

The

# Covenant Nations

VOLUME 4, NUMBER 2, 2017



**INSIDE...**

**REVIVAL IN ISRAEL**

*Page 6*

**'THE RING OF TRUTH'**

*Page 12*



▲ The globe sculpture at Regatta Point on the shore of Lake Burley Griffin in Canberra showing the paths of Captain Cook's expeditions. Inaugurated officially by Queen Elizabeth II on 25 April 1970 to commemorate the bicentenary of Captain Cook's landing on the east coast of Australia in 1770.

◀ COVER PICTURE:

The Centennial Flame is on Parliament Hill in Ottawa, Canada. First lit by Prime Minister Lester B. Pearson on 31 December 1966 to open Canada's 100th anniversary celebrations.

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

# The Covenant Nations

Volume 4, Number 2 2017

## EDITORIAL STAFF

Michael A Clark      Philippa M Clark  
Ernest S Gage      Kathleen D Gage  
David J Aimer

## HEAD OFFICE

The British-Israel-World Federation  
Telephone:      01388 834395  
E-mail:      admin@britishisrael.co.uk  
Web:      www.britishisrael.co.uk

The Covenant Publishing Co Ltd  
Telephone:      01388 835753  
E-mail:      admin@covpub.co.uk  
Web:      www.covpub.co.uk

The National Bible College  
Telephone:      01388 834395  
Email:      admin@tnbc.org.uk  
Web:      www.tnbc.org.uk

121 Low Etherley, Bishop Auckland DL14 0HA  
United Kingdom

## OVERSEAS OFFICES

### Australia

BIWF (Queensland) Inc., 41 Kirikee Street, Ferny Grove,  
Queensland, 4055  
Telephone:      +61 (0) 3851 2697  
E-mail:      micdor1@optusnet.com.au

### New Zealand

BIWF (NZ) Auckland Inc., PO Box 56-142, Dominion Road,  
Mount Eden, Auckland, 1024  
Telephone:      (09) 629 0974  
E-mail:      biwf@xtra.co.nz

### Canada

BIWF (Canada) Inc., 313 Sherbourne Street, Toronto,  
Ontario, M5A 2S3  
Telephone:      (416) 921 5996  
E-mail:      info@british-israel-world-fed.ca  
Web:      www.britishisrael.ca

Canadian British-Israel Association, 500 Tecumseh Rd. E.,  
Box 28047, Windsor, Ontario, N8X 5E4  
Telephone:      1-800-919-8819  
E-mail:      staff@israelite.ca  
Web:      www.israelite.ca

### The Netherlands

Bond Netherlands Israel  
Postbus 30009, 1303 AA Almere  
Telephone:      036 5296956

### South Africa

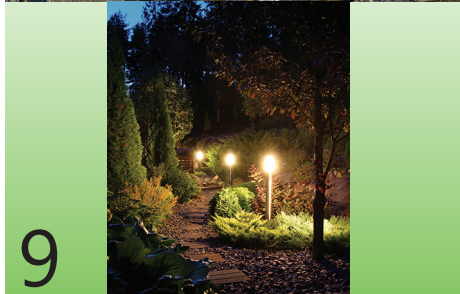
South African Office - Pastor Brenton Boshoff  
P.O. Box 198, Seadoone, 4141 South Africa  
Telephone:      +27 (0) 82 500 5205

# Inside...



## 5 The Kingdom Teaching is a Revelation . . .

*The faith required for the Midnight Hour*



## 6 Revival in Israel

Revivals are a sovereign move of God



## 9 The Book of Psalms

Its central position in the canon of Scripture



## 14 Steps to Personal Reformation

Practical steps each one of us can make

## 12 'The Ring of Truth'

You know it when you hear it



## 16 What's in a Royal Name?

The different names of the British Monarchy



## 18 The Oak and the Apple

Two trees mentioned often in Scripture



## 20 Essay competition 2016

Winning essay in the 15-18 years old category

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.



**Mont Saint Michel, Brittany**

*“At that time shall Michael stand up,  
the great prince which standeth for  
thy people”*

*Daniel 12 :1*

## EDITORIAL

# The Kingdom Teaching is a Revelation – and *The Faith* required for the Midnight Hour

The fact that the Kingdom teaching is not a mass movement is a key witness to its integrity and truth. This in context of the fact that the teaching is constantly confirmed as coming by revelation – either you see or you do not, much like seeing the picture within the picture. The fact is, however, that once seen it cannot be unseen, or hardly ever so.

It is really true that once understood some two-thirds of the Bible is opened up as a continuous national prophetic record of the faithfulness of the Almighty to the people called to serve Him as “a nation and company of nations.” Fervent Christians who profess to believe the Bible from cover to cover – who read it and quote the words to Israel – fail utterly and completely to see the clear evidence of God’s Great Plan of national redemption being fulfilled before their eyes in Reformation history. They need to seek first the Kingdom of God and pray for this understanding.

History is an essential part of prophecy and in this 500<sup>th</sup> year from the Reformation year of 1517, it is high time that a great re-evaluation takes place in Protestantism of where we now stand in the long view of the *continuing* Kingdom of God upon earth. The Nation under God is indeed the Church (as Israel was described when in the wilderness; *Acts* 7:38), the called-out example people leading the pagan and heathen multitudes towards righteous civilization.

That the great Christian nations of the West came into being after

migrating through Europe as tribes of the same ethnic group coming out from the great captivity in Assyria, is so manifestly clear historically, that the refusal by biblical scholars to make the connection proves that dogma is far more powerful than the open mind and fear of peer rejection is too great for most to bear.

The migrating Hebraic tribes established a powerful civilization based on the Divine Law which is an essential key to the realization of exactly who we are and what role we are destined to play in the world. The identification of these people as ‘Gentiles’ is misleading when their migration routes across Europe and by sea to the appointed lands of the British Isles and those on the North Sea fringe are ignored. They are the “wild olives” or Israelites grafted in of *Romans* 11:19.

What was also prophesied by Jesus Christ in *Matthew* 24:21-26 was that “false Christs, and false prophets” would arise showing “great signs and wonders” as two great systems that would manifest powerful deceptions. One system would be in the “secret chambers” and the other “in the desert” which would cause “great tribulation” through genocidal persecution. It is clear that these two systems are identified as Roman Catholicism and Islam, both systems arising in the sixth century AD and both holding temporal power each for over a prophesied millennium. Today each system still has over one billion followers and/or adherents, who are held in a vice-like grip by deceptive spirit power and possession.

What can break the grip of these

mind-controlling cults which in the case of Islam now threatens the whole cultural integrity and security of Europe? It is the “Armageddon” scenario of the sixth vial in our midst gathering the nations of Europe and the West to conflict (*Revelation* 16:12-16). Islam of *jihad* loves death rather than life and is roaring in satanic-inspired strife in our streets.

The black niqabs and burkas of Wahabi Saudi Islam worn by women increase by the day yet the Church and the governing authority in the United Kingdom are so weak spiritually that nothing is said or done to restrain this anti-Christian cult and its culture.

On 22 March, 2017, Westminster Bridge and the precincts of Parliament in London became the scene of a murderous atrocity. Was it a warning? The date 21-22 August, 2017, will witness a total solar eclipse passing over the entire United States of America. The date will be 286 days, the number of displacement, from the election of President Donald Trump on 8 November, 2016. It also falls 153 days, the number of The Elect, from the attack at Westminster. The 20 August is a reoccurring date in 20<sup>th</sup> century history involving the USSR/Russia, its military, their nuclear weapons and Great Pyramid chronology. North Korea is run by a crazed volatile regime with nuclear weapons and missiles. The promise to the West as the Israel of God is that no weapon formed against us – *whether physical or spiritual* – will prosper (*Isaiah* 54:17).

# REVIVAL IN ISRAEL

As we enter the 500<sup>th</sup> anniversary of the launch of the Protestant Reformation, our prayer is:  
 “Will You not revive us again, that Your people may rejoice in You?” (*Psalms* 85:6)

**R**evivals are a sovereign move of God initiated by the Holy Spirit working through consecrated men and women. *“Revivals are not churches filled with people, but people filled with God.”*

In the Book of *Acts*, it was said that *“these Christians who have turned the world upside down have come here also”* (*Acts* 17:6). In fact, Revivals turn things right side up: restored relationships; transformed communities; drunkards made sober; thieves returning stolen goods; blasphemers sanctified; marriages healed; estranged children and parents reconciled; the selfish becoming sacrificial; conversions; miracles; healings; revived churches; revitalised prayer meetings; dynamic worship and decisive action to seek first the Kingdom of God (*Matthew* 6:33).

## Revivals in the Bible

In the Bible we read that **King Asa** expelled all perverts from the land and got rid of all the idols (*I Kings* 15:12).

**King Jehu** demolished the idols, and tore down the temple of Baal, turning it into a rubbish dump (*II Kings* 10:27).

Under **King Jehoiada**, all the people of the land tore down the temple of Baal, smashed its altars (upon which babies were sacrificed) and destroyed idols (*II Kings* 11:18).

**King Josiah** ordered all the idols and superstitious trappings of Baal and Asherah to be removed from the Temple of the Lord. He burned these idols in the Kidron Valley outside Jerusalem (*II Kings* 23:4).

**King Jehoshaphat** rid the land of pornographic Asherah poles

and set his heart on seeking God (*II Chronicles* 19:3).

Under **King Hezekiah**, the Israelites smashed the idols of Baal and Asherah, destroyed the high places and the altars used for child sacrifice (*II Chronicles* 31:1).

**King Manasseh** removed idols and images from the Temple of the Lord (*II Chronicles* 33:15).

Under the prophet **Ezra**, the people of God were challenged to reform their marriages and reject inter-marriage with the nations around them (*Ezra* 10:3).

**Nehemiah** restored the honouring of the Sabbath Day to Jerusalem by ordering the gates to be shut and not opened until the Sabbath was over. He stationed his men at the gates to ensure that the Sabbath was not desecrated (*Nehemiah* 13:19).

When **the Lord Jesus** entered the Temple area, he made a whip and drove out all the corrupt moneylenders who were turning the House of God into a den of thieves (*Matthew* 21:12; *John* 2:15).

When one reads of the bold Christianity of the Book of *Acts* and of Revival in the times of the Reformers and the Revival leaders, Jonathan Edwards, George Whitefield, John Wesley and Andrew Murray, the question arises: **What is hindering Revival in our time?**

Prayerlessness; neglect of the Word of God; ignorance; worldliness; selfishness; pride; gossip; slander; gluttony; lust; passivity; neutrality; inactivity; sitting on the fence; lukewarmness; half-heartedness; indecisiveness; cowardice and compromise. These and so many other evidences of the lack of the fear of

God quench the Holy Spirit, grieve the Holy Spirit and resist the Holy Spirit. There are so many distractions, deviations and delusions which are ensnaring and enslaving the people of God. **God resists the proud but He gives grace to the humble.**

## What Can We Do to Work for Revival?

### 1. Full Surrender

You cannot expect maximum blessing from minimum commitment. Wholehearted surrender to God is essential. What you surrender to God He accepts, what He accepts He cleanses, what He cleanses He fills, and what He fills, He uses. We must determine not to settle for less than God's best. Good can be the enemy of the best. As Isaac's sons we have to relinquish those second rate things that fill our head, hands and heart, so that we can receive God's best. *“Blessed are those who hunger and thirst for righteousness for they shall be filled”* (*Matthew* 5:6).

We need to hunger for reality, rejecting cheap grace and easy believism. If we want Spiritual Revival then we need to reject sensational, superficial emotionalism as fake. Do not settle for anything less than God's very best. We are called to be God's Covenant people, a Kingdom of priests to serve our God. *“Restore us, O God of Hosts; cause Your face to shine, and we shall be saved!”* (*Psalms* 80:7).

### 2. Destroy Idols

A study of Revivals in Israel, in the Bible, and in history, reveals that all Revivals begin with a deeper

appreciation for the Holiness of God and a realisation of how offensive our sin must be in the sight of our Holy God. Are there any CDs or DVDs that you need to break or throw away? Are there publications that you need to tear up and burn? Are there subscriptions and channels that you need to cancel? Are there websites that you need to block? Are there relationships that you need to end? Are there people that you need to make right with? Take decisive action to revitalise your devotional life. Reform your family. Restore the prayer meeting. Reform your local church. *“If My people who are called by My Name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from Heaven and will forgive their sin, and heal their land”* (II Chronicles 7:14).

### 3. Fear God

When the Books of the Law were read to King Josiah of Judah, he tore his robes in anguish, and exclaimed: *“Great is the Lord’s anger that burns against us...”* (II Kings 22:13). He called all the elders together to hear the Law of God and to repent together for the wickedness that they had allowed to flourish in the land. The fear of the Lord is the beginning of wisdom.

### 4. The Law of God

Like Josiah, we need to take a careful look at the Law of God, the foundation of the Common Law. The Ten Commandments reflect the unchanging character of God. It shows us our responsibilities to God, to our parents and to our neighbours. *“...The Law was our tutor, to bring us to Christ, that we may be justified by Faith”* (Galatians 3:24). *“The king stood by the pillar and renewed the Covenant in the presence of the Lord – to follow the Lord and keep His commands, regulations and decrees with all his heart and with all his soul... Then all the people pledged themselves to the Covenant”* (II Kings 23:3).

### 5. Repentance

Conviction of sin is the first step towards Biblical Reformation. This includes focusing on the Law of God, mourning over our sin, confessing that sin and undertaking whatever steps of restitution or obedience are necessary. God sent a prophet to declare to Josiah: *“Because your heart was responsive and you humbled yourself before the Lord when you heard what I had spoken... I have heard you, declares the Lord”* (II Kings 22:19).

### 6. Decisive Action

This repentance was then followed by vigorous action to remove, or destroy, anything contrary to the Law of God – including the pornographic Asherah poles, the Baal altars where babies were sacrificed and the prostitutes and false prophets who had corrupted the people (II Kings 23:4-10). The Bible records that Josiah: *“...turned to the Lord with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses”* (II Kings 23:25). Wholehearted repentance and thorough restitution is foundational in preparing for Spiritual Revival. Return any stolen items. Pay back what you owe. Restore broken relationships. Repair what you have damaged. Have the courage to confront sin and thoroughly deal

with it. Carefully study the Word of God and seek the Lord earnestly in prayer for guidance as to the decisive action that you need to take to seek first God’s Kingdom. **Can you not do something more for God?**

### 7. Restitution

*“If anyone sins and is unfaithful to the Lord by deceiving his... or if he cheats him, or if he finds lost property and lies about it, or if he swears falsely, or if he commits any such sin... he must make restitution in full...”* (Leviticus 6:2-5). Those who claim to want Revival but are unwilling to thoroughly repent of every known sin and make full restitution cannot be serious. *“Those whom I love I rebuke and discipline, so be earnest and repent”* (Revelation 3:19).

### 8. Back to the Bible

Revival is the work of God, but Reformation is our responsibility. Frequently, in the Bible, we see that God responds to consecrated and dedicated believers’ sincere attempts to work for Biblical Reformation by sending a Spiritual Revival. *“The Law of the Lord is perfect, converting the soul...”* (Psalm 19:7). Our duty is to go back to the Bible for Reformation and Revival and recognise our identity and responsibilities before our Covenant God.



Waterfall at Tresaith Beach, Cardigan Bay, Wales

## 9. Praying the Psalms

To revive our devotional lives we should start in the Psalms. The Psalms are the biggest Book of the Bible, the middle Book of the Bible, the prayer Book and hymnbook of the Bible. It is the most quoted part of the Bible. In the Gospels our Lord Jesus Christ quoted more from the Psalms than from any other section of the Old Testament. If you want to revive your devotional life, begin praying through the Psalms.

*“Create in me a pure heart and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your Salvation...”*  
(Psalm 51:10-13).

## 10. Seek God Wholeheartedly

Joseph Jenkins, a minister in Cardiganshire had been seeking a deeper devotional life with the Lord and had experienced an intense love of God in his life. On 1 January 1904, he had a ‘Deeper Spiritual Life Convention,’ encouraging others to seek the fire of the Holy Spirit in their lives. On 14 February 1904, at a Sunday church service, a 16-year-old girl, Florie Evans stood to her feet and publicly confessed: **“I love the Lord Jesus with all my heart.”** As she spoke these words, the Holy Spirit seemed to fill the meeting.

### Seeking the Lord

Many saw this as the beginning of the Revival. After church meetings were held to seek the Lord’s presence and empowerment many young people, particularly girls and women in their teens and early twenties, began spending extended time in intense prayer, seeking the Lord’s face. On 29 September 1904, evangelist Seth Joshua was addressing a convention near Cardigan. Seth had been praying for years that God would raise up a young man from the coal mines to be used to inspire Revival in Wales. That night he saw his prayer answered. When 26 year old

student Evan Roberts made a heart rendering: **“Oh, Lord, bend us!”** the congregation was so gripped with this prayer that Wales made this the prayer of their heart. Evan Roberts began to speak of an extraordinary work of God in spiritual Revival. He began testifying at his church in Moriah, Loughor, that those who were seeking a deeper spiritual life with the Lord should join him in extended prayer.

**“Restore us, O God of Hosts;  
cause Your face to shine, and  
we shall be saved”**

*Psalm 80:7*

### Souls Saved and Lives Transformed

At the extraordinary church services, after meetings, prayer meetings, churches were packed and souls were saved and individual lives were transformed. The societies themselves were changed as countless numbers of people came to Christ. It was estimated that over 150,000 people came to Christ in Wales in the first 6 months of this move of God. Pubs and bars became empty. Brothels closed down. Men and women who used to waste their money getting drunk then began buying clothes and food for their families, and supporting their churches and neighbours with what they used to squander in drunkenness and gambling.

Theft and other crimes became less frequent, and often a magistrate came to court and found that there were no cases for him to try. Men who had previously used foul language began to sing God’s praises. The pit ponies became confused because the men that had previously cursed and abused them were now so kind and clean spoken that they did not understand

the orders that were being given! The ponies then had to literally be retrained as they only had been used to cursing and beatings.

The dark tunnels underground in the mines, echoed with songs of praises, hymns and prayers, instead of crude speech, coarse jokes and gossip. People who were in debt and careless about paying their bills came and made free restitution, paying back all that they had owed. Marriages, which had split up and people who had fallen out, were reconciled. Wales became a God-fearing nation. Not only were the churches filled to overflowing, but the prayer meetings were packed, vibrant and intense as people sought the Lord and poured out their hearts in prayer.

Pastors involved in the Welsh Revival regularly spoke of four ‘Keys to Revival’:

1. Confess all known sin to God, receiving forgiveness by the blood of Jesus Christ.
2. Remove anything from your life that you are in doubt, or feel unsure, about.
3. Be totally yielded and obedient to the Holy Spirit.
4. Publicly confess the Lord Jesus Christ and share the Gospel with your neighbours.

**“Create in me a pure heart and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, uphold me by Your genuine spirit, then I will teach transgressors Your ways, and sinners will be converted to You”** (Psalm 51:10-13).

**DR PETER HAMMOND**

Reformation Society  
P.O. Box 74, Newlands 7725  
Cape Town, South Africa  
Email: [mission@frontline.org.za](mailto:mission@frontline.org.za)  
Website: [www.ReformationSA.org](http://www.ReformationSA.org)

# THE BOOK OF PSALMS

*A brief consideration of its central position in the canon of Scripture*

The crucifixion of the Lord Jesus Christ on the cross at Calvary signalled a new beginning in God's relationship with mankind and with His kingdom on earth, the nation of Israel. He had established that kingdom to be the human vehicle from which would come the Saviour and Redeemer of the world. But not only was it to be such a vehicle, it was also to bear witness to the fact of God's existence, His truthfulness, His great faithfulness and His love for His kingdom and for all creation. His promises and covenants made with, and to, His kingdom would provide the unquestionable evidence of His power and integrity in their clear fulfilment in world history. If they are not seen to be fulfilled as promised then God is surely discredited.

Israel's early history is recorded in the Old Testament Scriptures as we know. The first five books of the Bible give the detailed account of its founding fathers, Abraham, Isaac and Jacob; its growth into nationhood following the Exodus from Egypt; its organisation into a corporate nation with a law and constitution, an administration with a civil service and judiciary to maintain law and order; a company of men of suitable age conscripted to military service for national defence; and, most importantly, a priestly order for the conduct of the spiritual life of the people and the worship of God.

After the death of Moses the next four books

record the leadership of the people by Joshua and then by Judges and the eventual demand for a king to be the ruler of the people. The period of time under a succession of kings, of the house of Judah and descended from king David, takes the record on through the division of the kingdom following Solomon's reign and, finally, to the captivities of the two kingdoms, the northern kingdom of Israel and the smaller southern kingdom of Judah. The book of *Esther* records the important survival of the remnant of the kingdom of Judah who were allowed to return to Jerusalem, under Ezra and Nehemiah, to rebuild the Temple and city which had been destroyed by the Babylonian invaders many years previously.

This brief resumé of the Bible narrative is given primarily to highlight the construction as much as the content of this unique book. A little lat-

er, we come to the book of *Job*, yet it is believed to be older than the other books of the Bible. Schofield gives a date of 1520 BC for it and, certainly, it shows the author's familiarity with times and conditions existing prior to the time of Abraham. Yet, before the book of *Job* we have the book of *Esther*, dated by Schofield at around 500 BC. Humanly speaking one would have thought *Esther* would have been the last book of the Old Testament, the people of her time being nearer, chronologically, to the people of the New Testament record.

But the concluding books of the Old Testament are the prophetic books with their inspired insights into the future history of Israel and of the wider world. They, therefore, have their own unique place and purpose in the Scripture narrative, perhaps bridging the gap between the Old and New Testaments, yet taking us on to the present day and beyond, for such is their amazing scope.

However, next in the order after the book of *Job* there is the book of *Psalms* and this brings us near to the half-way point of our Bible. Indeed, it has been shown that verse 8 in *Psalms* 118 is the middle verse of the whole Bible. If we put *Psalms* 118 and verse 8 together, numerically, we get the figure 1188, which is the exact number of chapters in the Bible, excluding *Psalms* 118 itself. That verse 8 reads: "It is better to trust in the Lord than to put confidence in men." *Psalms* 117, the



shortest of the Psalms, has exactly the same number of chapters before it as after it: 594; and  $594 \times 2 = 1188$ . So it is the central chapter in the Bible and its words are also worth reading: *“O praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great towards us; and the truth of the Lord endureth for ever. Praise ye the Lord.”*

The Psalms are mostly attributed to King David, except for a few which are attributed to another author. Had they been placed in some chronological order one would have expected them to have been found within the books of *Kings* or *Chronicles* perhaps. Instead they have been placed further on and in the middle of the Bible, and, in terms of time, long after that king's reign and his demise. However, this is clearly a unique book in its own right, essentially a book of prayer and praise, with many sublime thoughts and feelings expressed within its pages. There is also a prophetic element to it, highlighting the sufferings and tribulation of the Israelites and of the Lord Jesus during His earthly ministry. The words of *Psalm 22*, for example, strike a significant chord, taking us right to the cross and the Lord's agony in His cry: *“My God, my God, why hast thou forsaken me....?”* (verse 1). In the verses that follow the hostility of the Jews is foretold when the writer describes the situation thus: *“All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying, He trusted in the Lord that He would deliver him; let him deliver him, if he delight in him.”* In verses 14 to 17 there is a graphic account of the actual crucifixion and then in verse 18 we read: *“They parted my garments among them, and cast lots upon my vesture.”* So these verses paint an accurate picture, recorded centuries later by the gospel writers when they described the traumatic events at Calvary.

However, having identified that mid-point in the Psalms we come to *Psalm 119*, the longest of the 150 Psalms. I feel that there is a certain significance in the fact of this central placing of the Psalms, for it seems to correspond to a middle point in the history of the kingdom of Israel. As already stated, the earlier books of Scripture record the details of that history up to the captivities and their dispersal into exile. *Ezra*, *Nehemiah* and *Esther* record the return of a remnant as a preparation for the first advent of the Lord. But the rest of the exiles of both kingdoms are by then in the slow process of migration to their place of resettlement and redevelopment into a regenerated kingdom in a new location, and progressing on the long road leading to their final destiny. This can be viewed as a renewal of the kingdom and it may well be symbolically mirrored in *Psalm 119*.

This Psalm is quite different in its construction to any of the others and is divided into 22 sections, the same as the 22 letters of the Hebrew alphabet. Each section is headed by one of these letters, in their own alphabetical order. But significantly each section is comprised of 8 verses, the number associated with regeneration or renewal. A further significant point has been discovered, in that, when reading the 176 verses of this Psalm, every verse contains one of 8 salient words which recur throughout the Psalm, some being repeated more than twenty times.

The first of these words is ‘law’—*“Blessed are the undefiled in the way, who walk in the law of the Lord.”* Elsewhere the Psalmist declares: *“The law of the Lord is perfect”* so any man-made change will inevitably destroy that perfection. Next we have ‘testimonies’—the evidence of God's truth and faithfulness: *“I have rejoiced in the way of thy testimonies as much as*

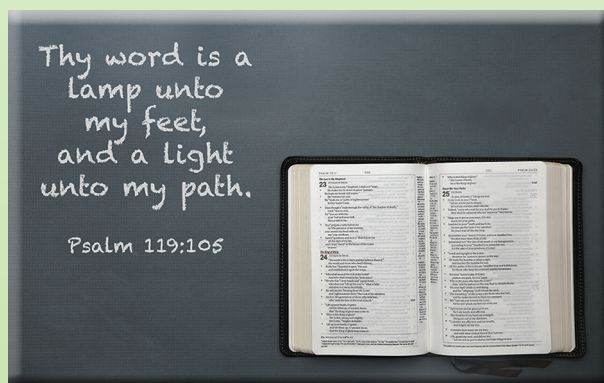
*in all riches.”* This is followed by ‘ways,’ meaning our mode of life in conformity with God's laws, and in accordance with our Lord's teaching, Who declared: *“I am the way, the truth and the life....”* ‘Precepts’ are perhaps a moral guide to our way of life rather than a written decree, but carry the same authority as is demanded by Jesus when He declared in John's gospel: *“God is a Spirit; and they that worship Him must worship Him in spirit and in truth.”* Then the importance of ‘statutes’ is emphasized in the Psalmist's repeated plea: *“teach me thy statutes.”* They are the rules of government for conducting the affairs of the nation for just and equitable rule. Then the ‘commandments’ are referred to frequently by the Psalmist and, again, they are fundamental to the stability of national life. He affirms his devotion to them when he says: *“I will delight myself in the commandments which I have loved.”* ‘Judgments’ are important to the Psalmist and he affirms this when he says: *“I have chosen the way of truth; thy judgments have I laid before me.”* Last, but not least, the word ‘word,’ that is, the Word of God: *“This is my comfort in my affliction; for thy word hath quickened me.”* Or the better known attestation as given in verse 105: *“Thy word is a lamp unto my feet, and a light unto my path.”* The point to note is the place and frequency of the Psalmist's references to it in his thoughts and deliberations, recorded in *Psalm 119*, and the significance it has for him, and should have for us.

On the matter of numerical significance Bullinger, in the Companion Bible, lists 10 significant and recurring words in this Psalm, which he declares are a reflection of the Ten Commandments and clearly important to the Psalmist. There is some merit in this analysis and it is worthy of consideration. But there are two words in Hebrew which have both been translated

as 'word' in *Psalms* 119. However, they just differentiate between the written and the spoken word. This is not registered in the King James Bible but Bullinger separates them and counts them as two words in his analysis. He also includes the word 'righteousness' in his total. This latter word does appear several times but I feel it is more a description of the observance of, or compliance with, the 8 words which I have highlighted as predominant in the text of this unique Psalm.

As well as the repetition of these significant words the Psalmist expresses thoughts and feelings which have a counterpart in other places in Scripture. One such expression, and one with which we can empathize as we may have similar thoughts at the present time, is in verse 84, where he poses the question: "How many are the days of thy servant? When wilt thou execute judgment on them that persecute me?" The same theme is to be found in *Revelation* 6:10: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Then, in the last verse of

*Psalms* 119 we read a very familiar statement: "I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments." That surely directs our thoughts to *Isaiah* 35:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."



The book of *Psalms* has been a source of wonder, of inspiration and of comfort to countless numbers of people down through the ages. It would have served that function just as well had it been placed earlier in Scripture, either during or shortly after the lifetime of its author. But the regenerative factor would not have had the significant impact that I believe was intended by the Divine author of that amazing book. So my own interpretation of its actual cen-

tral place in the Bible is, I suggest, more in keeping with the number associated with regeneration and renewal, the number 8 which seems remarkably prominent in its composition. It is also in alignment with the historical situation of the kingdom, removed from the Promised Land and 'in passage' at that time on its journey of renewal in the 'appointed place' of prophecy.

The apparent chronological discrepancies that I have pointed out already in the construction of the Old Testament are, therefore, not to be seen as the product of a confused mind, nor the carelessness of ancient scribes or copyists, but were pre-arranged from the beginning, for a purpose, and that purpose would be revealed to the enquiring minds of those who "trust in the Lord rather than putting confidence in men." As well as being warned against adding to, or taking from, any words of Scripture, it may be that we should not attempt to rearrange its layout either but regard it as the inspired Word of God exactly as it stands.

ALFRED BROWN

## THE BRITISH-ISRAEL-WORLD FEDERATION

### 98<sup>TH</sup> ANNUAL CONGRESS

Theme: 'The Faith and Deliverance'

Friday 6<sup>th</sup> October - Monday 9<sup>th</sup> October 2017

Park Inn Hotel  
North Street, York, YO1 6JF

Bookings please contact:  
Nicola at Headquarters on 01388 834395



# 'THE RING OF TRUTH'

*You know it when you hear it*

**W**e have been instructed by our Lord Himself to pray: *"Thy kingdom come. Thy will be done in earth, as it is in heaven"* (Matthew 6:10). In that same chapter He went on to say that our treasure must not be *"where moth and rust doth corrupt, and where thieves break through and steal."* That chapter ends with the command *"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"* (verse 33). What is this kingdom of God and how do we distinguish it from the false kingdoms of this world? This is a question for Christians in Churches of all persuasion. It is vital that the counterfeit should be distinguished from the true and perhaps some parallels can be drawn between seeking for God's Kingdom and in keeping the coin of the realm pure and true. The origin of the phrase 'the ring of truth' comes from testing a coin by dropping it and listening to the sound. The sound indicates the purity or otherwise of the metal in the coin.

A new £1 coin has just been issued in the United Kingdom. It has been designed to make it the most secure coin in the world. During a recent visit to the Royal Mint in Llantrisant, South Wales, the manufacture of this new coin was described and an opportunity provided for making one. The special features include a bimetallic composition of two colours; 12 sides; milled edges and a latent image: all of which should make it extremely difficult if not impossible to counterfeit. The skills of the designers and

the technicians have been put to good effect to achieve this end. The same effort needs to be put into the understanding of the Kingdom of God so as not to be deceived.

Deception and counterfeiting have to be very well done or people will not be caught out. The scriptures have several warnings against being taken in. For example, in *Matthew 24:24*: *"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect"* and in *I John 4:1*: *"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world."*

It takes vigilance and persistence in pursuing wrongdoers to root out that which is false. Sir Isaac New-

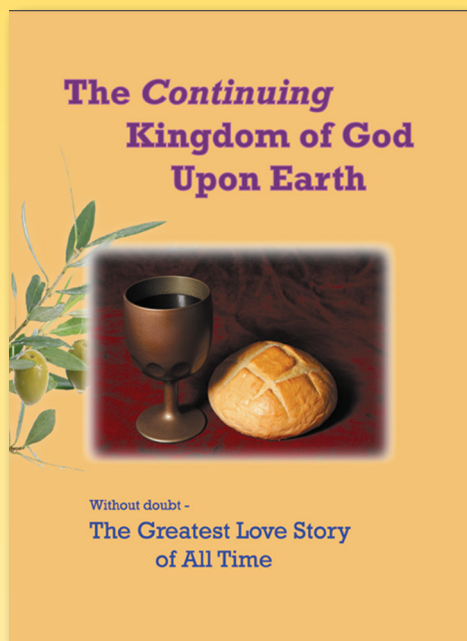
ton (1642-1727) is probably more famous for his scientific and mathematical works than for his role as Master of the Mint but in his 28 years there he personally tracked down counterfeiters in the streets of London in his determination to protect the coinage. The accuracy of the metal in the coins and the purity of the gold were vital to maintaining the reputation of the Royal Mint. In 1710 there was controversy at the annual Trial of the Pyx where the jury judged that the coins that year were below standard and he had to work hard to prove that it was the gold trial plate that was wrong and not his coins.

Sir Isaac Newton left a legacy of accuracy and integrity which lives on today. His modesty led him to attribute his achievements to those who had gone before him: *"If I have seen further, it is by standing on the shoulders of giants."* That phrase *"standing on the shoulders of giants"* can be read today around the edge of the £2 coin.

That same accuracy and integrity must be applied to the study of the scriptures and to the discovery of the nature and reality of the kingdom of God both from its inception and until the present day; that same energy and enthusiasm too. People will give up hours of their lives and devote enormous energy into conserving and preserving all sorts of things whether they be trains, rare animal breeds, ancient houses, habitats – choose your own subject! Noticeably absent is a passion to conserve the faith of their forefathers



Sir Isaac Newton



and the way of life in their nation, based as they are on the Christian faith. Several years ago the series of booklets on *National Faith Conservation* was launched to try to stimulate that passion and they are still available both on the BIWF website and from Headquarters.

In a fascinating television series called *Fake or Fortune?* made by the BBC the two presenters have the task of determining whether a work of art is genuine or not. The result of their efforts might bring great joy and wealth to the owner of the painting if confirmed as true or equally great disappointment if they discover that they have been led astray and that they own a worthless object. The search for historical accuracy and the desire to know what is true is very important and it is a powerful driving force. In the programme it is carried out with great thoroughness and minute attention to every detail: tests on the paint used under a microscope; checks on what type of canvas was available; evidence of contemporaries that it existed; sale records and other documentation. Experts are called on to deliver their opinions. But they are only seeking the treasure of this world. It is the treasure that does

not decay which must be our heart's desire, "For where your treasure is, there will your heart be also" (Matthew 6:21).

People are also very interested in their ancestry, delving into their family history, even their DNA. This is a big business now. The programme *Who Do You Think You Are?* has run for 13 seasons. Celebrities are guided back through national and parish records to discover what happened in their family past and perhaps find out why they themselves have taken a particular path in life. Noticeably absent again is a passion to find out who we, as a people, are – how this nation was formed; why did the different groups and tribes come to these British Isles; how and when did they arrive here; how far back can they be traced; why did Christianity take root and flourish here? Where is the hunger and desire to know the answers to these questions and many more?

Our Lord spoke many, many times of the kingdom of heaven and the parables give vivid descriptions which we can use to increase our understanding and help us to seek that

which He instructed us to find. The free booklet *The Continuing Kingdom of God* sets out the great plan of Almighty God in a very readable way. It is an excellent place to start for those who are coming fresh to these thoughts.

Without an understanding of the kingdom of God on earth there is only an emphasis on personal salvation and a focus on the individual. Each one of us needs to come before our Lord as repentant sinners to be forgiven and saved but we then need to take up our responsibilities.

We are a nation and a company of nations and we have a great task to perform as the servant people of Almighty God in this fallen world. While we neglect and, worse, reject that duty we bring judgment on ourselves. There is a call for revival elsewhere in this magazine – let us respond to that call and return to the Lord in prayer and supplication that we might indeed do mighty things for the Gospel in these latter days.

**PHILIPPA CLARK**



The new £1 coin in front of the old

# STEPS TO PERSONAL REFORMATION

*The first step to reforming our Church and company of nations is personal Reformation. Here are some practical steps each one of us can make.*

*This article is a companion to ‘Revival in Israel’ on page 6*

**I**n this Reformation 500 year, is your prayer:  
*“Will You not revive us again, that Your people may rejoice in You?” (Psalm 85:6).*

**Schedule time with God in your diary.** If you fail to plan then you plan to fail. If something (or someone) is important then you need to schedule time in your diary. Just as you would not miss an appointment with anyone else, be sure to honour your appointment with God. *“For the eyes of the Lord range throughout the earth to strengthen those*

*whose hearts are fully committed to Him” (II Chronicles 16:9).*

**Switch off your cell phone** in Church, during your devotions, and in prayer meetings. No one is more important than God and nothing is more important than our relationship with Him. *“What does the Lord your God ask of you, but to fear the Lord your God, to walk in all His ways, to love Him, to serve the Lord your God with all your heart and with all your soul” (Deuteronomy 10:12).*

**Build the Bible into your daily routine.** Until something is a daily habit it does not really control our lives. *“These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up” (Deuteronomy 6:6-7).*

Make it a principle that the **Bible** comes **before breakfast**. Start your day with wisdom – read a chapter of *Proverbs* every morning. There



are 31 chapters of *Proverbs*, so that would work out to one for every day of the month. *Proverbs* are an inexhaustible treasury of wisdom, insights and solutions for our daily problems and challenges. “*Oh, how I love Your Law! I meditate on it all day long*” (*Psalms* 119:97).

#### **Read a Psalm before every lunch.**

The *Psalms* are the prayer book of the Bible. If you want to revitalise your prayer life, start praying through them. There are 150 Psalms, so you can go through the whole Book of *Psalms* every 5 months. “*Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with gratitude in your hearts to God*” (*Colossians* 3:16).

**Scripture before supper.** We tend to be regular about meal times, so to ensure a balanced diet – feeding our minds and souls as well as our bodies – we should incorporate Bible reading into our meal times. Otherwise it could be missed. “*Man does not live on bread alone but on every Word that comes from the mouth of the Lord*” (*Deuteronomy* 8:3).

**Read through the whole Bible in one year.** If you read 4 chapters a day, then you will be able to complete the whole Bible in just one year. “*All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work*” (*II Timothy* 3:16).

**Tithe your day.** Devote 2 and a half hours of every day to spiritual exercises – reading your Bible, Christian books and magazines and to prayer, worship and outreach. “*Blessed are those who hunger and thirst for righteousness, for they will be filled*” (*Matthew* 5:6).

**Do a thorough job of repentance and restitution.** Do everything you can to restore relationships with estranged brethren. Forgive those who have sinned against you. “*Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy and slander of every kind*” (*I Peter* 2:1).

“Let us fix our eyes on Jesus,  
the author and perfecter of  
our faith”

*Hebrews* 12:2

**Invest in renewing your mind.** Buy, or borrow, Christian biographies, missionary books, devotionals and doctrinal books. “*Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – His good, pleasing and perfect will*” (*Romans* 12:2).

**Attend the Bible Study and prayer meetings of your Church.** Join, or start, a Bible Study and prayer meeting at your workplace, or school. “*... Devote yourself to the public reading of Scripture...*” (*I Timothy* 4:13).

**Volunteer some of your time** to help your local church, or a local mission. “*Never be lacking in zeal, but keep your spiritual fervour, serving the Lord*” (*Romans* 12:11).

**Make Sundays special.** Honour the Lord’s Day by avoiding normal work activities, including shopping, on the Lord’s Day. Ensure that Sundays in your home are truly a day of rest, a day of worship and a day for the family – free from commercial activities and worldly distractions. “*If you keep your feet from breaking*

*the Sabbath... if you call the Sabbath a delight... if you honour it... Then you will find your joy in the Lord...*” (*Isaiah* 58:13-14).

**Receive Evangelistic training** such as Evangelism Explosion, Way of the Master and the Great Commission Course and begin the weekly habit of lifestyle Evangelism, sharing the Faith with those you come into contact with, naturally and effectively. “*But you will receive power when the Holy Spirit comes on you, and you will be My witnesses...*” (*Acts* 1:8).

**Expect opposition and criticism.** Resolve to neither listen to gossip, nor to spread it. “*Do not go about spreading slander among your people. Do not do anything that endangers your neighbour’s life. I am the Lord*” (*Leviticus* 19:15-16).

**Keep focused on Jesus the Author and Perfecter of our Faith.** “*Let us fix our eyes on Jesus, the Author and Perfecter of our Faith*” (*Hebrews* 12:2).

For those who say that they do not have the time for these Steps to Personal Reformation, I can add another suggestion: **Disconnect your TV and stop reading the daily newspapers.** That will provide most people with a couple of extra hours every day! “*Be very careful, then, how you live not as unwise but as wise, making the most of every opportunity because the days are evil*” (*Ephesians* 5:15-16).

**DR PETER HAMMOND**

Reformation Society  
P.O. Box 74, Newlands 7725  
Cape Town, South Africa  
Email: [mission@frontline.org.za](mailto:mission@frontline.org.za)  
Website: [www.frontline.org.za](http://www.frontline.org.za)

# WHAT'S IN A ROYAL NAME?



Windsor Castle

I was about 7, reading a comic strip about Robin Hood and asked my older brother, “Why do the Normans call the English ‘Saxons?’” he replied, “We’re all the same, really.” That answer sufficed me until I learned about Hengist and Horsa and all that and (much later) Charlemagne’s Stalinesque deportation of the Saxons from North West to South East Germany. But that was it: before 1066, the Germans were our cousins over the North Sea, and this is why missionaries like Willibrod and Boniface were so eager to share the Christian faith with them.

With the Conquest, all this changed. Despite their Scandinavian origins, the Normans had become thoroughly Frenchified. They took most of the positions of power. Norman French became the language of government and of the upper classes in general.

Anglo-Saxon and those who spoke it were looked down upon. Even two centuries later, when the two had become more ethnically united and the English language was born, much of the same attitude persisted. To have had ancestors who came over with the Conquest was a hallmark of gentility. The ‘de’ in a surname tended to be dropped, but one ending in ‘ville’ was cherished.

Surnames were only coming in in the twelfth century. The pre-Conquest kings were the House of Wessex, the Conqueror and his successors the House of Normandy (though Stephen should correctly be ‘of Blois’). It is only the following dynasty who bore a regular surname, Plantagenet, from the family emblem, the *planta genesta*, the broom plant. It is notable, however, that the founder of the dynasty, Henry II (1154-89) called himself

Henry Fitz Empress, his mother having been married to the Holy Roman Emperor before Henry’s father, Geoffrey Plantagenet. Of the fourteen kings of this dynasty, there were marriages to French, Spanish, Flemish and Bohemian princesses, but none to a German. English princesses occasionally married German nobles, notably Henry II’s daughter Matilda who married Henry the Lion. George I (1714-27) was the direct descendant of this union.<sup>1</sup> Henry VIII’s marriage to Anne of Cleves introduced the first German consort but the marriage was soon dissolved.

James I’s espousal of his daughter Elizabeth to one of the leading German Protestants, Frederick, Count Palatine, was a new departure. Instead of helping to promote peace in Europe, Frederick’s attempt to become King of Bohemia in 1618

led to the Thirty Years War and a life in exile. The marriage, however, produced thirteen children, the most famous of whom (in this country) was Prince Rupert.

His younger sister Sophia married George William, Elector of Hanover. When the House of Stuart failed to produce a Protestant heir, the succession was settled, after Queen Anne, on the Electress Sophia. Sadly, she died two months before Queen Anne. As half-British,<sup>2</sup> she might have been more generally welcomed than her thoroughly Germanic son George I (1714-27).

All our subsequent sovereigns have been his direct descendants, the first six were known variously as the House of Hanover or Brunswick; the correct surname was Guelph, derived from their ancestor, William the Lion. On Queen Victoria's marriage to Prince Albert, they became the House of Saxe-Coburg-Gotha. Until Victoria, the royal family received a poor press from the Whig aristocracy to whom they were German foreigners, despite George III (1760-1820) emphasising his Englishness – he was blamed (unfairly) for the loss of the American colonies.

This feeling was not universal. German music, particularly Handel, was much appreciated, and in the early nineteenth century writers like Scott and Coleridge awakened the public to German literature. The unification of Germany (1871) aroused apprehension, particularly when German industry began to out-compete British.

British monarchs from George I to George V all married Germans. With one exception: the future Edward VII married Princess Alexandra of Denmark. This marriage may have been more significant than is often

realised. Denmark was defeated by Germany in a war of 1864, leading to the loss of Schleswig-Holstein, leaving a legacy of bitterness behind it. The situation was not helped by the antagonism between Edward's beloved sister Victoria and her son Kaiser William II. It all pushed Britain to seek new friendships, with France and with Russia whose Tsar, Nicholas II, was Queen Alexandra's nephew.

This is not the place to discuss the outbreak of the First World War and who was to blame. Britain's instinct was to keep out of a war over the Balkans but Germany's invasion of Belgium altered all that. Patriotic feeling was darkened by propaganda, for which Adolf Hitler pays us a left-handed compliment in *Mein Kampf* – it was all the Kaiser's fault (which is nonsense) and the Germans were capable of any atrocity (mainly based on rumour). As the war became increasingly costly, Germanophobia reached hysterical proportions: dachshunds had saucepans tied to their tails;

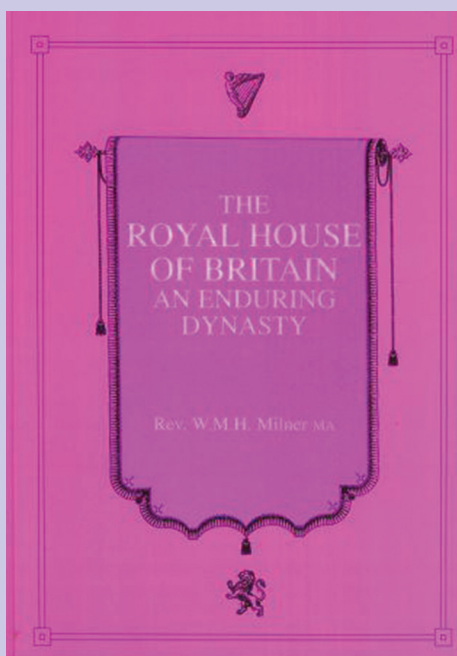
German wives of British servicemen were subjected to mob violence; the playing of German music, even Beethoven, was considered unpatriotic. Anyone with a German name was wise to change it.

King George V caught the mood of the time and changed the name of the royal family from the cumbersome Saxe-Coburg-Gotha to Windsor. Not only did 'Windsor' sound quintessentially English, but many European royal families took their name from their principal residence. It was one of several significant steps taken by George V to re-invent himself as 'the people's King.' Any suggestions that our present Queen should change her name to 'Mountbatten' or 'Mountbatten-Windsor' have been given short shrift.

Some anti-monarchists still call our beloved Queen German. The obvious answer is that she is half British anyway (not to mention one eighth Danish). How long does it take to become British anyway? Handel managed it in his own lifetime. As to the Queen's male descent, how many would agree with my elder brother – "We're all the same, really"?

### REV BARRIE WILLIAMS

1. I am surprised that the House of Hanover did not make more of their descent from Henry II whose device of two lions passant they bore, or indeed of their descent from Harold Godwinson.
2. I have never read whether or not the Electress Sophia spoke English.



*The Royal House of Britain*  
Available from The Covenant Publishing Co. Ltd



## THE OAK AND THE APPLE

Let us now look at two biblical trees which are more familiar to us in the West: the oak and the apple. Both are mentioned often in Scripture, but the oak is somewhat hidden in the King James Version, as the Hebrew word *elon* is usually translated as “plain,” rather than “oak.” The first notable instance of this is in *Genesis* 18:1, where Abraham was “*in the plains of Mamre*” when the Lord appeared unto him. The Hebrew actually means “the oaks of Mamre,” and verse 4 tells us that Abraham invited the Lord and the two angels that were with him to rest “under the tree” i.e. an oak tree. A large oak with a girth of 26 ft is still standing at Mamre, which has been known since at least the sixteenth century as Abraham’s Oak.

This reference to “under the oak tree” is an important concept, being

found repeatedly in Scripture; as for instance: Rebekah’s nurse, Deborah, was buried under an oak, called “*the oak of weeping*” (*Genesis* 35:8), as were King Saul and his sons (I *Chronicles* 10:12); Joshua set up the Stone of Israel under an oak, to witness to a covenant between the people and the Lord (*Joshua* 24:26); and an angel of the Lord appeared to Gideon under an oak to ordain him to deliver Israel from the Midianites (*Judges* 6:11).

When Absalom, the son of David, having conspired against his father, fled from David’s men, we are told that as he rode his mule under the thick boughs of a great oak tree, his long hair caught in the branches, and he was “*hanged in an oak.*” As he hung there, David’s general, Joab, took three darts and thrust them through Absalom’s heart “*while*

*he was yet alive in the midst of the oak*” (II *Samuel* 18:9-14). There is a foreshadowing here of Jesus, the greater Son of David, being hanged on a tree with three nails piercing His hands and feet, and His head crowned with thorns, much like Absalom’s head caught in the branches. Is this a clue for us? Could Jesus’ cross possibly have been made from an oak tree? The scripture says that Absalom “*was taken up between the heaven and the earth,*” even as Jesus said, “*As Moses lifted up the serpent in the wilderness [upon a pole], even so must the Son of man be lifted up;*” and “*I, if I be lifted up from the earth, will draw all men unto me*” (*John* 3:14 & 12:32).

On the negative side, idols were also associated with oak trees, for Jacob hid all the strange gods of his household under an oak (*Gen-*

esis 35:4); while Ezekiel rebuked Israel that they made offerings to their idols “upon every high hill... and under every green tree, and under every thick oak” (Ezekiel 6:13). Hosea, likewise, chastised the people for burning incense “upon the hills, under oaks and poplars and elms, because the shadow thereof is good” (Hosea 4:13).

A memory of this practice must have been passed down through the Israelite settlers of Britain. The priestly class of the Celts, known as Druids, played a similar role in society to that of the tribe of Levi in Israel. To the Druids, the oak was sacred, and particularly so if mistletoe was growing on it. In fact, the name “Druid” itself comes from the Welsh *derwydd*, meaning “oak-man or oak-wise.” The Celts even had a twenty-five letter “tree alphabet,” each letter of which represented the first letter of the names of various revered trees and plants; the oak was the letter *duir* (D). Irish churches used to be called *dair-thech*, “oak house,” an old Druidic name for the sacred grove. There was also a famous oracular site in a sacred grove of oaks at Dodona, Epirus, in ancient Greece, where Zeus supposedly spoke out of the oak tree; while in Britain, by a different sacred tradition, the Christian gospel was preached for centuries – including by John Wesley – under the great Gospel Oak on Parliament Hill in Hampstead, London.

Oaks were also venerated for their great strength and longevity, requiring about a century to reach maturity, and trees living six hundred years or more are not uncommon. Because of its manlike vigour, the oak has often been linked to powerful male deities, such as Zeus, Odin and Thor, all gods of pagan (i.e. pre-Christian) Israel. Yet it has feminine connotations as well, since to native Americans the oak was sacred to Mother Earth, and the female tree-spirits of

the ancient Greeks were known as Dryads, meaning “oak-nymphs.”

As a footnote to the oak, the next letter in the tree alphabet after *duir* is *tinne* (T), meaning holly, which grows prolifically in oak woods over most of Europe. Because the holly tree’s leaves remain green when the branches are cut, it has been revered from ancient times as a symbol of immortality and of the preservation of life through the deadness of winter. As such, it was, and still is, used to decorate homes at the Yuletide season. Due to its spiny leaves, during the Christian era the holly has been likened to the crown of thorns, and its small red berries to the drops of blood on the Saviour’s head. The pre-eminence of the holly tree’s symbolic connection to Jesus Christ is reflected in at least two Christmas carols: the familiar “The Holly and the Ivy,” which includes the lyrics, “Of all the trees that are in the wood the holly bears the crown”; and a lesser-known carol, “The First Tree in the Greenwood, It was the Holly.” Its spiritual importance is further indicated by yet another tradition which identifies the holly with the burning bush from which God spoke to Moses, and which was not consumed (*Exodus* 3:2-3).

The apple was also a tree revered by the Celts as a symbol of life, immortality and love. The Welsh word for apple, *afal*, is the root of the name Avalon, the mystical isle to which King Arthur was conveyed on a barge, accompanied by three queens, after suffering his fatal wound. He is said to be sleeping there until Britain has need of him, at which time he will arise again – obviously, a type of the second coming of Christ. The Isle of Avalon is today identified with Glastonbury, Somerset, in southern England, where Arthur’s grave, discovered in 1191, is signposted in the Abbey grounds.

It is from the Bible that we get

the expression, “apple of his eye,” “apple” being a rendering of three different Hebrew words that are unrelated to the fruit, but rather meaning the pupil of the eye, and having the sense of something highly cherished. Biblical references to apples proper are mostly found in the *Song of Solomon*, though some think the quince or apricot may also be meant. The apple tree is listed as a food source along with the vine, fig, pomegranate and palm tree in *Joel* 1:12, but its beauty above other trees is celebrated when the Bride in the *Song of Solomon* says, “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste” (*Song* 2:3). A modern British Christmas carol, “Jesus Christ the Apple Tree,” was no doubt inspired by this verse.

In our own popular culture, the apple is almost universally thought of as the fruit eaten by Eve and Adam in the Garden of Eden, though there is no hint of this in Scripture. It is an interesting symbol, though, as the apple blossom has five petals, and when an apple is cut crosswise, it reveals a perfect pentacle or five-pointed star at its core. In biblical numerics, five is the number of grace, and it was certainly grace that was shown to the erring couple in the Garden, when the Lord promised that the seed of the woman would overcome the serpent. This was, of course, fulfilled by Jesus, Son of the Virgin Mary, in His redemptive victory on the cross. A folk memory of this fall and redemption is preserved in the fairy tale of Snow White, who fell into a deathly sleep from eating a poisoned apple. She could only be revived by a kiss from her handsome prince, a clear foreshadowing of the resurrection of the dead at the Second Coming of Jesus Christ, the Prince of Peace.

**PATRICIA BAGWELL BA**

# 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 15-18 years old:*

### “How and when did the Gospel come to the British Isles?”

It is often stated that the Gospel was introduced into Britain by St. Augustine from Rome in AD 597. However, records state that a Christian Church already in Britain resisted Augustine right from the start. It is clear that there is more to be considered than at first appears.

An overview of ancient British culture as a whole will aid a better understanding of events. It can be shown that the British people are of the twelve tribes of Israel. Contrary to popular opinion, they were not savages, but lived in the world's most civilized country. London was a thriving city before Rome was even founded. British universities educated up to 60,000 students, with graduation taking twenty years of learning and involving mastery of many subjects. Britain was densely populated, had a just legal system, and has always been fiercely independent. It was noted for its tin, and even supplied this for Solomon's temple.

Britain was exceptionally well-prepared for the coming of the Gospel. Druidism was its religion, and its beliefs were identical to those of the patriarchs. It is often accused of being pagan, but no evidence of un-Godly sacrifices, nor any idol, has ever been discovered in Britain. The population was extremely zealous, and was renowned as far as India for its devotion. Druidism was the

predominant influence upon British culture, and its doctrines were very similar to those of Christianity. Druidism's three foundations were peace, love, and justice, and the Druidic motto was “The Truth Against the World.” The Druids believed in man's sinfulness, the resurrection, and eternal life. One of the Druidic Trinity was called “Yesu,” pronounced the same as Jesus in the ancient British language. A Druidic rendition of *Psalm 24:10* proclaims His identity: “Who is the King of Glory? The Lord Yesu; He is the King of Glory.” Druidism looked towards the coming of Christ, making it the perfect preparation for the coming of Christianity.

There are especially interesting traditions claiming that Jesus Himself came to Britain. These beliefs are very strong and imply two separate visits. The first is said to have been with His mother Mary and her uncle, Joseph of Arimathea, who was involved in the tin trade. There are traditions of this visit in Cornwall, Devon, Somerset, Wiltshire, South Wales, and the Hebrides. Jesus is also said to have returned prior to the beginning of His Ministry, and to have lived in the Glastonbury area in Somerset. Although these traditions are very strong, they should not be taken as fact. The Bible suggests Jesus' absence from Palestine between the ages of 12 and 30, but does not say anything about His

whereabouts. While it is only a possibility, it would surely have been a most wonderful and fitting thing.

There are references in the Scriptures about the Gospel coming to Britain. Isaiah uses the phrases “*the ends of the earth*” and “*the isles afar off*” to refer to the British Isles, and states in *Isaiah 42* that God would send the Gospel there. In *Matthew 15:24*, Jesus declares that He was sent “*unto the lost sheep of the house of Israel*,” meaning the “lost” ten tribes, who came to Western Europe, including Britain. Jesus commanded His disciples to preach to these people in *Matthew 10:5-7*. Just prior to His Ascension, He told the apostles that they would be witnesses for Him “*unto the uttermost part of the earth*,” meaning Britain (*Acts 1:8*). The Bible could not be clearer about the Gospel coming to Britain.

The Gospel arrived in the British Isles soon after the Crucifixion. Joseph of Arimathea, the man who buried Christ in his own tomb, fled from Palestine to France around AD 37 along the route he would have been familiar with through the tin trade. His companions included his family, Martha, the three Marys, Lazarus, and possibly Mary the mother of Jesus. A delegation of Druids met them in France and invited them to Britain to give news of the fulfilled prophecy of the

death of Christ. They journeyed to Glastonbury, where they were met by Arviragus, King of Siluria (an ancient British province). He, several family members, and many of the Druids, became the Gospel's first converts in Britain. He gifted Joseph and his companions some land on which they built a wattle church to the exact dimensions of the tabernacle. This church was the first in the world to be built above ground. Most of Joseph's companions soon returned to the continent to preach the Gospel there. He was very active at Glastonbury and the apostle Philip sent him 160 helpers from France. Many missionaries trained at Glastonbury were sent out all over the country to spread The Word, and, in just a few years, churches were established in every corner of Britain. Joseph continued to preach the Gospel in Britain until his death in AD 82.

The times during which the Gospel was spreading through Britain were very unstable. In AD 43, the Roman Empire invaded Britain at the command of Emperor Claudius. The object of this invasion was to eradicate Christianity and Druidism from Britain. The main leader of the British forces, which were the world's best, was Caradoc, better known as Caractacus, cousin of Arviragus. He directed the war until AD 52, when he was betrayed by a relative and transported with his family to Rome. Arviragus took over the leadership after him. It was one of the bloodiest wars ever fought, with many terrible battles in which thousands died. The fighting continued until AD 118, when Britain was absorbed into Rome by treaty.

Although it may have seemed devastating at the time, God had a purpose for the Silurian royal family in Rome. Caractacus was tried before the senate, and, astonishingly, was granted his life. He was sentenced to

seven years free custody in Rome, on condition that he swore never to bear arms again against Rome. The rest of his family was free to go. The Romans gave him a palace in which he was converted by the apostle Paul. The palace hosted a Christian Church, in which Caractacus' son Linus became a prominent leader. Claudia, Caractacus' daughter, and her husband, Rufus Pudens, a Roman who had fought in Britain and was also Paul's half-brother, inherited the palace and remained there with the Church. They are mentioned in II *Timothy* 4:21. In this way, God turned a seeming disaster into good.

Others arrived soon after Joseph of Arimathea to help spread the Gospel. The apostle Simon Zelotes made two separate visits to Britain, first arriving in AD 44. He visited Joseph at Glastonbury on both occasions. He preached not only to the British, but also to the Romans, who crucified him in Lincolnshire in AD 61.

Arriving in Britain shortly after Simon Zelotes was Aristobulus, father-in-law of Peter and brother of Barnabas. Paul sent him to Brit-

ain from Rome, and his absence is hinted at in *Romans* 16:10. Aristobulus worked hard in expanding the Church, especially in Wales. It is often said that he was martyred by the British in AD 59, but he was actually killed because of his connections with Rome.

The apostle Paul made at least two visits to Britain between his Roman imprisonments. He lived mainly in Wales, but preached all over the country. One of the sites where he preached is today marked by St. Paul's Cathedral. He visited Joseph at Glastonbury, and there are traditions of his visit as far north as the Clyde. The evidence regarding this visit is extremely strong, and many facts in history are based upon less. The Druidic triads preserve some of what he taught in Britain as "the Triads of Paul the Apostle," which are pure biblical truths.

Many others were involved in spreading the Gospel in Britain. There is a strong tradition that the three wise men came to Sutherland. There are evidences that Peter spent a lengthy time at Glastonbury, along with Barnabas, and also visited Whithorn in Wigtownshire. There



is very strong support for Andrew's residence in Scotland. Traditions can also be found of the visits of James the Great, John, Luke, and Philip. Detailed study reveals that all of the apostles either preached in Britain or to people whose descendants came to Britain. Again, it is very clear that the Lord had a great plan for the Gospel in Britain.

Those who first brought Christianity to Britain were known as "servants of the Lord." The Gospel reached Ireland around AD 48. Churches soon became established in every part of Britain. Brechin in Scotland became a prominent missionary centre. The Gospel was never opposed in Britain, and the transition from Druidism to Christianity was completely peaceful. Indeed, Christianity did not replace Druidism, but Druidism changed into Christianity. Druidism did not completely cease until around AD 1000.

The British Church was still expanding in AD 167, when King Lucius, Caractacus' great-grandson, called the national assembly at Winchester. It was here that Christianity officially replaced Druidism as the national religion, and Britain became the first country to declare itself Christian. This decision would have been unanimous from all parts of the nation, and is proof that Christianity spread unopposed. There can be no greater testimony than this of what God had done.

Christianity still flourished in Britain at the time of the Diocletian persecution, which reached Britain in AD 300. Even though it was driven back to the continent within two years, over 10,000 perished, confirmation that Britain possessed many fervent believers.

Inevitably, there was some falling away over the years, but there were

times of great revival. St. Patrick evangelized the whole of Ireland during the fifth century, and also spent much time at Glastonbury. St. Ninian preached in southern Scotland and northern England. St. Columba sent preachers all over Scotland from Iona during the sixth century. There are too many other prominent individuals to mention here, as God always raised up great men when revival was necessary.

"I am not sent but unto  
the lost sheep of the house  
of Israel"

*Matthew 15:24*

Thus, when Augustine brought Roman Catholicism to Britain in AD 597, he found there a Church to resist him. A number of talks were held with him, in which the British refused to accept any claim to superiority by the pope or the Roman Church. Augustine then turned to the Saxons, and appeared to have great success, baptizing over 10,000 men in one day and converting the whole of Kent and part of Essex. These "converts," however, lacked sincerity, and quickly became lapsed. In AD 613, the Roman Church showed its true colours when Augustine's successor caused 1,200 British Christians to be massacred. Britain opposed Romanism more than any other country.

To briefly summarize, Joseph of Arimathea brought the Gospel to the British Isles in AD 37, founded a mission at Glastonbury, and built the first church in the world above ground. The British royalty accepted the Gospel from the beginning, and fought against Rome in its defence. The Silurian royal family contributed the first members of the Chris-

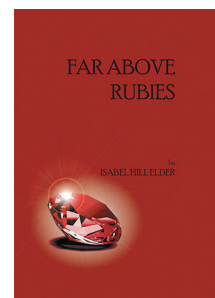
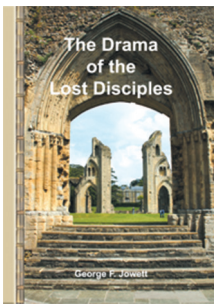
tian Church at Rome. Christianity spread rapidly in Britain, fuelled by missionaries and visits from the apostles. At the time of the Roman invasion, most of the population was Christian. Britain was the first country to make Christianity its national religion. During its first four centuries, no heresies were found in the British Church. Periods of glorious revival were experienced until the time of Augustine, and faithful Christians remained right up until the Protestant Reformation.

With such a glorious history, there can be no doubt that God had a great purpose for the Gospel coming to Britain. Perhaps the fact that shows best the scale of Christianity in Britain is that virtually the whole of Europe first had the Gospel brought to it by British missionaries. God gifted His Salvation to the British, and in response they spread it as far as they could. Over a millennium later, in the days of the British Empire, they were to bring the Gospel to every corner of the world. According to His Will, everything worked out to the glory and honour of Christ.

**JONATHAN MITCHELL**

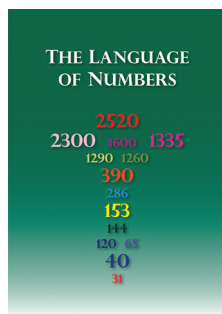
The two winning essays  
and other interesting articles  
can be read on the website  
[www.britishisrael.co.uk](http://www.britishisrael.co.uk).

See also the link to  
**The National Bible College**  
and the  
**Distance Learning Programme**  
for further study.



### TITLES AVAILABLE ON KINDLE:

The Drama of the Lost Disciples  
Did Our Lord visit Britain?  
We have a Guardian  
Far above Rubies



### The Language of Numbers by CPC Ltd



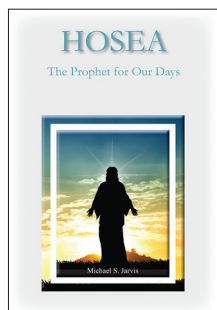
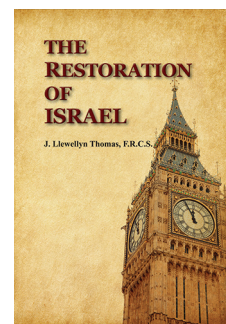
This new and revised edition is a compilation from the works of researchers, dealing exhaustively with the numerical factors relating to the subject of biblical chronology.

Price £2.00 excluding p&p 35 pages

### The Restoration of Israel by J. Llewellyn Thomas, F.R.C.S.

'Restoration was guaranteed on the word of the Living God.' This book covers thoroughly the time, place, religion and population of Israel's restoration with careful attention paid to the differences between Israel and Judah.

Price £4.00 excluding p&p 85 pages



### Hosea by Michael S. Jarvis

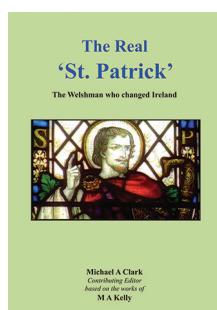
Hosea is written in symbolic or allegorical terms which the author explains using both the context of the nation at that time and the current events of today.

Price £4.50 excluding p&p 87 pages

### British-Israel How I came to believe it by Rev. Bishop Titcomb, D.D.

Bishop Titcomb writes this book as a process of discovery from 'My Early Prejudices' to his full acceptance of the belief in British-Israel. In a conversation with a friend he covers every aspect of the teaching methodically and this makes it a very useful book as a study guide.

Price £7.50 excluding p&p 181 pages



### The Real 'St. Patrick' by Contributing Editor M. A. Clark based on the works of M. A. Kelly

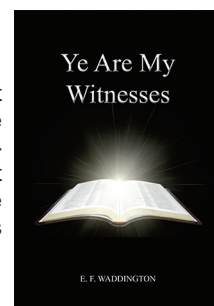
Previously unpublished historical evidence reveals the early Christian heritage of South Wales. The Christian Gospel was preached to the people of Ireland by St. Patrick stemming from South Wales where the British Church became established in the early centuries.

Price £3.00 excluding p&p 32 pages

### Ye are My Witnesses by E. F. Waddington

"Who are to be the witnesses, and about what are they to witness?" The author takes his title from the forty-third chapter of *Isaiah*, "Therefore ye are my Witnesses, saith the Lord, that I am God. I am the Lord, your Holy One, the creator of Israel, your King" and develops his theme from there.

Price £6.50 excluding p&p 156 pages



**Postage & packing not included**

## The Covenant Publishing Co Ltd

*Publishers and Booksellers - Established 1922*

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

Tel: 01388 835 753

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

For USA Contact and Other Suppliers see Inside Front Cover



*“Where there is no vision, the people perish”*

*Proverbs 29:18*



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

**Tel: 01388 834395**

**e-mail: [admin@britishisrael.co.uk](mailto:admin@britishisrael.co.uk) web: [www.britishisrael.co.uk](http://www.britishisrael.co.uk)**

**Printed in England by printing.com**