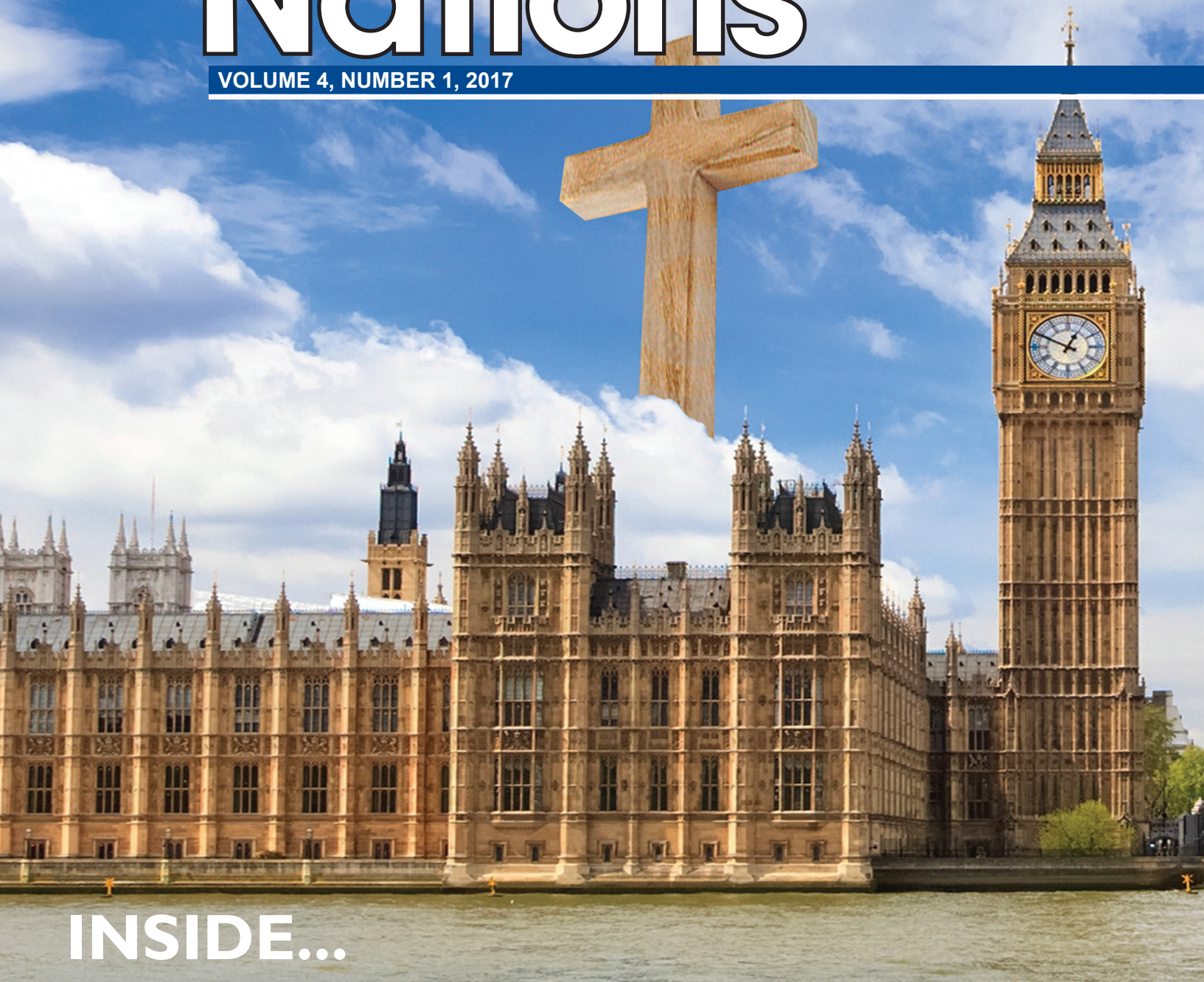


The

Covenant Nations



VOLUME 4, NUMBER 1, 2017



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▲ William Walker was the English diver who became famous for his work shoring up the southern and eastern foundations of Winchester Cathedral with concrete. In water up to 20 feet deep, it took him from 1906-1911 to complete this task which then enabled the restoration of the walls by bricklayers.

◀ COVER PICTURE:

This picture illustrates Church and State together as the foundation of this nation. It is the cover of *Why Parliament needs the Christian Faith* by R. F. Graham, available from Covenant Publishing.

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

The Covenant Nations

Volume 4, Number 1 2017

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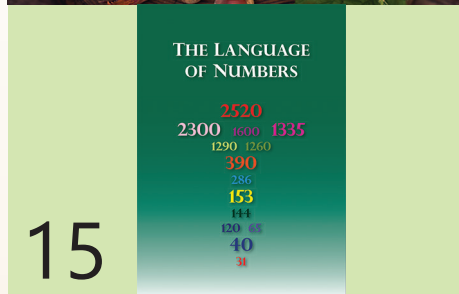
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

The Sapphire Jubilee of HM Elizabeth II



The United Kingdom
A Nation under God
with all the Covenant Nations



Thomas Cranmer

Author of the 1662 Book of Common Prayer

EDITORIAL

A GREAT HOPE AND LIGHT IS SET BEFORE US . . .

‘A Religious and Moral People’ under God

We begin this new volume in the grip of far greater hope than the British World has experienced for the past half century. The year 2016 marked a watershed of change in that the People of the United Kingdom decided to break free from the bondage of the European Union after 44 years of unlawful process, which took the established elite by surprise. In fact, the reaction was one of total shock. The House of Israel, or Ephraim-Britain, was being brought back in the bond of its covenant with the Lord GOD (*Ezekiel 20:37-38*).

This remarkable change of direction was not foreseen by the Westminster Government, the financial centre of the City of London, nor the leading prelates of the established Church of England and other denominations. Interestingly, this lack of foresight did not apply to the many millions of very ordinary people who had become extremely disenchanted with the way the EU was destroying Britain's sovereignty and opening the country up to uncontrolled immigration.

In particular, it did not apply to the Lord's remnant in their Kingdom teaching, whose ear had been near to the prophetic ground over four decades and more. For this remnant in the Appointed Isles, the supply of the oil of understanding had been maintained in their lamps and it still burned brightly for them in an increasingly darkened place. They were the constant witness to the overruling faithfulness of God and the unbreakable national covenants made with our forefathers.

The false shepherds in our midst – the leaders – could only stare in

denial and in a fixated state at the increasingly self-evident fact of the failing dream of the European Union. They prattled away *ad nauseam* that all would be doom and gloom if Britain voted Leave – this from a system of Roman Civil Law alien to the English Common Law freedoms of the British World Order which they abandoned through stealth, deception and treason in the highest corridors of power.

The actual process of triggering Article 50 of the Lisbon Treaty for Britain giving notice of leaving the EU was interrupted by a legal action in the High Court and then under Appeal in The Supreme Court. It ruled on the 24 January – 52 years (4 x 13) from the death of Sir Winston Churchill – by an 8-3 majority against the Government. This action marked the high point legally against Britain's leaving the EU and will not prevent it.

Significantly, 5 December is when the Morning and Evening Lessons in the 1662 *Book of Common Prayer* include the entire chapter 28 of *Isaiah*, which in verse 18 reads: ***“And your covenant with death shall be disannulled, and your agreement with hell shall not stand.”***

It was of course on 28 October, 1971, when the “decision in principle” was taken by the Heath Administration to join the *then* EEC when verses 9-16 of *Isaiah 28* are the Lessons at *St Simon and St Jude* and condemnation and judgment of Ephraim (Britain) is given for making the “covenant with death.” These events have not been a mere coincidence, but the most powerful warning to our nation that is ruled by Almighty God.

For the United States of America, 2016 also marked a watershed of change in government with the election of Donald J Trump as 45th President. A big shake-up is in prospect as like Samson, the 13th judge in Israel, a great and disturbing recovery of strength is becoming evident in the only superpower. The Founding Fathers were discerning men who knew all too well the human failings of mankind which is why they wrote a Constitution that includes a system of mutual checks and balances in three separate and independent branches of government.

Of course, as in Britain, no mere words set down on parchment are ever self-enforcing. That is why John Adams, America's second president, said: **“The Constitution was written for a religious and moral people. It is wholly inadequate to the government of any other.”**

Samson at his death brought down the Temple of Dagon and in Donald Trump's promise to **‘Make America Great Again,’** we should understand that this cannot happen unless the U.S. National Debt of **\$22 trillion** and the Federal Reserve is restructured. The Federal Reserve is not a central bank as such, but a private cartel owned by very rich international bankers.

Our theme for this year is **Reformation**, being the 500th anniversary from 1517. All the Israel nations are in dire need of **repentance, reformation and restoration**. This builds on and links to the theme of “Ye are My Witnesses,” which was our focus during the past year.

REVOLUTION

A Plant which grows Slowly

Tolstoy's famously long novel *War and Peace* was originally intended to be longer still – continuing to the death of Tsar Alexander in 1825 and the great non-event of Russian history: a failed military coup which brought to the throne his reactionary younger brother Nicholas. The fate of Tsarist Russia was possibly sealed at that point. Nicholas declared that Russia was to stand, not for liberty, equality and fraternity but for autocracy, orthodoxy and nationality. An authoritarian state and church would rule over a great nation and people. For nearly thirty years Russia suppressed liberalism

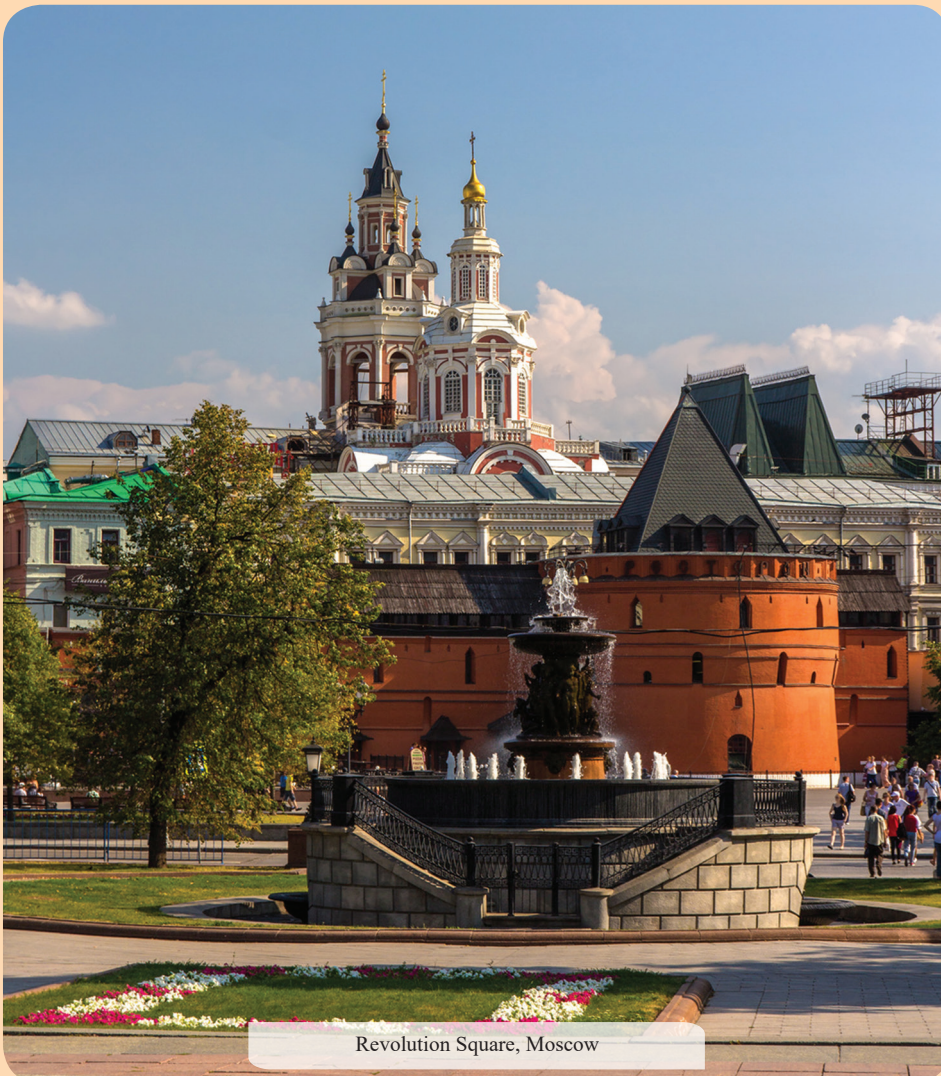
at home and abroad, support for Greece in her war of independence being an exception. But Nicholas created the atmosphere in which the nationalist school of literature and music flourished, the age of Pushkin and Glinka, by which European culture was so much enriched.

Nicholas I died in 1855, in the middle of Russia's humiliation in the Crimean War. His son and successor, Alexander II, made the only serious attempt to set Russia on a different course. His great achievement, of course, was the emancipation of the serfs, which caused him to be hailed in the United States as 'The Tsar

Liberator,' a worthy contemporary of President Lincoln. He planned to go further and introduce some form of representative government. Such plans were shelved when he died at the hands of a terrorist. His assassination convinced his son (Alexander III) and his grandson (Nicholas II) that there should be no compromise with liberalism. Alexander III reverted to the repressive measures of his grandfather. He added the policy of blaming the Jews for Russia's troubles. Many Jews fled westwards. Their mass immigration into Germany and Austria sowed the seeds of anti-semitism. In Britain they had a mixed reception, but their descendants flourished, even more so in the United States.

Alexander III died while still in middle life. At least he had been a strong ruler. Nicholas II was both weak and inexperienced. All this while, Russia had kept control of Poland and Finland, acquired in 1815, and made minor gains at Turkey's expense, but had failed to extend her influence in the Balkans. She had been outmanoeuvred by Britain and Austria-Hungary at the Congress of Berlin (1878). Meanwhile, Russia had expanded her control in Siberia, an achievement little recognized in the west. But in 1904 this expansion collided with the rising star of the east, Japan. Russia's defeat on land and sea led to the lesser revolution of 1905 and the summoning of the first Russian parliament, the Duma.

Russia then turned her attention back to the Balkans, where she had always posed as the protector of the Orthodox and the Slavs. But in 1908 she was again outwitted when Austria-Hungary annexed Bosnia



Revolution Square, Moscow

and Herzegovina. In the 1890s Russia had sealed an alliance with France, but the latter was not on this occasion prepared to support her ally in a war. Russia had also, in 1907, settled her differences, such as they were, with Britain. Historians often refer to 'The Triple Entente' but no such entity existed, rather an alliance between France and Russia, and Britain's separate ententes with each.

Britain's foreign policy at this time was muddled under our inexperienced Foreign Secretary, Sir Edward Grey. Without realising it, and without the approval of Parliament and people, Britain was drawn into ever deeper commitments to France. At the same time, Britain failed to appreciate the realities in eastern and south-eastern Europe. Germany's nightmare in the first half of the twentieth century was of being overwhelmed by a modernized Russia. The integrity of Austria-Hungary was threatened

by Slav nationalism. Russia was desperate for a scoop in the Balkans to wipe out the humiliations of 1905 and 1908.

In the summer of 1914 Austria-Hungary declared war on Serbia determined to root out the terrorist organization, the Black Hand, held responsible for the assassination of Crown Prince Franz Ferdinand. Russia in turn declared war on Austria-Hungary, triggering the chain reaction which produced the Great War. This is not the place to discuss why France and Britain acted so differently from 1908. Russia had taken the fatal step which destroyed the Tsarist regime. Nicholas failed to heed the warning voices of Count Witte (builder of the Trans-Siberian Railway) and Rasputin. Russia was far stronger on paper than in fact. She suffered two catastrophic defeats in East Prussia in the early weeks of the war. A further campaign in 1915 led again to defeat. In 1916, Tsar Nicholas assumed personal

control of the armed forces – a fatal error of judgment. Morale was collapsing, and men beginning, in Lenin's memorable phrase, to vote with their feet. The Russian war machine was unable to keep the troops supplied with ammunition, rifles or even food. Conscription of vital labour from the land led to chronic food shortages in the capital and this in turn to the overthrow of the Tsar in March 1917. The moderate regime under Prince Lvov and then Kerensky made two fatal mistakes: first, at the behest of Britain and France, to continue the war; and second, in fear of a counter-revolutionary coup, to give arms to the Bolsheviks. The result was the Bolshevik seizure of power in November 1917 on the slogan 'Bread, Peace and Liberty.' There followed the humiliating Treaty of Brest-Litovsk, a devastating civil war and three-quarters of a century of Communist tyranny.

REV BARRIE WILLIAMS

THE BRITISH-ISRAEL-WORLD FEDERATION

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THE PALM TREE

Another fruit-bearing tree that is found throughout the Bible is the palm tree. Though this invariably means the date palm, curiously, dates themselves are never mentioned in Scripture, even though they were, and continue to be, another staple of the Middle Eastern diet. There is a veiled reference, however, in the list mentioned earlier, in *Deuteronomy* 8:8, of the seven special foods of the land of Israel; for according to rabbinical tradition, the honey referred to there is *date* honey, rather than that made by bees. After Israel's exodus from Egypt and crossing the Red Sea, they came through the desert to an oasis named Elim (meaning "strong trees") where there were twelve wells of water and seventy palm trees (*Exodus* 15:27). So, in their first mention in the Bible, palm trees are associated with a place of refreshment and blessing. The tree itself had a whole host of uses, but, like the almond, the significance of the palm tree in the Old Testament is spiritual, rather than practical, as it became an important feminine symbol.

In Babylonian myth, it was the palm tree that was considered to be the Tree of Life, the dwelling-place of the goddess Astarte, giving it a feminine connotation not unlike that suggested earlier of the olive tree in Israel. And in the Quran, it relates how the Virgin Mary gave birth to Jesus (Isa) in the wilderness under a palm tree, which dropped fresh ripe dates upon her. Thus, the palm tree symbolizes the female aspect of the divine giver of life, and it was

hallowed by being used to decorate the walls and doors of the Holy of Holies in Solomon's Temple, the dwelling-place of God Himself (*I Kings* 6:29-35). The Bridegroom in the *Song of Solomon* also likened the stature of His beloved to the graceful palm (*Song* 7:7-8).

In her thought-provoking book, *Feminine Mysteries of the Bible*, Swiss author, Ruth Rusca, introduces us to three remarkable women who were associated with palm trees. The first was Tamar, daughter-in-law of Judah, whose name (Tamar) translates as "palm tree." Her story is told in *Genesis* 38, and though we can't go into all the details, suffice to say that after being twice widowed, she was

found with child by Judah, and gave birth to his twin sons, Zarah and Pharez. As Judah was ordained to be the royal tribe in Israel, Tamar's sons became ancestors of the House of David, and hence, of Jesus Christ. In fact, Tamar is the first of only four women whose names are recorded in the genealogy of Jesus in *Matthew*, chapter 1, as being foremothers of the Lord. The fact that they were mentioned here at all, in what are usually, in the Bible, exclusively male genealogies, shows that they were singled out for their spiritual importance.

The second woman so named in *Matthew* is Rahab, the harlot, who lived in the city of Jericho. Jericho, the first city that had to be overcome in Israel's conquest of the Promised Land, and one of the oldest cities in the world, was known as the "city of palm trees" (*Deuteronomy* 34:3). Though Rahab was a Canaanite, she recognized the sovereignty of Jehovah, the God of Israel, and so gave safe passage to the two men who had been sent into Jericho to spy out the land. For her faith, she was rewarded by Joshua, the commander of Israel, for she and her family were the only ones spared when the city and all its inhabitants were destroyed. As well as being mentioned in *Matthew*, Rahab is again singled out in *Hebrews*, chapter 11, the great faith chapter, being the only woman beside Abraham's



wife, Sarah, to be commended for her faith. She was to become the great-great-grandmother of King David.

Another singular woman, whose story is related in *Judges*, chapters 4 & 5, is Deborah. Deborah was the only female among the many judges who ruled Israel in the period before the monarchy. She was called a prophetess, as well as a judge, and her dwelling was “under the palm tree of Deborah” (*Judges* 4:5), again, a type of the Tree of Life. It is recorded of her that, along with her military commander, Barak, she led a victorious army against the host of the king of Canaan. All three of these women were strong feminine role models whose faith overcame adversity, and they are fittingly associated with the palm tree, which, having very deep roots, may likewise flourish in hot and adverse conditions. A dictionary of names gives the mod-

ern equivalent of the name Tamar as Tamara, and states that “in Oriental countries the palm was used as a symbolic name because of the beauty and fruitfulness of the tree.” A daughter and a granddaughter of King David were also named Tamar.

“Hosanna: blessed is the
King of Israel”

John 12:13

In the New Testament, we find a different symbolism for the palm. As the Hebrew word for the palm tree is *tamar*, so in the New Testament Greek the name is *phoenix*, which Ruth Rusca says indicates “its close proximity to the mystical bird of immortality.” The phoenix, the mythical bird that, after being periodically burned up, rises again with renewed

youth from the ashes, is a dramatic symbol of resurrection, and thus, victory over death. “*O death, where is thy sting? O grave, where is thy victory?*” exulted St. Paul (*I Corinthians* 15:55). With this in mind, we remember Palm Sunday when, at Jesus’ triumphal entry, the people of Jerusalem cut down palm branches to wave before Him or to strew them in the path, crying, “*Hosanna: Blessed is the King of Israel that cometh in the name of the Lord*” (*John* 12:13). To this day, we still celebrate Palm Sunday with palm fronds of victory. Likewise, in a vision in *Revelation*, John saw the countless multitudes who had been saved from great tribulation stand rejoicing before the throne of God, with palms of victory in their hands (*Revelation* 7:9). Indeed, in our vocabulary, the name “palm” has become synonymous with victory, triumph or joy.

PATRICIA BAGWELL BA

ADVANCE NOTICE

Centenary of The British-Israel-World Federation

at Summer Convention 22nd - 27th July 2019

There will be a special programme of celebration to mark 100 years since the formation of the Federation

Come for your first visit or your forty-first!

All welcome!

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WARTIME MIRACLES AND A NATIONAL SCANDAL

Today's generation urgently needs to be educated about what God did for the wartime generation as a mighty sign and witness that He can also intervene for them too, if He is approached in prayerful repentance and humility. Informing people of God's previous miracles of deliverance is the purpose of the article. It cannot be reproduced in full for reasons of space but information at the end gives the necessary links to obtain the full text.

The World War II testimonies of six of the most senior figures including Eisenhower, Churchill and leading military officers, reveal God's protection of the Nation in response to prayer and faithfulness. If they could see the state of the Nation today, what might they wish us to know?

There is an old story of two spiders, one the mother and the other her son. The story goes that mother spider made a lovely home in her web and she suspended this web from a single strand hanging from a tree branch far above. One day, her son paid a visit. As he surveyed her home he noticed this single strand seemingly ascending into empty space. Thinking it useless he cut it and to his horror the whole web fell and was destroyed.

The Thread of Faith

The spiritual lesson behind this story is very simple. Many people today look back upon the wartime generation and regard their faithful belief in Almighty God as something really strange and peculiar. As a minister I have often heard comments like "Oh Granny and Grandad went to church every Sunday. I don't know why." Or "Granny read her Bible every day. How boring that must have been!" They might occasionally add "We have no interest in anything like

that, being religious is a waste of time." It is this kind of attitude which has led many people today to cut the thread of faith in God which supported previous generations and now to their horror the whole structure of our society has collapsed in a myriad of social and moral problems.

That thread, that faith in God, that Hope in Him, that Eternal Light which could never be extinguished, is precisely what kept previous generations going, through war and bloodshed. Today's generation has largely dismissed this faith as being unimportant and we see the ruinous results all around.

It is often said that the past is like another country with regard to belief and behaviour and I am reminded of this truth time and again as I study the attitudes of those who experienced wartime. As a minister for over thirty years I have immersed myself in researching wartime events from both World Wars. I have personally talked to those who served in the trenches during the First World War and I have talked to numerous ex-service personnel from the Second World War. It has been a unique privilege to have been able to do this and I can say with total conviction that an underlying faith in Almighty God was absolutely integral to keeping people in this country strong and

keeping them going. They believed that God was real and in turn they witnessed profound examples of God being at work in this world of chaos which men have made.

Malta's Very Present Help

What about the account of General Sir William Dobbie who was Governor of Malta during its siege which began in 1940. It was absolutely vital that this outpost be held from the Germans because its capture was key to gaining control of the Mediterranean Sea. Looking back he wrote,

"God in His Mercy, answered our prayers and in the two years and more of the siege, His help was very obvious and very real....

God's protecting Hand was so much in evidence that on a number of occasions officers came up to me and said quite spontaneously 'Do you know sir, I think Someone up there (pointing upwards) has been helping us today.' Such conversations took place not once nor twice but a number of times."

Dobbie was so overwhelmed with the sense of God's help during the siege that he later wrote a book about it entitled *A Very Present Help*.

Eisenhower's Almighty and Merciful God

Then there is the testimony of General Eisenhower. Eisenhower was none other than the Supreme

Commander of the Allied Forces responsible for D-Day and the ultimate liberation of Europe. Like the others I have quoted, he too held a unique position where he knew everything that was going on. In June 1952 as he reflected on the events of D-Day he stated,

“This day eight years ago, I made the most agonising decision of my life. I had to decide to postpone by at least 24 hours the most formidable array of fighting ships and of fighting men that was ever launched across the sea against a hostile shore. The consequences of that decision at that moment could not have been foreseen by anyone. If there were nothing else in my life to prove the existence of an Almighty and merciful God, the events of the next 24 hours did it...The greatest break in a terrible outlay of weather occurred the next day and allowed that great invasion to proceed, with losses far below those we had anticipated...”

“This is the Lord’s Doing”

When the war in Europe ended in May 1945 with the surrender of Germany, Field Marshall Montgomery, Commander in Chief of the 21st Army Group sent a personal message to all the troops under his command. In his position as Commander in Chief he too had knowledge about what had really gone on during the War. My uncle served under him and he passed on to me a copy of this personal message. The opening part of the message sent to all troops, goes like this;

“On this day of victory in Europe I feel I would like to speak to all who have served and fought with me during the last few years.... We all have a feeling of great joy and thankfulness that we have been preserved to see this day. We must remember to give praise and thankfulness where it is due. ‘This is the Lord’s doing and it is marvellous in our eyes’” (Psalm 118:23).

I have quoted from six highly intelligent and gifted individuals who held the most profound key positions during the Second World War. These people were the most informed and knowledgeable of any in the Country and as they reflected on events, they recognised that

Almighty God had answered the prayers of the Nation as it pleaded for His Intervention. The wartime generation knew God was real, they knew He would listen to prayer offered in a spirit of humility and repentance, and in turn their faith was rewarded with deliverance.



D-Day windows from Christ Church, Portsmouth

From the Foxholes of Luxembourg

Just as there were great and mighty deliverances through wartime, there are also numerous examples of small and localised instances of Divine help. Listen to this personal letter written from a soldier to his mother. The soldier was called Joel, he was serving in Patton's Third Army and he describes how the entire platoon narrowly escaped being wiped out as it faced the Germans in Luxembourg. He wrote,

"One of my best friends, Tom, with his whole platoon were pinned down by mortar and artillery fire. They were given the order to move but they couldn't because the enemy had full view of them from a hill and were zeroing their fire on them accurately. Tom is the most conscientious Christian boy I have ever met in the services. He knew something had to be done to save the fifty men. He crawled from his foxhole and looked things over. Seeing the hopelessness of the situation, he lay down behind a tree and prayed earnestly for God to help him. This is true mother...after he prayed a mist or fog rolled down between the two hills, and the whole platoon got out of their foxholes and escaped. They reorganised in a little town behind the lines where there was a church building. They all went in and knelt down to pray and thank the Lord, and then they asked Tom to take the service. This is true mother, and it just shows how much prayer can mean. If that was not an answer to prayer I don't know what is."

Why has God Preserved us?

Challenging people as to why we had been saved, the Archbishop of Canterbury Dr William Temple said in his sermon at St Paul's Cathedral on Battle of Britain Sunday in 1943 *"Why has God preserved us? We may, and we must believe that He Who led our fathers in ways so*

strange, and has preserved our land in a manner so marvellous, has a purpose for us to serve in the preparation for His perfect Kingdom."

**"This is the LORD's doing;
it is marvellous in our eyes"**

Psalm 118:23

The Single Strand...Broken

It is plain to see that between the wartime generation and today's generation the thread of faith has broken. In matters of faith it really is like a different Country between then and now. Just imagine if those individuals whom I have quoted, individuals who had personally witnessed God's intervention first hand, were by some miraculous means sent back to speak to our Nation today, what do you think they would say? Their message would surely be; *"This Nation must take Almighty God seriously and people must take the Bible seriously. They must carefully apply the Lord's will, as revealed in Scripture, to their own personal lives because faith does matter, it makes all the difference; it is the single strand that holds the whole web secure."* But along with this message I think they would also have a question to ask of those holding positions of influence. They would surely want to know why the events they witnessed which were so profound and are so well documented, are at the same time so rarely taught, talked about or even mentioned in churches, Parliament or schools today. **This is a national scandal and a betrayal of the very freedoms and democracy which this generation claims to appreciate.**

Faith is so important after all, that if it hadn't been for the faithfulness of the wartime generation praying to Almighty God, none of today's generation would ever have been born. This truth needs to be broadcast in every church and taught in every school, right across this Nation of ours. *"Thank you Granny for reading your Bible every day and going to church. Your faith and the faith of your generation meant I could live."*

What God dramatically did for that generation, He can also do for ours. Our nation urgently needs His help and protection. May we, like the wartime generation before us, turn to God in a true spirit of repentance and plead for Divine help. In II Chronicles 7:14 He promises, "If my people humble themselves and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and forgive their sin and heal their land." If our nation, once again sought God's help as it did during wartime, now, just as then, miracles of blessing and protection would begin to happen.

JONATHAN WILLANS

(A full account of what happened at Dunkirk and similar extraordinary events, can be read in the book *We have a Guardian* by W.B. Grant. Available in print or Kindle format from Amazon. See also, articles under *National Deliverance* located in the right hand index on www.internetpulpit.co.uk as well as the article *We must urgently pray for our Nation*).

Please share this important and encouraging article with others. If you would like to have it as an email to forward out, then simply email strengthenthefairful@gmail.com clearly putting "Wartime Miracles" in the subject box. Thank you.

HOW TO PROMOTE THE SUBJECT OF OUR IDENTITY

Not by argument, my friends. Not because the subject of our Identity will not stand the test, for it has been washed, mangled, and ironed, dozens of times, and always comes out a clearer and brighter truth after the process; but because there is no utility in arguing with a blind man about the harmonious blending of the colours of the rainbow, or in arguing with an ignorant man about the new science of Radiology.

“Disagreement is refreshing when two men lovingly desire to compare their views to find out truth. *Controversy is wretched when it is an attempt to prove one another wrong.* Therefore, Christ would not argue with Pilate. Religious controversy does only harm. It destroys the humble inquiry after truth, it throws all the energies into an attempt to prove ourselves right. In that disparaging spirit no man gets at the truth. The meek will He guide in judgment. The only effective way to clear the atmosphere of religious errors is to stir it with the breath and brighten it with the beams of Divine truth. Bring out the truth regardless of men’s opinions.” (Rev. F. W. Robertson.) Yes, this is the most successful way. Bring out the seeds of truth—our Identities—and plant them in the minds of men, on every favourable opportunity, praying and trusting that those seeds may germinate and bring forth much fruit.

Argue the subject with an *honest* man who is searching after the truth. His difficulties may, perchance, be new ones to you, and you will profit by being compelled to dig deeper for the

truth in order to be able to clear the way for your friend; but do not discuss the subject with everybody.

I remember Mr. Hine, in one of his lectures saying, “The truth of our Identity lies in a nutshell.” I was a believer in the subject at that time, but it occurred to me afterwards, he never said what sort of a nut he meant. There are such things as cocoa nuts, and Brazil nuts, and hazel nuts. There is a cocoa nut method of proving the truth of our Identity, and that is, by taking the whole Bible to prove the subject. If you are not up to cracking nuts a cocoa nut is an awkward thing to manage, especially if you wish



to save all the good it contains. Proving the truth of our Identity in the above way is just about as hard as trying to crack a cocoa nut with your teeth, but with this difference, you will be amply rewarded for your diligent and patient study of the Word of God.

But the truth of our Identity can be proved from that miniature Bible, the five books of Moses; this is the Brazil nut. You have there a bird’s eye view of the history of the twelve tribes of Israel down to the restoration.

The little brown hazel nut is my great favourite. It is easy to crack, and you soon know whether the kernel is good or not. I take the precious promises the covenant-keeping God of Israel made to Abraham, Isaac, and Jacob, and by his prophets, to the whole House of Israel. I find they all have a good kernel of solid truth. I find our Identity is proved by them over and over again. I have not found a rotten nut yet, though, many a time, I thought I had. These little nuts are very cheap. You may have any number you like for the mere trouble of picking them up, out of the Word of the living God. Keep a large number of God’s sure promises ever in mind, for they are the simplest and withal the strongest proofs of our Identity.

J. T. GOTT

The Banner of Israel, October, 1876

Readers will be reminded that in *The Covenant Nations* Vol 3 No 1 there was an article ‘Sharing the Israel Truth; Explain the message in less than a minute’ as pictured. This page is now available as a free leaflet on request from BIWF Headquarters.

SHARING THE ISRAEL TRUTH

Explain the message in less than a minute

One of the most challenging conversations faced by believers in the Israel Truth is with sceptical friends who want a quick and easy way to grasp this subject. Many of us have struggled to find a way to explain our beliefs without going in to the complexities of biblical prophecy and history. How can the interest of these friends be held and stimulated so that they want to delve deeper and deeper into the Word of God? Is it possible to witness to God’s great plan in just a few minutes?

Here is the answer to the problem and to these questions.

The simple way of sharing the Israel truth takes the three ‘facts’ that most people assume and then gives them the fourth fact which is the answer:

1. The Jews are all the twelve tribes – but the Chief Rabbi of London and the *Jewish Encyclopaedia* say that the Jews are Judah, Benjamin and the Levites.
2. The ten tribes went into captivity and God destroyed them all – but read *Romans 11:1*, “I say then, Hath God cast away his people? God forbid.”
3. The ten tribes are somewhere in the world today – this is the only way to understand the Bible.
4. The Church replaces Israel, i.e. ‘Replacement Theology’ – there is no scriptural evidence for this teaching.

The most effective way is to go through the points in this order: ‘1; 2; 4; and then 3.’ This leaves your friends with the thought that “Yes, indeed the ten tribes must be in the world today. They will want to know: Where are they? Who are they? What clues are in the Bible? What clues are in history? How has God kept His promises?”

For the answers to these questions, and many others, tell your friends to go to www.britishisrael.co.uk and follow the links to the books, magazine and all the publications.

DAVID AIMER



THE GREAT PYRAMID DESIGNED BY GOD?

This article is an extract from a very detailed and informative article which can be obtained in full on request to the Editorial Team

What brought about the theory that the God of the Bible designed the Great Pyramid, He expressing a chronograph paralleling Biblical events in the passage system? Let us begin with those principal researchers and authors who have advanced the premise of Divine knowledge encoded in the Great Pyramid.

In 1638, John Greaves, an Oxford educated mathematician and astronomer, travelled to Egypt. His findings were published in his book *Pyramidographia*. Sir Isaac Newton, (1643-1727), deduced that the Great Pyramid had been built using two different cubits. Based on John Greaves' King's Chamber measurements, Newton in a paper entitled *A Dissertation upon the Sacred Cubit of the Jews and the Cubits of several Nations* concluded that a cubit of 20.628 British inches precisely described a 20 x 10 cubit room. This cubit, known today as a **royal cubit**, he called "profane." Newton further proposed a longer cubit of approximately 25 British inches. The Jewish historian Josephus described in his writings the circumference of the pillars of the Jerusalem Temple, and it was from this source that Newton derived this longer cubit length of between 24.80 and 25.02 British inches. This cubit, known today as a **polar cubit**, he called "sacred."

Published in September of 1859, the first book presenting the idea that the Great Pyramid was built under Divine inspiration was John Taylor's *The Great Pyramid, Why was it built? And who built it.*

Taylor, referencing both Greaves and Newton in his 1864 publication, *The Battle of the Standards*, argued against the adoption of the metric system. Rather he was in favor of the British unit of measure, which he claimed had Divine origin. He came to these conclusions over 40 years.

Only two months before his death on 5 July 1864 John Taylor expressed the wish that someone dependable go to Egypt and at the Great Pyramid itself test the figures he had used in his writings. In a letter which he wrote to his friend Professor C. Piazzzi Smyth in Edinburgh on 23 March 1864 he said, "The cause of truth is the great object. If in any way we are able, while on Earth, to vindicate the ways of God to man, we have not lived in vain." Smyth subsequently went to Egypt, staying four months from January through April of 1865. His three volume set, *The Life and Work at the Great Pyramid*, was subsequently published in 1867. Piazzzi Smyth was Astronomer Royal of Scotland from 1845 through 1888.

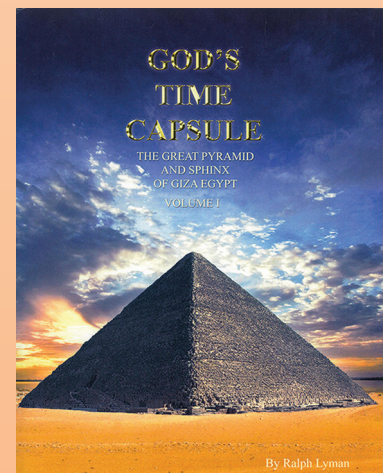
One of Taylor's conclusions was that the Pyramid's perimeter in British inches resulted in nearly 36,600 British inches or 100 times 366, and dividing the length of each of the four sides by 25 resulted in 366 polar cubits per side. This would demonstrate that the units of measure used in the building of the Great Pyramid were nearly the length of a British inch, and a cubit length of 25 British inches as postulated by Newton. Smyth, however, was never able to measure the Pyramid's base to substantiate Taylor's Pyramid base theory.

For many years Taylor lived near the British Museum, and used the library for his research. Taylor developed this theory using others surveys, which had been taken when the Great Pyramid's base was covered with sand. This resulted in an exaggeration of their base measurements by as much as 28 feet. So is Taylor wrong as Egyptologists claim, they using Petrie's base perimeter measurement that is about 24 feet short of Taylor's distance?

If God had designed the Great Pyramid, does the Bible speak of it? It does in *Isaiah 19:19-20*, (NKJV): *'In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border. And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a Saviour and a Mighty One, and He will deliver them.'*

RALPH LYMAN

The books *God's Time Capsule*, Vols I and II, by Ralph Lyman are available from Covenant Publishing.



THE LANGUAGE OF NUMBERS

Covenant Publishing has produced this new edition of *The Language of Numbers* by kind permission of Destiny Publishers, Merrimac, Massachusetts 01860, USA. The importance of understanding this topic and how it can deepen our understanding of the Scriptures is explained in these words taken from the Introduction to the book *Their Days are Numbered* by J Bernard Nicklin (CPC 1942).

“In the Queen’s Hotel, Birmingham, one evening in January 1918, Mr F.M. Lawson suggested to me that a Divine Time Factor was operating in current history. He had observed that the intervals between certain notable happenings in the Great War corresponded with some of the mystic day-periods given in the Bible, and, furthermore, that the events themselves appeared to be related to the prophecies with which these numbers were associated. I made up my mind there and then to test this unlikely hypothesis. If such timing could be established it would, of course, be a marvellous demonstration of the truth of the Bible, and a great stimulus to faith in the over-ruling of Providence.

“I began to study the Bible from a new angle. I noticed that throughout the whole of the Old Testament a marked periodicity was traceable; time limits were set for dispensations and events. The Flood came at the end of 120 years (Genesis 6:3); Israel’s sojourn in Egypt ended at the expiration of a foretold period of 400 years (Genesis 15:13); . . .”

Here is a selected piece from the new booklet. It was part of the Preface to *Divine Time Measures* by J Bernard Nicklin. Some authors

regularly refer to particular time periods and use numbers in their studies. This quick reference guide is in a handy size and ‘easy to use’ format. It explains the meaning of different time-measures and the derivation and use of numbers in the interpretation of events.

“The prophetic numbers of the Bible provide a *key* to the right understanding of prophecy. As measurements are often a deciding factor in identification, so these Divine Time-measures afford proof of the correctness or otherwise of historical interpretation, and they exist moreover to guide God’s people in looking out and preparing for the thing predicted . . .

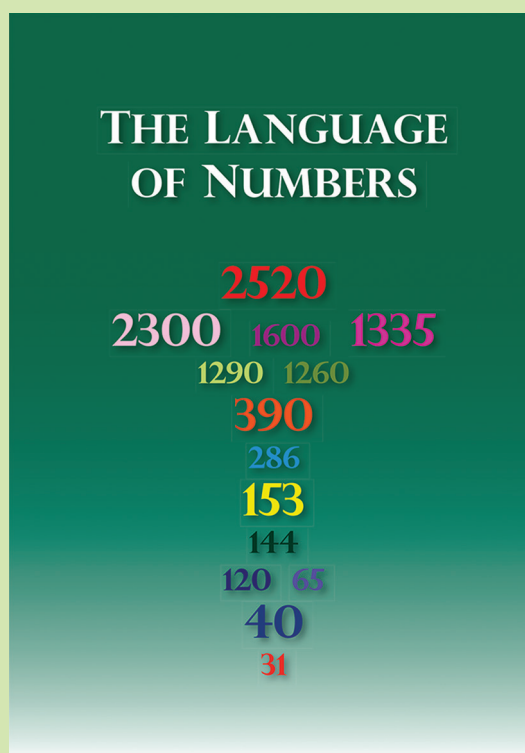
“To find that events are occurring at definite intervals is, moreover, clear proof that they are controlled; but when such events are beyond human control, and the intervals between them are the time-measures of the Bible, what conclusion must be drawn? Surely nothing could

be plainer? It is God Himself – the God Who inspired the Bible – that is over-ruling!

“These chronological prophecies are particularly for the guidance of God’s people Israel, for they relate exclusively to them and to nations and powers historically connected with them. Furthermore, it was God’s declared purpose to seal most of them until the close of the Age, for Daniel, to whom so many were revealed, was told to ‘shut up the words, and seal the book, even to the time of the end’; and then, none but ‘the wise’ would understand them.”

J Bernard Nicklin (1881-1971)
in the Preface to
Divine Time Measures
(Covenant Publishing Company Ltd.,
1933)

The Language of Numbers,
available from
Covenant Publishing, 2017
(see inside back cover)



Great Expectations

To many good Christians, and perhaps BIs in particular, the greatest expectation is the coming again of the Lord Jesus Christ, something for which we have been waiting for some considerable time. Yet, when we read the Epistles in Scripture, we find it was an expectation which was current even in those days. The disciples put the question to Jesus Himself, following His resurrection, when they asked Him: “*Wilt thou at this time restore the kingdom to Israel?*” But they were told that this was something they could not know, that only the Father in heaven had such knowledge. However the early Christians lived in the certain belief that the Lord’s return to establish His kingdom was fairly imminent. After all, it had been dispersed for about 600 years even in their days. Yet, here we are, two thousand years later, asking the same question. It may be for this reason, such a long period of waiting, that some Christians have given up believing that the Lord will return and establish a real kingdom on earth and have come to think of it as a spiritual kingdom in the hearts of believers. But that was not the expectation of those of the early Christian fellowships, they looked for a literal return of the Lord, as was clearly indicated to the disciples who witnessed the risen Lord’s ascension into heaven. And this, of course, is a fundamental belief of our BI and related teaching here and in our Commonwealth lands overseas.

There is, however, a great difference between our situation and that of the early church. In the intervening two thousand years much of the prophetic words of Scripture have seen their fulfilment in that long period of Israel’s history, prophecies which required that period of time to come to fulfilment and could not have done so in the lifetime of those early Christian faithful.

The scattered tribes were still ‘in passage,’ as we might say, not all having arrived in the ‘appointed place’ of prophecy; although some had indeed arrived much earlier and established the base of the kingdom in these isles, as we know from our BI research into our past history. However, our belief is not accepted by the established Church, nor, sadly, by most Christians.

In these days of trouble and uncertainty there is a feeling amongst many in the land of pending crisis and a need for strong leadership and direction. A few years ago the then Moderator of the Church of Scotland addressed a group of MPs in the crypt of the House of Commons. In the course of his remarks he made the not very original statement that the world is in a sorry state! The Moderator then went on to say that the world is waiting for ‘a Messiah,’ someone with the power and authority to sort things out. “It is a bit”, he said, “like waiting for Godot” (referring, of course, to the play of that name).

Not having seen this play I am given to understand that it seems to consist of a series of conversations, of doubtful meaning, between two men who are on a journey. There appears to be no certainty as to their destination, nor any reason why they are going. The only thing they are sure about is that they must wait for Godot. Who Godot is, or why they must wait for him, is not made clear and they are still discussing it when the play ends. The whole play seems, at first glance, quite pointless until you realise that, in a strange way, it is a parable of modern life. Many people today have no idea where life is leading, what its purpose is, and are waiting for something to happen, hopefully something good and beneficial to all. Some, like the Moderator, hope that someone, somewhere, will appear to sort out the mess we have made of the world – in other words ‘a Messiah.’ Why this Reverend gentleman did not come right out and say that we are waiting for The Messiah is hard to understand. The Bible makes it quite clear that The Messiah will come and we are given clear information regarding the manner of His coming and the nature of the kingdom He will establish. What we are not told is the exact timing of that event, for only God our Father knows that. In the meantime we have to wait with what patience we possess, but always in a state of readiness and expectation while we look out for the prophesied signs of His coming.

Waiting is a very ordinary human activity, the prelude to some action or event which has a planned or expected outcome. So it should be no surprise to find it recorded in Scripture, where we are exhorted to ‘wait on the Lord.’

“Wait on the Lord, be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord” (Psalm 27:14).

“Rest on the Lord, and wait patiently for Him. Fret not thyself for him who prospereth in the way, because of the man who bringeth wicked devices to pass” (Psalm 37:7). These are words for us at the present time when we see those in the financial world rewarding themselves with large bonuses, or hear on the news of unexpected acts of terrorism at unexpected times and places.

“Say not thou, I will recompense evil, but wait on the Lord and He shall save thee” (Proverbs 20:22). This is a repetition of words in *Deuteronomy 32:35*: *“To me belongeth vengeance and recompense”*; and referred to by St. Paul in his letter to the Romans.

“The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of God” (Lamentations 3:25, 26).

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall walk and not faint” (Isaiah 40:31).

All these quotations have a very personal emphasis for they are concerned with the individual believer and his or her relationship with God.

Our BI kingdom message and teaching, therefore, clearly shows that we have no problem with seeing

in the Bible a book of personal faith and devotion and a sure guide to living life in all its fullness. But we also recognise that the Bible is the only source of knowledge and instruction regarding national life in the kingdom of God, with its history and destiny mapped out in great detail. If we ignore that side of Scripture then we will have missed out half of its contents.

This national application is frequently referred to in Scripture and, in confirmation, there are, for instance, three examples for us to see in the words of the prophet Isaiah, firstly in 42:4: *“He shall not fail nor be discouraged till He have set judgment in the earth. And the isles shall wait for His law.”* In chapter 51:5 we read: *“My righteousness is new. My salvation is gone forth and mine arms shall judge the people. The isles shall wait upon Me and on mine arm shall they trust.”*

**“Seek ye first the kingdom
of God”**

Matthew 6:33

In chapter 60:9 we read: *“Surely the isles shall wait for Me and the ships of Tarshish first, to bring thy son from afar, their silver and their gold with them unto the name of the Lord thy God, the Holy One of Israel.”*

The prophet’s emphasis was clearly on islands as the new location of dispersed Israel. There are, of course, numerous groups of islands in the world, but many of them embrace Buddhism, Islam or Shintoism so they can hardly be described as ‘waiting for the Lord.’ The only islands which can be described in that way are those that recognise the true identity of the Lord, expressed in the Christian faith. Even in the degenerate state of our nation today,

it is still nominally a Christian country. Our constitution, laws and customs have their foundation in the Word of God. But the word ‘degenerate’ is not only a word implying a lowering of moral standards, it also describes people who are not true to their genus or race. So, an important aspect of our BI teaching is the fact that the Anglo-Saxon and Celtic peoples have a Divine origin and purpose in the plans of Almighty God, to be the means of bringing justice, peace and blessing to all peoples of this troubled world through acceptance of His authority and rule.

So, when Isaiah wrote his prophecy some five centuries BC, he may well have heard of the British Isles, which had ancient trading connections with the Phoenicians. For he stated quite clearly that the people who would look for the coming of the Lord would be found in the isles of the sea. Like other prophets Isaiah also refers to future conditions in the coming kingdom following the Lord’s return. In chapter 11 we read of a time when political intrigue and corruption will become a thing of the past (3 & 4). There is even to be a transformation in the lifestyle of the animal kingdom (6 & 7). In chapter 65 there is further reference to changes for the better in the lives of all in the kingdom.

When we turn to the New Testament we find that the kingdom figures largely throughout its pages also. Yet, strangely, it is an aspect of the Christian faith which receives very little attention in church doctrine. Instead, the modern emphasis is to treat the Gospels as a blueprint for social reform – plans to feed the hungry and provide shelter for the homeless and so on. Such needs are obviously there and need to be addressed; and Jesus was not unaware of them, but His priority was the kingdom of heaven – a kingdom which will be established

THE WESTERN WINDOW IN WESTMINSTER ABBEY

The following article is an edited version of one which appeared in the Banner of Israel in 1885.

Doubtless every Anglo-Israelite visiting Westminster Abbey has taken the opportunity of seeing the 'Stone of Destiny' under the Coronation chair, and has gazed with no ordinary interest upon an object, around which cluster traditions so hoary and historical associations so remarkable. But in all probability, very few have imagined that the Abbey enshrined any other object of especial interest to a believer in Our Identity. The Western window, remarkable as it is, does not appear

to have hitherto been made the subject of remark by any Anglo-Israelite writer, and perhaps many who hold to our teaching will learn with surprise the very fact of its existence as a silent, but very powerful witness to our nation's Hebrew origin.

Visiting the venerable Abbey in January last, in company with a fellow-Israelite, we sat down to rest for a few moments in full view of this marvellously beautiful window. The eye was naturally attracted by

the rich brilliancy of its colouring, but it was not immediately that the mind grasped the details of the design. A close and prolonged study led to deeper surprise and admiration. The window is of Gothic form, and contains twenty-four panels in four rows, the upper one having three panels only (where the width of the arch is least), and the lower three seven panels apiece. Each panel bears a representation of a full-length figure, except in the lowest row, where the central three are occupied by the National Arms

in God's own time and by His power and authority. He made known this priority when He said: "*Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you*" (*Matthew 6:33*); 'these things' being food, clothing and shelter. Righteousness means being upright and law-abiding, so His righteousness refers to the law of the Lord and that is given in the Decalogue, and the benefits of adhering to them listed in *Deuteronomy 28*; which includes the basics of food, clothing, shelter and much more. This would seem to be a fundamental part of the whole Bible narrative, but it is paid little, if any, attention in biblical exposition from church pulpits. Instead we are exhorted to take part in some vague, non-specific ameliorative plans which are like patches on a rotten garment and do not provide a lasting solution to the problem.

The problems the world faces to-

day transcend any that have gone before. The forces of evil, affecting all nations and peoples in the world, are such that there is no human power sufficient to overcome them. The Lord Jesus Christ foretold that, in the 'last days,' such a situation in human affairs would be reached (*Matthew 24:22*). It is an important sign and one heralding the return of the Lord, to do what mankind cannot do for himself. This is what we have been waiting for, this is the great expectation of the faithful, the watchmen in Israel. It will be the culmination of the writings of the prophets, which foretold the many landmark events in what we have seen and proclaimed as being so relevant to our nation's history and destiny. To many people these prophetic writings are considered to be like a minefield, something to be avoided wherever possible. But they are there for our advanced instruction and enlightenment concerning the kingdom of God and

cannot be ignored. There is an inevitability about them, perhaps expressed graphically in that famous verse of Fitzgerald's Rubaiyat of Omar Khayyam:

"The moving finger writes: and, having writ,
Moves on: nor all the Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

But that inevitability should be seen in its positive sense, one which heralds the ultimate triumph of God over sin and evil. Our kingdom identity message is the only one which clears that perceived minefield and gives the sure hope and expectation of a coming end to an age of tears and hardship, fulfilling those inspiring words of *Isaiah 9:6, 7*, through the return of the Lord Jesus Christ as the King of kings and Lord of lords.

ALFRED BROWN

of Great Britain, other heraldic emblems filling the four remaining panels. The names of the figures, in order, are as follows:—

Abraham, **ISAAC**, Jacob.
 Reuben, Simeon, Levi,
JUDAH, Zebulon, Issachar,
 Dan.
 Gad, Asher, Naphtali,
JOSEPH, Benjamin, Moses,
 Aaron.

It will be seen at a glance, that the introduction of Moses and Aaron (representing the two parts of God's Kingdom on earth, Church and State) has the effect of bringing Judah and Joseph into the centre of the second and third rows, respectively. The central panel, then, of the topmost row, bears the figure of him in whom the chosen seed were to be called—Isaac. On the second row the central figure is Judah, the head of the Two-Tribed house; in the third row, Joseph, the head of the Ten-Tribed house; while in the lowest row, and exactly under the figures of Isaac, Judah, and Joseph, we see emblazoned the Royal Arms of Great Britain, in which appear Judah's emblem (a Lion), and Ephraim's (a Unicorn).

The window bears in large white glass letters the date 1735, and is therefore 150 years old. One cannot suppose that there was any glimmer of the Identity light in the mind of the designer, Sir James Thornhill, of this marvellous composition. Yet, supposing he worked in absolute blindness, it is the more extraordinary. We know that David was under an inspiration when engaged in the work of preparation for the first temple; for we read in *I Chronicles* 28:19, "All this

the Lord made me understand in writing by His hand upon me, even all the works of this pattern."

We also know that the prophets themselves were sometimes commanded to put on record words whose full import they were not permitted to comprehend; and may we not believe that an influence, little suspected by the designer in this case, was operating on him as he wrought, constraining him to produce that which should in the (yet future) days of Israel's manifestation supply an additional testimony to her Identity with that people, whose heraldic emblems are here emblazoned in such glowing hues on the Western window of this our noblest national sanctuary.

We do not seek to dignify the matter of the Western window into an "Identification," but it is, to say the very least of it, an abundantly suggestive coincidence. We have been frequently ridiculed for making a strong point of our national emblems, but as Bishop Titcomb reasonably observes, "Everything must have some origin": certainly this matter strongly tends to confirm our opinion as to what the origin in this case really was.

Should any of our friends be near Westminster Abbey, having a few moments' spare time at their disposal, they will find it well worthwhile to employ those moments in thoughtful contemplation of this remarkable window.

V. M. COX

From *Banner of Israel*, 10 June, 1885

See *Royal Peculiar* for more information about treasures in Westminster Abbey; available from Covenant Publishing



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Royal Peculiar



THE CHRISTIAN PROPHETIC WITNESS

ESSAY COMPETITION 2016

*This competition was held for the first time in 2016.
Here is the winning essay in the group for 19-30 years old:*

“Does the United Kingdom have a Christian future?”

They say no news is good news and the Christian church would probably agree wholeheartedly with this statement. Do a Google search on “church attendance in the UK” and up pops a litany of articles predicting the doom of churches in the United Kingdom. With titles like “Why Nobody Wants to Go to Church Anymore” and “Church Attendance Drops Below a Million for the First Time” you might get the impression your own church doors will be bolted up before the upcoming weekend service. As unnerving as this all sounds, the majority of conducted surveys do clearly show an underlying theme that church attendance is in fact dropping. One survey conducted by the Church of England stated the “overall average attendances at Sunday services across England fell by 22,000 to 764,700 in 2014 – a fall of seven per cent in just five years.” It went on to say attendance of Sunday services is now roughly one third of the population who attended in the 1960s. If you read through some of the theories on why attendance is dropping you may agree with some of them. The leadership scandals, increase in secularism, and ageing population of churchgoers are all valid concerns. Other theories, like blaming World War II on the decline of Christians due to a lost faith in God, may be a little more farfetched. So while the critics’ theories may have some truth, what really is the answer to the church’s declining numbers and is it possible to slow or stop the

haemorrhage before it gets out of control? Furthermore, what will this new Christian future look like if it wants to reverse these trends?

One reoccurring issue mentioned above is the loss of 1% of church members each year due to death or as individuals become housebound. On the surface this remark appears to be contradictory since there are approximately 131.4 million births in the world every year and only 55.3 million deaths every year. Additionally, it was reported that birth rates in England and Wales increased by 18% in the last decade and the population of the United Kingdom as a whole grew by almost half a million from 2013 to 2014. In this case, one would think the 1% loss of church members would theoretically resolve itself with an influx of new younger members, but it has not. Instead, a survey conducted by the Pew Research Center found that only 30% of individuals aged between 18 and 24 consider themselves religious while senior citizens reported 91% of the population as being religious. The study also found young people were twice as likely to be unaffiliated with the church compared with their parents when they were the same age. The future of Christianity rests in the hands of the next generation and based on these statistics the United Kingdom is headed for life support.

While many elders seem content playing a waiting game to see if attitudes change and church attendance

rises, there are actions that can be taken now to reverse this problem. First, let’s look at the core of the issue. The statistics show the church is having trouble recruiting young members so what could be behind this? In my opinion, technology, or more specifically social media, is one of the major causes for such low numbers of young religious individuals. Myself being classified as a Millennial (born between 1982 and 2004), I have been surrounded by electronics my entire life. My earliest memories as a youngster was starting up the Windows 95 desktop computer to play educational based computer games. From these simple days until today, the presence of technology and rise of social media has gained a once unthinkable hold on society. It has gone so far as creating laws in certain areas for “texting while walking” which in cases has led to severe injuries spurring the need for urban cities to hire guards to protect individuals so engrossed in their screens from stepping out into oncoming traffic. With so many social media options, psychologists have called this obsession with our digital devices FOMO, or the “Fear of Missing Out.” Studies have backed this notion by indicating that 71% of Millennials absorb themselves in social media daily and spend an average of 5.4 hours a day on these sites. This data shows that a majority of young people feel a sense of connection with their digital devices, which may make them feel less interested in joining a group or church to pro-

vide them with a social life. While this response may put a lump in your throat, the church is not dead in the water just yet.

The new struggle is figuring out a way to get these young people out of their screens and into the real world. One likely solution is to create the same type of social environment within the church where individuals feel included and needed. A study published in the book “The Inviting Church: A Study of New Member Assimilation” by Roy M. Oswald found that 86% of church growth was due to friends or relatives inviting new people. This statistic should not be of surprise, as most people are willing to do what their mother tells them versus a stranger down the street. However, even if members do not have direct relations in the area, visitors can still be treated like they are already family. When I was a senior in high school looking for a university to attend the following year I visited over eight institutions to see which would be a fit for me. Every school I visited added my name to their mass distribution list so I received more spam mail than I care to remember, but only one school took the time to personally call me. This was not a call to tell me how great their institutions was, instead the head professor of the department I was interested in called to see how my year was finishing up and if I had any questions. No hard sell, no pushy attitude, just a genuine conversation on how my studies were wrapping up. So, do you know which school I chose to attend? The only one who took the time to get to know me on a personal level so when the time came to move onto campus I felt like I already knew someone. Likewise, taking the time to get to know fellow members and visitors is the first and most important step. Creating visitor welcome packets or simply following up with a visitor a few days afterward can make all the difference. These per-

sonal touches can create deep long lasting friendships, more so than any social media site can. Plus, when people feel included and connected with their church and fellow members they are less likely to miss a service or leave as each member’s presence is genuinely felt.

On this same topic of personalization, there seems to be more and more talk revolving around megachurches, or congregations over 2,000 people. With a number of smaller churches closing their doors, many question if this is the future of the United Kingdom. While it has been said that young people are often attracted to the high-tech rock star like performances these types of churches are known for producing, they severely lack a personal touch. These congregations often have the manpower to promote and advertise themselves to the larger community including young people looking for a ministry to join, however they often have their own agenda and care little about getting to know anyone. One of our own church members came from a megachurch and did not realize what she was missing and how she was misled until she joined our small, close-knit group. She tells stories how the pastor was always surrounded by security guards

and after the message was given he was whisked away and never even attempted to meet or understand the needs of his congregation. Furthermore, he would guilt people into paying sums of money as repentance for their sins. As scary as this sounds, the sad reality is events like this do unfortunately happen which are why people are seeking out congregations where they know their pastor and have trust and faith in them and the message being delivered. So while the current hype may be centered on these Tesco type operations, I believe they will ultimately lose their appeal as members search out more sincere places to worship.

Churches who don’t have their own dedicated marketing team to find new members are creating other ways to grab the attention of Millennials. One way is breaking away from the typical service only given on Sunday mornings, and instead exploring multiple ways to connect to this generation on their terms. Examples may include hosting Christian bands, planning volunteer opportunities in the community, or starting informal study groups held outside the church in coffee shops. Some people may feel these “extras” distract from the real message



being taught in the church, however spreading out into the community and hosting special events are an excellent way to introduce individuals to the wonders of the Bible who at first may be quick to label themselves as non-religious. When you really think about it, how can we possibly reach new people if efforts are being spent on luring people to come to us instead of reaching out to where these people are and tapping into their own interests?

Another factor to breaking away from a traditional Sunday service is that Millennials are looking for flexibility. The Sunday morning worship time may not work for everyone especially the younger age group who typically take entry level positions which may require them to work on weekends. If they are available on Sunday mornings, many still long for greater flexibility as seen in the once regimented corporate world. Today the typical eight to five workday established in the 1940s is loosening the reins as the younger generation enters the workforce. Many companies are giving individuals an option of where they choose to work from which may include their living room sofa or a sandwich shop down the street. Even if these employees are required to work from an office building, they are no longer sequestered behind tall cubical panels, but instead are given options like working in collaborative lounge areas. This harkens back to the advancements in technology where today many individuals only need a phone or tablet to complete their work, where before the large CRT computer monitors made employees prisoners to a desk. Working hours are also becoming flexible as companies care less when people are working, and more about making sure the work is completed by the deadline. If this generational shift is occurring in the workplace, don't you think these same individ-

uals are looking for options when it comes to how they worship too?

“With God all things are possible”

Matthew 19:26

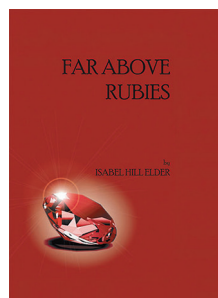
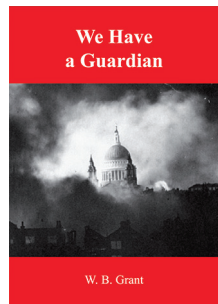
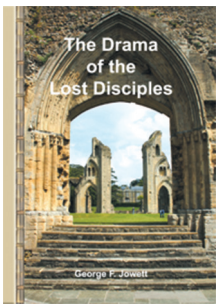
The last item I want to touch on is how this evolving digital world affects not only how we worship, but how we study and interpret the sacred text that Christianity is centered around. Our digital devices are not only monopolizing our time, they are also changing the way we communicate with the creation of a texting language known as SMS. This new written dialect is based on short abbreviations for common phrases; an example of this would be “TTYL” which would equate to “Talk To You Later.” After texting developed, widespread social media sites developed their own shorthand language. This involved creating hashtags which allowed the user to simply label content to make it easier to find and eliminate the need for detailed descriptions. In both cases, concern was raised about the potential negative effect on literacy as young people opted to forgo developing complete sentences, and instead chose to embrace this new digital language.

As you can reasonably assume this shorthanded speech is in complete contrast to the wording structure found in the Bible. Where today someone would simply say no, in the Bible it may read something like, “God forbids it.” Imagine walking through the grocery store with a small child who has their sight set on a particular item, and responding with, “I forbid it!” The other customers in the store will undoubtedly throw some odd looks your way. So herein lies a challenge for all of

Christianity moving forward: how to use the content found in the Bible to really relate and connect on a personal level. It is a delicate line and I'm not suggesting it needs to be reduced to bread and water, however I do believe taking the steps to better communicate with this texting generation will be rewarding not just for the church, but for young people as well. I myself happen to know individuals who shudder at the fact of having to read the Bible and stumble over the unfamiliar wording structure. While there are a number of resources available which can provide a worthy transition from a manuscript written thousands of years ago to our present day syntax, I think we will continue to see this segment evolve. The message will still need to remain true, however it is essential we remain vigilant of how our modern day language is evolving and prevent stumbling blocks to deter future generations of Christians.

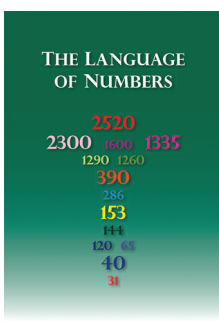
Making up a quarter of the United Kingdom's population, it would be naive for the church to turn a blind eye to the way Millennials are shaping the world in which we live and how this likewise affects the religious community. While the church may appear to be heading in a downward spiral, the real struggle lies in how to remain fresh and current in the eyes of a generation who grew up knowing how to turn on the computer before saying their first word. Instead of waiting around for secular attitudes to change, we should be focusing on creating a sense of FOMO in the church now if we hope to attract and retain members for years to come. Are we as a Christian body ready to tackle this challenge? I leave you with this reminder, “Jesus looked at them and said, *‘With man this is impossible, but with God all things are possible.’*” (Matthew 19:26)

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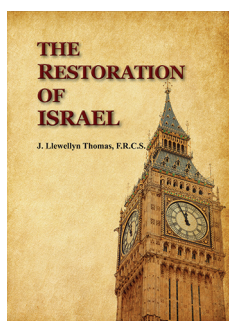
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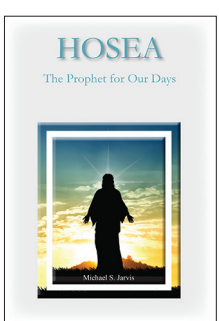
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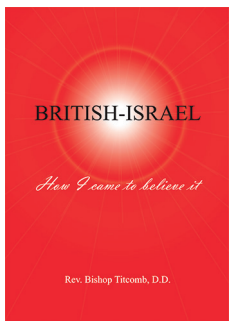


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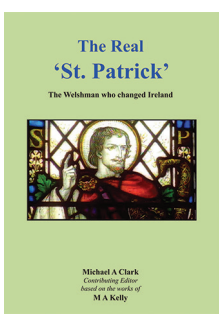
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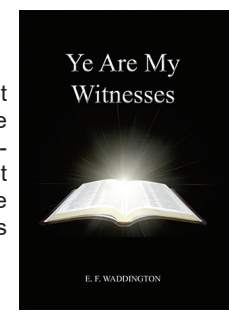


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*“Except the LORD build the house, they labour in vain
that build it”*

Psalm 127:1

Central Lobby in the Houses of Parliament where this scripture is
inscribed on the floor tiles in Latin.



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