation of what comprises the Church. We are aware that the scriptures as a whole have been, and are being, taught as though they constituted merely a message for the *individual*. Right through the Bible – the Old Testament – the New Testament – all passages have been read as though written expressly for the moral edification of the individual conscience. And those who profess

to believe the truth of the scriptures, and have a lively faith in God, are, collectively, called the Church. They belong to a great variety of sects all having their own tenets, but still, in the mass, they are the Church – or so they say. Then again, many Church leaders speak of their flock as being Israel – true *spiritual* Israelites – not in any *national* sense at all – but just because of their belief in God. In one sense this interpretation is rather difficult to understand, because the history of Israel is rather a shameful record, and that nation was far from being exemplary.

The error of spiritualizing the Israel nation into a Church has been exposed many times, but has any scholar attempted to define who, or what, the Church is? We understand well enough what Israel is – the nation to which we belong – the entire family of the descendants of Jacob, predominantly the British Com-

monwealth of nations and the USA. The history of this company of people is the main subject of the Bible. But they are not always spoken of as ‘Israel.’ They are called by various names, and as these names appear to differ in usage or context we have sometimes been misled, having imagined that a different body of people is indicated in each case.

Israel is the name commonly given to the nation in the Bible, but there are a number of other names – all quite familiar – by which she is also known. These are some of them: Congregation; Wife; Elect; Saints; Bride; Flock; Church; Son; Sanctuary; Dominion; Sheep; Peculiar people; Kingdom of priests; Holy nation and Vineyard. A careful reading of the scriptures reveals plainly that all these names refer to the one nation. Much misunderstanding has arisen because some of these terms have been wrongly applied.



The identity of the Church has been obscured for a long time, just as the identity of the nation has been obscured. This is the blindness from which the nation suffers, and which has been brought upon us by virtue of our disbelief. The nation has been unaware that these names refer to her. The 'Church' has claimed them for herself. Take, for instance, the word *flock*. This is almost invariably used by the Church to refer to her own congregations of worshippers, but the Bible speaks otherwise: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock" (*Psalms* 80:1) – and again – "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (*Luke* 12:32). The Israel Kingdom is not given to an unspecified group of church-goers.

Church leaders have very thoroughly indoctrinated their congregations with the belief that the Old and the New Testaments deal with two different and distinct sets of people – the Old Testament with the Israel nation, whom God finally cast off; and the New Testament with individual persons who accept Christ's offer of personal salvation, and who, they say, constitute the new Church. But there is no scriptural authority for such an assumption. The truth is quite otherwise; but we have been so well misled that it comes almost as a shock to realize that the Church of the New Testament is in reality the Israel nation of the Old Testament.

Being ignorant of God's plan for His people, man, suffering blindness through pride in his own self, has invented all sorts and forms of religious doctrines and dogmas that have so cluttered up the thoughts of those seeking the truth, that the faith once delivered to the saints has escaped attention. Hear what Jude has to say: "Beloved, when I gave all diligence to write unto you of the common salvation . . . and exhort you that ye should earnestly contend for

*the faith which was once delivered unto the saints*" (verse 3). Notice the forcefulness of the wording – "I gave all diligence – it was needful to write – to exhort you – ye should earnestly contend for the faith." It is an important matter – it was needful for him to write to us of the common salvation, which is the national salvation, because God knew of the false doctrines which would quite obscure what God meant. It is not a very difficult matter to understand from the scriptures that the 'saints' comprise the whole nation, Israel, but it is a bit more difficult to grasp that the Church is Israel too.

There are two scriptures which are very helpful in getting the matter straight. The first is *Psalms* 22:22: "In the midst of the congregation will I praise thee." The other is from *Hebrews* 2:12 which is a quotation of the first: "In the midst of the church will I sing praise unto thee." In the Old Testament the word used is *congregation*. In the New Testament the word used is *church*, indicating that the congregation and the church are the same.

In the foreknowledge of God we were to be blind to our identity, and the wording of scripture is such that it hid the truth for the period of time needed, and yet at the same time it is clearly stated. It is an interesting example of not being able to see, or understand, what is before our eyes.

The churches continue to foster the illusion. They do not possess the key of knowledge. Our Lord said: "Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." This is a remarkable verse. God is the lawgiver and it was the lawyer's business to teach the law of God, which is the key of knowledge, but they gave it to the people according to their own interpretation. It was the law, or leaven, of the Pharisees

when they had finished with it, not the law of God. They said to our Lord: "Why do thy disciples transgress the tradition of the elders?" and He replied: "Why do ye also transgress the commandment of God by your tradition?" (*Matthew* 15:2, 3). What are our church leaders today doing but just this? They are teaching for doctrines the commandments of men. They have not the key of knowledge, and those that are entering into truth they hinder. "This people that knoweth not the law are cursed" (*John* 7:49). They say in effect that if a man departs from standard church doctrine he is a heretic. Our British-Israel movement today is reckoned among the heresies.

God gave to the world the Israel nation for a Church, to set an *example* for others to emulate. There is a hymn which begins: "The church of God a Kingdom is." The Kingdom of Israel is this Church, and it has evangelized the world. Chambers' Dictionary gives the meaning of *evangel* as 'a salutary principle, especially relating to morals, politics, etc.' The Israel nation has undertaken the work of uplifting and bettering mankind in many fields of endeavour. The Church is the whole nation, and the State is the whole nation. It is just a matter of whether we are discussing things ecclesiastical or things civil. In the Old Testament the nation, made up of Church and State, was called the congregation. In the New Testament it is generally called the Church.

Perhaps the error regarding the purpose of the Church arose from a misunderstanding of the word 'ecclesia.' Chambers' Dictionary gives the root meaning as 'an assembly called out of the world.' The Israel nation was called out from amongst the nations of the *world* and set apart for God's work. It began to be separated when Abram was called by God from Ur of the Chaldees.

Today, however, the ecclesia is considered to comprise a group called out of the *nation*, which is a very different thing.

It is necessary sometimes to remind ourselves of certain scriptural statements regarding the nation. We know the black side of the picture only too well – our national delinquencies and short-comings. As David said: “*My sin is ever before me*” (*Psalms* 51:3). But it is necessary to look all round a question before coming to a decision about the truth of a situation; by considering the fundamental aspect of the nation from many angles it becomes easier to understand why she must be the Church.

The trouble very often is that we have a preconceived notion regarding much of scripture, and are obsessed too much with the idea of perfection for its own sake. Seeing the shocking condition existing in modern times, it is difficult to believe that our nation is the Church. It is a strange but true fact that it is often easier to believe what God has told us about the past and the future than it is to accept the situation as it is at present. For we are indeed living in the days when a tremendous amount of Bible prophecy is being fulfilled. But we allow the dark side of the picture to obscure our thinking. The daily newspapers highlight the atrocities being perpetrated in our midst. Their news columns are filled with the doings of gangsters, embezzlers and murderers. Immorality, bribery and corruption are commonplace. Are we to be counted together in one body with these felons and called the Church?

In order to set our thinking straight we need only to go back to Old Testament times and read about the doings of Israel of old. We read of many deeply shocking occurrences of all kinds, yet always the people are spoken of as ‘My people Israel’ – good, bad and indifferent as they

were, they were all baptized unto Moses in the cloud, and in the sea. They all ate the same spiritual meat, they all drank of the same spiritual drink. But to show that they were not perfect it is stated: “*But with many of them God was not well pleased: for they were overthrown in the wilderness*” (I *Corinthians* 10:5). These people were called by Stephen “*the church in the wilderness*” (*Acts* 7:38). So here we are now – the same people exactly – the Church of God.

*Exodus* 19:5-6 reads: “*Ye shall be a peculiar treasure unto me above all people: . . . and ye shall be unto me a kingdom of priests, and an holy nation.*” *Deuteronomy* 7:6: “*For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*” I *Peter* 2:5, 9: “*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.*” Peter made sure that there would be no misunderstanding as to whom he was addressing – he called them an holy nation – not merely Christian individuals. Also *Revelation* 1:5-6: “*Unto him that loved us . . . and hath made us kings and priests unto God and his Father.*” There are many similar verses, but perhaps those of Peter are most striking. He says that we are lively stones, built up a spiritual house, a royal priesthood, an holy nation. Is not that a Church? We are the selfsame nation which Stephen called the Church in the wilderness. We are *all* members of the Israel Church, irrespective altogether of whether we belong to any religious organization whatever. We are a light to lighten the Gentiles. We are the two olive trees of *Revelation*, and the two candlesticks standing before the

God of the earth – the two witnesses – Church and State.

Israel, God’s son, is the theme of the whole Bible; but because the son is not always so designated we have been misled regarding him. Of course God knew that such would be the case, and He calls it “the times of this ignorance.” The nation has suffered the affliction of blindness for many years. However, the light is slowly dawning, for Mark says there is nothing hid which shall not be manifested, and many fine truths which were hidden from us are now being revealed. This is indicated in the scriptures, for God says: “*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein*” (*Joshua* 1:8).

On the last page of the Bible a warning is given to any man who shall add unto these things, and to any man who shall take away from the words of the Book. We are forbidden to do either. The fault of misinterpretation lies with us. In the Bible we have the way and the truth, and we yet cannot discern it. Our indoctrination into wrong ideas has been too thorough.

It would be a great help if we fixed firmly in our minds that this Book is devoted not only to personal but to *national affairs*. It is also written in such a way that much of it can be applied to our personal needs, our halting journey upon this road of life, its pitfalls and disappointments and afflictions, and the soul’s crying need for a helping hand, for the comfort and presence of God in this vale of tears. And how many millions have taken heart, and been uplifted by these Divine communications. But what we do not realize is that the communicator is represented by the nation. All the time the poor afflicted man is Israel. Think of Jacob, who represents the nation, and

read of what a life he led of anxiety and loss and sorrow: “*Few and evil have the days of the years of my life been,*” (Genesis 47:9) he said to Pharaoh, and that is the experience of masses of people today.

Read about Samson. Here is another picture of Israel; an Israel running after strange gods. Samson was eventually blinded by the Philistines. One of my children could not bear to have the story of Samson read to her. That brave, strong man caught by a treacherous woman – and then blinded by the Philistines! The heart-breaking story is told without embellishment: “*and put out his eyes . . . and he did grind in the prison*” (Judges 16:21).

But don't we recognize in Samson our nation today? Israel is the strong man, and we have allowed ourselves to be captivated by the woman Jezebel, by the woman Babylon, by the daughter of Pharaoh, king of Egypt. These women are the false gods we follow. They are the gods of this world order, and they have weaned our hearts from our true Lord. We have run after Mammon – we have become greedy for lucre. And the Philistines who produce the things after which our souls lust have

blinded our eyes. Now we are quite blind. “*They put out his eyes.*” O Samson, how are the mighty fallen!

“It is your Father's good pleasure to give you the kingdom”

Luke 12:32

But Samson died! Our nation also has to die. Not physically but spiritually. We have to become dead to the lure of the Philistines – we have to become dead to the fleshpots of Egypt – we have to become dead to the sin of the world. St Paul says: “*Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*” (Romans 6:11). These things were written for our admonition and instruction and training. They all parallel some aspect of our national life.

Notice who it is that New Testament writers address. Our Lord said: “*I am not sent but unto the lost sheep of the house of Israel*” (Matthew 15:24). The writers of the Epistles address their brethren, their fellow Israelites. St James writes to the

Twelve Tribes scattered abroad and St Paul to the saints – Israel again. St John addresses the elect lady and her children. Who is elect, but Israel? Throughout the Epistles the Church is addressed, and severely admonished. And so that we might understand what the Church is, Stephen calls the congregation of Israel the Church in the wilderness.

The Kingdom and the Church both welcome in strangers providing they discard their heathen religious practices and worship Almighty God through our Lord and Saviour Jesus Christ. The calling and destiny of the nation will be fulfilled when the Gospel has spread to all nations of the world and they come to the Kingdom to worship the Lord.

“*And many nations shall come, and say, 'Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem*” (Micah 4:2).

**A LLOYD-JONES**

*The National Message*, 1960  
slightly adapted

This short extract from an address, *Church and State*, given to the Regional Prayer Book Society Conference in Exeter in May 1986 by T E Utley CBE, Chief Assistant Editor of *The Daily Telegraph*, provides a very interesting independent view of this topic:

“Historically there are three concepts – Church, State, and Christian Society. Church and State were simply conceived as different aspects of the same object. We all lived in a Christian Society. We had a Church which *aimed* to be, and for many centuries virtually *was*, co-terminous with the Nation. We had a Church which tried to comprehend in its membership all sorts of different schools of theological thought. We had a State which regarded itself as existing to maintain a Christian Society.

“We had the Crown which presided over both these institutions and which used the various forms of legislative machinery at its disposal entirely at its discretion.”

*Faith and Heritage*, No 21, Autumn 1986

**Readers who would like to read the full text of this address are welcome to request a copy of it from BIWF Headquarters.**



# 150 YEARS OF MESSIANIC PYRAMIDOLOGY

This year sees the 150th anniversary of Messianic Pyramidology. The Great Pyramid of Gizeh has been studied for centuries and explorers and visitors have marvelled at its seemingly supernatural origins since classical times, but it was not until 1865 that the study of Pyramidology received an overtly Christian or messianic flavour.

The foundation was laid by John Taylor in 1859. In that year Taylor, a mild and erudite publisher in London, published a book entitled *The Great Pyramid – When was it built, and who built it?* This was the year in which Darwin published *On the Origin of Species*, and both books made an impact on Victorian Christianity but in different ways. Taylor noticed that the shape of the Great Pyramid was such that the ratio of the height to the base circuit was the same as that of the radius of a circle to its circumference. In the case of the Great Pyramid the base

circuit, as nearly as Taylor could determine from the published surveys, was a ‘great year’ of 36,524 Pyramid Inches. Taylor noticed that the earth’s polar axis was 500 million of these Pyramid Inches. He felt that the Great Pyramid was an ‘unwritten revelation.’

### **The messianic time-line**

Piazzini Smyth, who at that time was the Astronomer-Royal for Scotland, took up and expanded on Taylor’s ideas in his book *Our Inheritance in the Great Pyramid*. It was immensely popular and went through several editions. But supernatural is not the same as messianic, and something more was needed to raise the Great Pyramid above the level of a curiosity. The missing component arrived in 1865, while Piazzini Smyth was in Egypt measuring the Pyramid. He received a letter from a reader of *Our Inheritance* named Robert Menzies who worked as a shipbuilder’s draughtsman in the port of Leith,

near Edinburgh, and in his letter Menzies suggested that the passages and chambers of the Great Pyramid symbolized events in sacred history.

According to Menzies the beginning of the Ascending Passage marks the Exodus of the Israelites from Egypt, with the Ascending Passage itself corresponding to the Jewish dispensation. Then the exalted scale of the Grand Gallery, to which the Ascending Passage opens up, signifies the Christian dispensation, starting with the birth of Christ and continuing to the end of the age. Menzies further suggested that the scale of chronology that applies to these identifications was one Pyramid Inch to a year. On this basis, since the Grand Gallery was around 1881 Pyramid Inches long, the end of the age could be expected around the year 1881.

Also during his stay in Egypt Piazzini Smyth read a book on the British-Israel identity, and incorporated it

into subsequent editions of *Our Inheritance*. This proved to be a further significant component of Mes-sianic Pyramidology.

Another of Smyth's correspondents was the Irish writer Charles Casey. Casey suggested to Smyth that there should be a mark in the descending passage corresponding to the date of the Pyramid's construction, which Smyth had concluded was 2170 BC based on the alignment of the Descending Passage with the star  $\alpha$  Draconis, the Pole star at that time. Smyth checked his figures, and discovered that he had noted some Scored Lines in the Passage but had not measured their position. He wrote to a friend who was in Egypt at the time, asking him to check the location of the lines, and when he sent back his results Smyth found that the Scored Lines did indeed correspond to 2170 BC. (Subsequent astronomical determinations placed the epoch of the Descending Passage alignment in the 2140s BC, but this refinement allowed researches to bring the rest of the time-line into accord with the Exodus in 1446 BC and the Crucifixion of Christ in AD 30.)

Smyth's theories were studied avidly on both sides of the Atlantic. Among his American followers was Charles Taze Russell, founder of what was to become known as the Jehovah's Witnesses. In fact Russell initially considered making a career as a Pyramidologist, before concluding that audiences found it too complicated and deciding to concentrate on teaching the Bible instead.

### **The base circuit of the Pyramid**

Smyth had run out of time and resources in Egypt so he had been unable to measure the base side of the Pyramid accurately enough to confirm his thesis. The task of making an accurate survey was left to another of his disciples, Flinders Petrie. Petrie had learnt the art of sur-

veying from his father and in 1880 he set out for Egypt to make his own survey of the Great Pyramid. His meticulous survey secured his reputation as an Egyptologist and he went on to become the founding father of archaeology. But the size of the Pyramid according to his survey was too small, with the base circuit falling short of the ideal of 36,524 Pyramid Inches by about 286 Inches. Petrie was applauded for having debunked Pyramidology.

It fell to two later researchers, David Davidson and Herbert Aldersmith, working under the auspices of the BIWF, to point out that Petrie's survey, far from discrediting Mes-sianic Pyramidology, actually supported Piazzzi Smyth's ideas. Petrie had noticed that the core masonry was hollowed in by about 36 inches on each side, but had neglected to apply the same hollowing-in to his reconstruction of the casing. The casing-stones had been removed from the entire Pyramid except at a few remaining locations at the base, but when the line of the original casing is reconstructed to pass through these points *and to follow the contours of the core masonry* the circuit agrees exactly with Smyth's hypothesis – the longer base circuit, preserving the shape of the underlying core masonry, turns out to be exactly 36,524 Pyramid Inches. The difference between the straight and the hollowed-in base circuit, 286 Pyramid Inches, is actually the amount by which the passage axis is displaced from the central axis of the Pyramid, as though the architect wished to draw attention to this principle of Displacement.

Davidson, a structural engineer by profession, reasoned that the builders had ignored the architect's original intention and had begun to place the casing-stones in straight lines. Continuing upwards in this way from one course to the next they would eventually have reached the

level that should take the top-stone of the Pyramid, and at this point they would have found that the top-stone designed by the architect was too big. Accordingly, the architect's top-stone, the 'head-stone of the corner,' was 'rejected by the builders,' and to this day the Great Pyramid is unfinished, its summit consisting of a square level platform.

Davidson refined the messianic time-line as well. He discovered a geometrical construction that yielded the Prime Date, 4000 BC, at a point relating to the intersection of the Ascending Passage with the North face of the casing, if projected backwards. Projected forwards, the time-line intersects the Granite Leaf in the Antechamber in AD 2001, exactly six thousand years after the Prime Date.

### **The Inch-month scale**

Significantly, the end of the Grand Gallery and the entrance to the First Low Passage corresponds to 5 August 1914, the date of Britain's entry into the First World War. The First Low Passage itself corresponds exactly to the duration of the War at a scale of one Pyramid Inch to a month of 30 days, and on this enlarged scale the timeline extends through the King's Chamber complex until 20 August 1953 and beyond.

Aldersmith died in 1918 but Davidson continued to lecture on Pyramidology for many years, regularly attracting audiences of several thousand people at venues such as the Central Hall, Westminster.

Davidson made original discoveries in other areas too, notably Near-Eastern chronology and metrology (the science of weight and measures). Davidson argued that all ancient systems of metrology were derived from the year-circle. In particular, a square of equal area to the year circle has a side defining exactly five Egyptian cubits.

The King's Chamber floor is based on this square, being ten by twenty Egyptian cubits; more significantly, the five-cubit square is marked out in the Antechamber (it is defined by the horizontal extent of the limestone floor and the vertical height to the top of the east wainscot) while the total length of the Antechamber is the diameter of the year-circle.

All sciences allow differences of interpretation in the detailed analysis, and Messianic Pyramidology is no exception. In addition to Davidson and Aldersmith's monumental and definitive contribution in the first half of the twentieth century, Adam Rutherford in particular published a number of novel interpretations of the dates provided by the Great Pyramid's time-line. Although Davidson was scientific and academic in his approach, Rutherford was the more engaging speaker. At one point Commander Macmillan, president of the BIWF attempted to get Davidson and Rutherford together to discuss their differences, and although the two men met on several occasions for amiable lunches together they never settled on an agreed interpretation. Since then other researchers have published further contributions to the subject, some following the pioneering work

of Davidson and Aldersmith and some diverging from it significantly.

### **The future of Messianic Pyramidology**

Is there a future for Messianic Pyramidology? You might think that the study is now completely discredited by the failure of some of the more sensational predictions made by theorists over the years as they struggled to interpret the Pyramid time-line.

Yet despite the disagreements and disappointments that have beset Messianic Pyramidology over the years, the time-line can still be seen to indicate some significant events. The time-line itself depends on the Pyramid Inch, and here again, despite the claim of critics that the Pyramid Inch was the invention of Taylor and Smyth, there are many clues – in the design of the Great Pyramid and elsewhere – that suggest there is more to Pyramid metrology than mainstream Egyptologists allow. Intriguingly, some of these features are only visible with the absence of the casing stones, as though the architect had left hidden clues as well as open indications of his intentions.

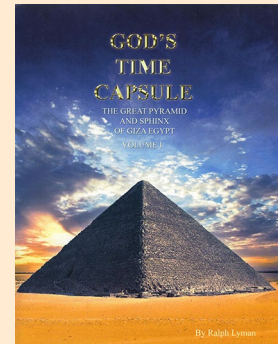
So there remains plenty of scope for further research into this fascinating monument! Maybe the Great

Pyramid has further secrets waiting to be revealed in the coming years to investigators labouring, like Robert Menzies 150 years ago, 'humbly and prayerfully.'

**TIM LAMB**

### **For further study:**

*God's Time Capsule. The Great Pyramid and Sphinx of Giza Egypt, Volumes I and II (2012-13)* by a modern writer, Ralph Lyman, are available from Covenant Publishing. In the first volume the unit of measure used to build the Great Pyramid is determined and the time of construction. The second volume concentrates on the dates encoded by God – the Bible in stone. The book also includes the meaning, or riddle, of the Sphinx explaining its message and author. Both volumes in large format are lavishly illustrated with over 200 charts, drawings, maps and photographs.



## **THE NAME 'JEW'**

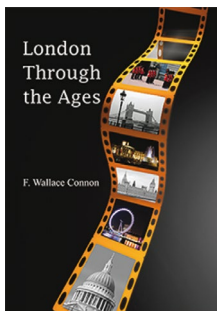
In the opening remarks of her lecture 'The House of Israel and the House of Judah' (CN 3.4 and 3.5) the author wrote about the development of the word 'Jew' and referred to Benjamin Freedman, a Jewish businessman. She was establishing the essential point that having the modern meaning and associations of 'Jew' in mind "impairs the ability of the Lord's people to look into the scriptures and understand things which are prophetic."

However the full story of the use of the word is much more complex than her brief introduction would indicate. For further study of this most interesting topic, readers can use these two links as a starting point from which they can pursue their research.

[www.rense.com/general47/facys.htm](http://www.rense.com/general47/facys.htm)

[www.henrymakow.com/jesus\\_was\\_not\\_a\\_jew\\_--benjamin.html](http://www.henrymakow.com/jesus_was_not_a_jew_--benjamin.html)

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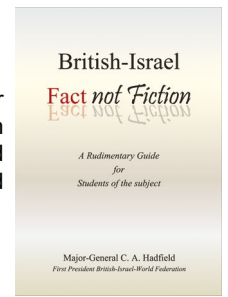
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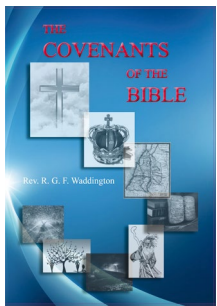
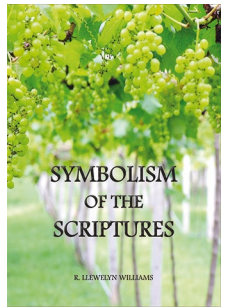
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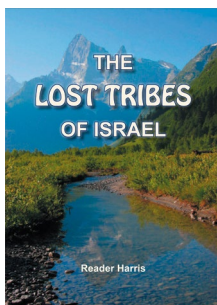
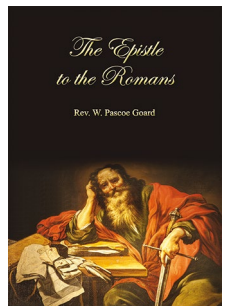
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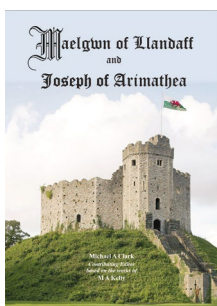
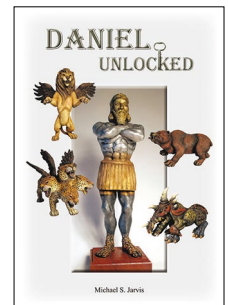
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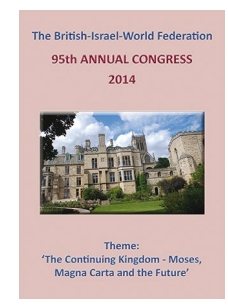
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*“And say ye, ‘Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.’ Blessed be the LORD God of Israel for ever and ever”*

*I Chronicles 16:35-36*



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