

The



Covenant Nations

VOLUME 6, NUMBER 3, 2023



INSIDE...

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▲ Two brothers, George and Herbert Aimer, British pioneers of X-ray work, paid a heavy price for their devotion to science in the early days, circa 1900, when little was known of the destructive powers of the rays that now are helpful in diagnosis. My Grandfather, James Aimer, was their brother.

Herbert Aimer has his name on the top left of the stone, left of the central monument which is in the garden of St. George's Hospital, Hamburg, Germany.

David Aimer, General Secretary of the British-Israel-World Federation.

◀ COVER PICTURE:

This seasonal picture brings to mind the words of Jesus, "*Lift up your eyes, and look on the fields; for they are white already to harvest*" (John 4:35).

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

The Covenant Nations

Volume 6, Number 3 2023

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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.

“Israel – My Chosen”

Isaiah 44:1

Jakob Abbadie, D.Th., a French Huguenot (1654-1727), the most famous Christian apologist of his generation, said: “Unless the ten tribes of Israel are flown into the air, or sunk into the earth; they must be in those ten Gothic tribes that entered Europe in the fifth century, overthrew the Roman Empire and founded the ten nations of modern Europe.”

If the Anglo-Saxon Western European people are **NOT** Israel, why do we have:

Israel’s Book – The Word of God?

“The Book of the Covenant.”

Exodus 24:7; Isaiah 9:8; 59:20-21

Israel’s Covenant?

The New Covenant was promised to Israel.

Jeremiah 31:31-34; Hebrews 8:8-13; Matthew 26:26-28

Israel’s Law?

The original laws for Great Britain and America were based on Mosaic Law.

Isaiah 33:22

Israel’s Birthright?

The family birthright of spiritual and material blessings.

Genesis 48:8-22; 49:22-26; Deuteronomy 33:13-17

Israel’s Mandate?

Israel would multiply, spread beyond their original homeland, be a colonizing people and develop the ends of the earth.

Genesis 28:14; Deuteronomy 33:17; Isaiah 54:1-3

Israel’s New Land?

“I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.”

II Samuel 7:10; Revelation 12:6

Israel’s Saviour?

Isaiah declared to Israel: “unto **us** a child is born, unto **us** a son is given” *Isaiah 9:6.*

The Angel said: “she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save **his** people from their sins.”

Matthew 1:21; Acts 13:23

Truth in History, www.truthinhistory.org

EDITORIAL

HANGING BY A THREAD

“If the foundations be destroyed, what can the righteous do?” (Psalm 11:3)

In Britain’s history things have in the past hung by a thread, such as at the time when Elizabeth I was nearly executed during the reign of ‘Bloody’ Mary. This expression is being used at this time – things appear to be “hanging by a thread.”

This is because it is now very obvious indeed that what was once a conspiracy of evil inspired by “*spiritual wickedness in high places*” (*Ephesians* 6:12) to overwhelm the Anglosphere and Western Christian civilization is now well out in the open. These powers believe that they cannot now be prevented from achieving the objective of a pagan world dictatorship.

The cancellation by the banking fraternity of people’s private and business accounts because of the views which they hold has been exposed in a dramatic way by the actions of Coutts Bank (*the bank to the Royal Family*) over the Nigel Farage saga. This publicity disaster comes after the bank spent Pride month this year filling its entire front in the Strand, London, with an enormous piece of propaganda which said ‘CHAMPIONING THE POWER OF PRIDE.’ Charles Moore in *The Spectator* for 15 July, 2023, writes: “**Why is the bank proud of Pride which, as is well known, comes before a fall?**” That fall has since witnessed NatWest and Coutts CEO executives resign.

A final thrust is being made, as law and order breaks down, with the final most evil subversive strategy of all being the corruption of the takeover of our primary and junior schools

in respect of the sheer insanity of multi-gender indoctrination.

The true indigenous people of the British Isles are desperately concerned about the national state of affairs. Nothing is working anymore and chaos ensues – **leadership in terms of a Joshua, rather than a Josiah, is required. The National Church is no longer a prophetic force, the glory of the Lord having departed from it long ago.**

The government appears impotent and has quite obviously lost control of its borders despite having left the European Union. Literally hundreds of thousands of illegal immigrants are invading Britain’s shores in small boats. It is a national emergency that needs to be declared, yet the leadership is failing to bring forth any real solution.

There is a basic reason why this is happening to Britain and, even more seriously, to the great superpower of the United States of America. It is because the knowledge of the identity of these two great nations has been lost. There have been none to teach the ‘Treasuries of Joseph’ (page 6) the Kingdom truth from Scripture and history, on a national scale for decades. All vision has died and with it family structure and morality. **National transgressions are delivering the covenant nations into the domination by our (Woke) enemies.**

In 1961-62 Sir Arthur Bryant, following Burke, wrote concerning our ‘Ocean History’ in his book *A Choice for Destiny* about the mistake we would make in joining

the *then* Common Market. He was right, and the electors of Britain in 2016 came to repudiate that false vision.

The good news now is that a new choice for our destiny has started to appear -- the commonwealth dimension in trade is starting to take shape. This, while the globalists of the banking fraternity and pagan international organisations orientated to the social control that exists in China are confederate and consider they cannot be stopped.

Unseen and unknown a remnant has been crying out to Almighty God for many days and years for the Lord to bind the evil and the principalities and powers. Indeed to “*deliver us from evil*” – in reality from the deceptions of the Evil One and his fallen angels. Yes, we can feel the evil around us today and see it as it is paraded in front of our eyes in the streets.

This tells us that time is short because the attack is being made on the very foundations of His Adamic created order. There is nothing else left for the Deceiver to attack and destroy. “*As it was in the days of Noah ... also as it was in the days of Lot*” (*Luke* 17:26-28), “*so shall also the Coming of the Son of man be*” (*Matthew* 24:39).

The covenant nations were deceived for half a century by the false vision over the European Union. That organization is still seeking to dominate Britain. Actually, *it fears* what it now sees emerging from the new choice we are making for our destiny.

THE TREASURES OF JOSEPH

Professor Roger Rusk (1906-1994), author of *The Other End of the World*, was born in Atlanta, Georgia, USA into a Christian home. 'He was converted around the time of World War I under the preaching of the evangelist Billy Sunday. He was the brother of Dean Rusk, the United States secretary of state from 1961-1969 under presidents John F Kennedy and Lyndon B Johnson. The Rusk family were descended from David Rusk (1773-1841), an Ulster-Scot who emigrated from county Antrim to America.

Joseph is one of the most remarkable men in all of Holy Scripture. His character is unimpeachable. He lived from humble beginnings to become the second in office to the ruler of a powerful nation. His wisdom averted a great national catastrophe. He is remembered as a great provider of the people.

The story of Joseph really begins with the courtship of his father, Jacob. When Jacob went back into the East country to obtain a wife from among his own kind of people, he saw and fell in love with Rachel, the daughter of his uncle Laban. Jacob worked seven years for his uncle in order to obtain Rachel for a bride. However, when the expected moment came Laban provided Leah, the elder sister of Rachel, with the excuse that it was the custom that the elder sister should marry first. When Jacob returned to the land of Canaan, Rachel died when she gave birth to Benjamin as they came to Bethlehem. Thus Jacob had twelve sons, only two of whom were Rachel's.

Jacob loved Joseph more than any of his other children and his preferential treatment of Joseph provoked the other sons to jealousy. There are several significant events in the life of Joseph. He developed an ability

to interpret dreams. His brothers sold him as a slave in Egypt. Joseph was elevated in position and became second only to Pharaoh in all of Egypt. In the place of Joseph, Jacob adopted the two sons of Joseph into the family as full-fledged sons. This was a private affair, between Jacob and Joseph, and we read the account of this transaction in Chapter 48 of *Genesis*. It was not necessary that the boys be present. In this act of adoption, Jacob made mention of the promises of the land and the multiplicity of descendants. Also, by this act of adoption, Jacob had thirteen sons, counting Ephraim and Manasseh, as full sons in the place of Joseph.

In the latter half of this same chapter, a wonderful ceremony is recorded. Joseph presented his two sons to Jacob who proceeded to bless them. This is a very special blessing, and it is to be noted that the name Israel is used on this occasion for Joseph's father. Therefore, this blessing is of covenant significance. The blessing



was in two parts. First, there was a blessing pronounced on Ephraim and Manasseh together, with a mention of Abraham and Isaac and the promise of a multitude of children. Then there was a blessing pronounced on Ephraim and Manasseh separately, with the pre-eminence given to Ephraim the younger brother. To Ephraim, Israel gave the blessing of a multitude of nations and to Manasseh the blessing of a great nation. How can these blessings ever be realized by a small group of people in the land of Palestine today?

Jacob, knowing that he was about to die, called all his sons together, and orally gave his last will and testament. The most prominent of these blessings is that given to Joseph in verses 22-26 (*Genesis* 49:22-26). We read, “*Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.*” The blessing of Joseph thus begins with the blessing of a multitude of children; which had already been passed on to Ephraim and Manasseh the sons of Joseph in the previous chapter. The blessing of Joseph continues in verse 23, “*The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel): Even by the God of thy father, who shall help thee.*” This portion of the blessing speaks of conflict or military activity in which the people of Joseph would be aided by the Almighty. Continuing in verse 25, we read, “*and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.*” This certainly speaks of a favourable environment of land and sea in which the people would flourish and produce many offspring, fulfilling the promise of a multitude of seed.

The birthright passed from Reuben, the firstborn of Leah, to Joseph, the firstborn of Rachel, Jacob’s favourite wife. The passage in *I Chronicles* 5 continues, “*The genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s.*” Let it be repeated and emphasized that Jacob’s blessings upon his sons and grandsons took place several centuries before the old covenant at Mt. Sinai and a thousand years before there was a Jew. We encounter a similar situation again in *Deuteronomy* 33, when Moses blessed the tribes of Israel as they were ready to enter the promised land after their wilderness years.

Again, as in *Genesis* 49, Joseph is prominent. In *Deuteronomy* 33:13 we begin to read, “*And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things brought forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof.*” All these are promises of great material abundance, involving wealth from sea, sky and land. Great agricultural wealth and great mineral wealth are here promised.

The blessing of Moses continues in verse 16, “*and for the good will of him that dwelt in the bush.*” This may refer to good relationship with less fortunate peoples in distant lands. We read on in verse 16, “*let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*” This repeats the words in the blessing pronounced upon Joseph by his father Jacob, showing the favoured position of Joseph of the distribution of the

promised blessings. In verse 17, we read, “*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.*” The word for ‘unicorn’ is RAME, which is a very large wild bull, second only to an elephant in size, which became extinct in parts of Asia Minor long ago. It was noted for its ferocity and strength. The word does not refer to the unicorn of mythology. This passage symbolizes an aggressive, expanding, military power which subdues many weaker people throughout the earth. Finally, in verse 17, we read, “*and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*” This much repeats the blessing of the multitude of seed which was transferred to Joseph and through him to his sons as mentioned before in *Genesis* 48.

These two main streams of covenant blessings provided the natural cleavage in later years which became the basis of the division of the kingdom following the death of Solomon into the House of Israel and the House of Judah. These two groups have different histories, different promises, different functions and different destinies. “*But the birthright was Joseph’s,*” we read. Not only the birthright, but great and wonderful promises of blessings were given to Joseph. Promises of greatness and wealth. Promises of strength and power. Promises of abundance and treasure. Since the people of Joseph are never called Jews in the Bible, then how can we expect that these promises can ever be fulfilled by a people to whom they were never given? The last verse in the book of *Genesis* reads, “*So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*” This is where the majority of Christians leave him: dead, in a coffin in Egypt. We shall see.

... (the article continues) ...

Joseph, in terms of his own life and in terms of the wonderful promises given to him, is a type or foreshadowing of what the people of Joseph are to be, are to do and are to have. We should expect to find the people of Joseph in this right relationship to God, in a position of authority and power among the nations of the world, with surpluses and plenty, rich in natural resources, strong in military power, expanding about the earth, having appeared from out of a wilderness, with an obscure history and without traceable parentage, establishing themselves in a land of their own, an 'appointed place,' as God told David. These are the things that we might expect on the basis of our Bible study to characterize the people of Joseph in the 'latter days.'

Now there is such a people. There is a people in the world today whose past history is lost in considerable obscurity. ...

Did you ever wonder who these people are? Well, did you ever look in the mirror? ...

We are a people who have unimaginable military might. Twice in the twentieth century we have rescued the world from evil men. ...

We are a people in whose heart is the law of God. It is built into our national life because it was in the hearts of those men who founded our nation. ...

We are a people whose land is filled with churches. It has been so from the beginning. ...

We are a people whose history is consonant with the fortunes of the people of Israel as told in the Bible. We have returned to God, and God has blessed us mightily. ...

These are the promises, and these are the facts. We have looked in the mirror of history. **What is the**

explanation? Who are we? Make no mistake, we need to be explained. ...

This proposition explains our history as a people, our present position in the world, and our entire missionary witness. We are known corporately as a Christian people; whether we think we are or not, to the outside world, we are. And we are in the lands to which multitudes wish to come. What better rationale of history can we find?

O Rachel, don't you weep! Joseph is alive!

ROGER RUSK

This article is condensed from the booklet *The Treasures of Joseph*.

Available from
Truth in History Ministries
www.truthinhistory.org



(detail) / Benjamin West, 1766-68

A UNIQUE WITNESS

The Stone of Destiny – Jacob’s Pillar



Photo: *The Scotsman*

The Stone of Destiny – Jacob’s anointed witness to God’s house (*Genesis 28:18-22*) was displayed when The Honours of Scotland were presented to King Charles III and Queen Camilla on 5 July 2023, during the **National Service of Thanksgiving and Dedication** in St Giles Cathedral in Edinburgh to mark Their Majesties Coronation on 6 May, 2023.



Photo: Sky News

The Lord Lyon said: “The presence of the Stone of Destiny or Scone in this High Kirk of Edinburgh on this occasion is a historic moment in the life of Scotland. Carved from the earth, this is a simple piece of stone. Yet, in its simplicity, it has precious and significant symbolism for the people of this land. The Stone of Destiny – An Lia Fáil – is an ancient symbol of Scottish Sovereignty.”

This was followed by the National Anthem, the blessing and the service ended.

For us, it is also a symbol of British unity and identity, the unity of the United Kingdom and the British people.

REFORMATION DAY

On 31st. October, 1517, over 500 years ago, Professor Martin Luther nailed his 95 Theses on the door of the Schlosskirche, the Castle Church in Wittenberg in Germany. It was not that Martin Luther was attempting to launch a Reformation. He was just seeking first the Kingdom of God and His righteousness as per Christ's instruction. It was Martin Luther's urgent quest for peace with God that led him to study the Scriptures very intently; for he was overwhelmed by the holiness of God and the depravity of man. He even agonised over his own sinful nature. How can a holy and just creator God, the eternal Judge, allow sinful, selfish, degenerate people like you and me into His Kingdom? What must we do to be saved? What CAN we do to be saved?

Words Of Scripture

Such were the thoughts on that devout man's mind which ultimately led him to his action on that memorable day. The words of Scripture were to influence him deeply, the standard of perfection called for in the words of God were of great concern to him:- "Be ye perfect, even as your Father in heaven is perfect. (Matt. 5 v.48).

Duty To Love God

It is our duty to love God wholeheartedly and to love our neighbour as ourselves. Two such emphatic instructions are surely given in Ecclesiastes 12 v.13 and in John 14 v.15. Yet how many of us fall short of this ideal, this state of spiritual perfection. So, out of great concern for his eternal salvation, Martin Luther sought to flee from the world and bury himself in the Augustinian cloister, devoting himself to a life of strict asceticism. He spent much time doing good works, cheerfully performing the humblest of tasks, praying, fasting and chastising himself beyond the strictest monastic rules. But none of this brought him peace of mind, spiritual fulfilment nor an end to a sense of guilt for his sinfulness.

University

In his unsettled disposition he was persuaded to undertake further studies, which included the Hebrew and Greek languages and the Scriptures. He subsequently became a priest in 1507, and studied and taught at the Universities of Wittenberg and Erfurt. In 1512 Martin Luther received his Doctoral Degree and became a Professor at Wittenberg University.

Early Life

Born in Eisleben, Saxony, on 10th November, 1483, Luther clearly had a theological life in mind at an early age. He never regarded himself as a rebel but rather as simply a theologian seeking to be faithful to the vow required of him to teach and defend the Holy Scriptures. He had a remarkable gift of recall and had committed most of the New Testament, much of the Old Testament and all of the Psalms to memory, a very useful accomplishment for his preaching and teaching assignments.

Just Shall Live By Faith

In his study of the Scriptures a verse in Paul's letter to the Romans opened his eyes to the futility of just concentrating on good works alone. In the first chapter he read these words, in reference to the gospel of Jesus Christ:- "For in it the righteousness of God is revealed from faith to faith; as it is written - 'The just shall live by faith.'" In Paul's letter to the Galatians he discovered what Biblical faith was really all about as he read the apostle's dissertation in the third chapter. The law consisted of the Commandments, Statutes and Judgements. The Ordinances were the rules relating to the offerings and sacrifices which were later added as a means of making atonement for sin, which, as Paul says, is transgression of the law. Paul referred to these Ordinances as 'our schoolmaster to bring us to Christ'. In modern terms they were like a learning curve foreshadowing the ultimate sacrifice to be made by our Lord at Calvary and which brought an end to the need for any further offerings.

Born Again

Martin Luther testified that, as he began to understand that the righteousness of God is a free gift of



God's grace by which we may live by faith, he described his feelings:- "I felt entirely born again", he said, 'and was led through the gates into paradise itself. Suddenly the whole of Scripture had a different appearance to me. I recounted the passages which I had memorised and realised that other passages, too, showed that the work of God is what God works in us. Thus St. Paul's words that:- "The just shall live by faith." did indeed become to me the gateway to paradise." Martin Luther therefore saw things in their true perspective, realising that good works alone did not bring salvation to eternal life. He explained the reality of the matter in this way:- "We do not become righteous by doing righteous deeds, but having been made righteous through faith we will do righteous deeds."

95 Theses

His 95 Theses created such a sensation that within two weeks they had been printed and read throughout Germany. Within a month translations were being

printed and sold throughout Europe. The printing press played a key role in mobilising the Reformation. Professor Luther's possibly greatest achievement was the translation of the Bible into German and one of the many ways he left his mark was the order in which he placed the books of the Bible, to which order we adhere to this day. Luther's translation particularly guided William Tyndale in his translation of the Bible into English.

Church Of Rome

So, we remember a remarkable man whose faith and understanding of the Bible made a significant impression on the religious world of his day. His teaching was in conflict with some of the practices of the Church of Rome so he was not overly popular with that Church.

The Bible

He was a man of great wisdom and understanding who gained much from his study of the Scriptures that was relevant to man's life and experience here on earth. He

declared that... 'the Bible is a remarkable fountain; the more one draws and drinks from it the more it stimulates thirst. The Bible is alive, it speaks to me. It has feet, it runs after me. It has hands, it lays hold of me. The Word of God is greater than heaven and earth, yes greater than death and hell, for it forms part of the power of God and endures everlastingly.' An amazing testimony.

Faith

Talking about faith, Luther makes these observations;- "Faith is not feelings. Feelings come and feelings go. Feelings are deceptive. My warrant is the word of God. Naught else is worth believing. There is one greater than my heart whose Word cannot be broken. I will trust in God's unchanging Word till body and soul sever. For although all things shall pass away His Word will stand for ever." Regarding the essentials of community or national life he says this:- "The prosperity of the Kingdom depends not on the abundance of its revenues, nor



on the strength of its fortifications, nor on the beauty of its public buildings, but in the number of its cultivated citizens, in its people of education, enlightenment and character. Nothing is more beautiful in the eyes of God than a soul who loves to hear His Word.”

Obey The Word

As Scripture states, God’s thoughts are higher than our thoughts; His ways are higher than our ways. The Reformation set about to restore Biblical principles in all areas of life. This is God’s world and we need God’s Word to be obeyed in every aspect of life. So, if Martin Luther were alive today, he would be rather shocked. ‘My warrant is the Word of God. Naught else is worth believing’ he declared. But we pride ourselves in our liberal, ‘woke’ society, the tolerance of a multi-faith ideology deemed to be a virtue. Tolerance in some situations may be virtuous but we will not find God to be tolerant of the breaking of the First Commandment.

Our Lives Today

Luther would no doubt be disturbed to find that marriage is no longer just the union of a man and a woman. He would be surprised to find that people have a problem now with classifying men and

women as biologically just male and female, as declared in Genesis and in the Gospels. He would be very saddened to see the general absence of Sabbath observance, the great lack of spiritual awareness in our society. In another of his observations he declared:- “A religion that gives nothing, costs nothing and suffers nothing, is worth nothing. Show me where a man spends his time and his money and I will show you which god he really worships.” This is still as true today as it was five centuries ago.

We are living in dark days, in a country full of uncertainty, politically very divided, spiritually confused and seemingly lacking in vision and purpose. Our own ways have brought many material benefits to our lives in the past centuries, but these have been offset by the abandonment of Biblical principles which still apply, regardless of the material blessings, and we have suffered in consequence. There is a seeming increase of violence in the land, more lawlessness, drug abuse and internet fraud, the latter secret and anonymous in operation yet causing great distress and anxiety to the victims. It is as though there is a discernible spirit of evil overshadowing our nation. The most effective weapon against such

evil is prayer, something in which all who are faithful can take part, Martin Luther had such thoughts, too, on this matter. He called prayer:- “a strong wall and fortress of the church...a goodly Christian weapon.” It is our most effective communication medium with the Lord, for it comes from the heart, and God is most receptive to such a sincere approach. They need not be long and wordy petitions; short and to the point are suitable and adequate.

Our Reaction

Let us pray, then, that these confused and perplexing days will, in some way, trigger a new spirit in this land where people have lost faith in those who profess to be our leaders. May God fill us and empower us with His Holy spirit that we might become faithful to His Word, the Bible, and effective in His service, seeking first the Kingdom of God and His righteousness and giving obedience to all things that the Lord has commanded. May the people of this land, who have become like lost sheep and lack a competent shepherd, be brought back to the fold by another Reformation and spiritual revival. In the words of Martin Luther- ‘Naught else is worth believing.’

ALFRED BROWN

FINANCIAL APPEAL



With the Royal Mail costs increasing rapidly we are asking for those that wish to donate to the Magazine to do so today!

Please make cheques out to BIWF.



A HIDDEN GEM - THE NATIONAL BIBLE COLLEGE

Having been a member of the Federation for quite a number of years I am asking myself why I waited so long before enlisting to undertake the Bible study distance learning course provided by the Federation's National Bible College.

If there is a hidden gem within the BIWF then this is it! I enlisted for this course towards the end of March 2023 and very quickly received a warm welcome and my first unit of work. Overall the course is comprised of four modules, each module containing ten units, the reading material for each unit ends with four questions for the student to answer. Each unit is well structured and takes less than two hours to complete. Progress through the syllabus is entirely at your own pace, there being no time constraints.

Students will find how the books of the Bible fit together; the historical books, the prophets, the Gospels and the Epistles. All contain a common thread that runs right through the Bible. It goes without saying that the material is Bible-centered; it gives a broad overview introducing the

reader to the structure and nature of the Bible and how it all fits together.

If you enrol for this course, you will find that the teaching is rooted in scripture and supported by historical and archaeological data. I found this very interesting and helpful. A number of techniques are used which provide a great learning experience. Firstly, comparing scriptures dealing with a particular point and comparing scripture with scripture, also comparing both Old and New Testament scriptures. Secondly, learning to use a concordance properly and a Bible encyclopaedia to help you dig deeper. All these study techniques help the student to receive what God has to say to us.

Each study unit concludes with four questions to be answered. Long essay answers are not required, just a paragraph or two to show that you have understood the question and that you apply your answers correctly. I found the questions sometimes required me to dig a little further, so they do aid the learning process. Answer feedback is provided very quickly, always within a couple of days, together

with the next unit of work to study.

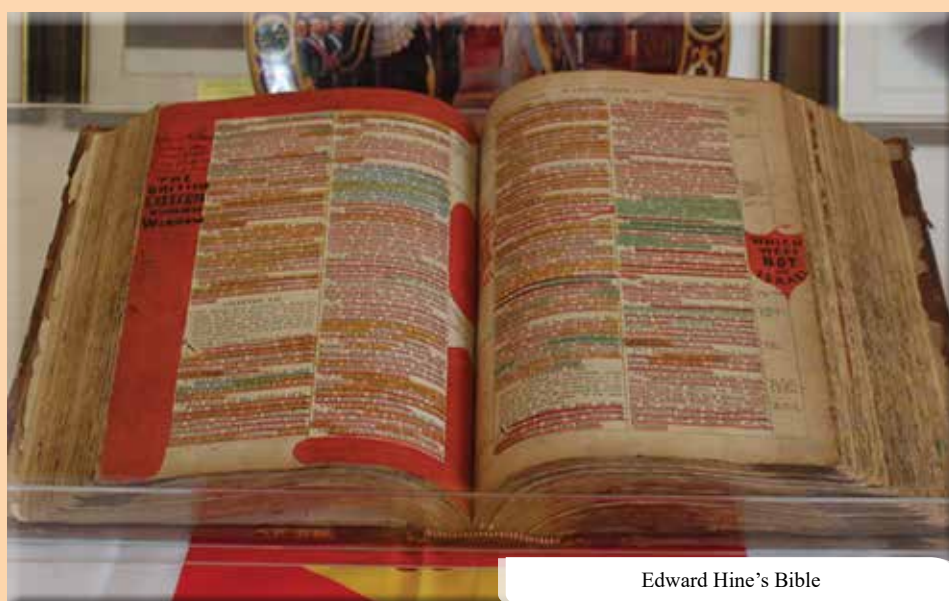
This course is great for providing a structure and discipline for your own private study. If you are like myself, you will require a structure that will provide a friendly discipline to keep you on track. Anyone with a standard education will find the course aimed at the right level and I would be surprised if you did not thoroughly enjoy the experience.

I wish I had taken this course years ago, as I indicated earlier. It is a hidden gem that deserves wider exposure. Throughout, the material is well put together and it teaches you to search the scriptures. At various points books published by the BIWF are recommended. These are not essential to complete the course, but I found that I already had most of them in my library and they were useful.

Why not take the plunge and enrol for this course? I would encourage anyone to take this course and you don't have to be a member to enrol. It represents great value for money; in fact I was surprised how reasonably priced the course was. It certainly will not break the bank and you will not regret spending time studying the Holy Scriptures.

Acts 17:11 *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

You can view the course syllabus from this link: <http://www.tnbc.org.uk/Distance Learning.html>
Email: tnbc@mail.com



Edward Hine's Bible

ROGER BRADLEY

A PRAYER FOR THE 'ISLES OF THE WEST'

Frances Ridley Havergal (1836-1879) was an English poet and hymnwriter. She is remembered for hymns such as *Take my life and let it be, Master speak! Thy servant heareth*, and *Like a river glorious*. She also wrote Christian tracts and books for children.

The daughter of an evangelical minister her parents selected her middle name after Bishop Nicholas Ridley, a Protestant martyr who was burned at the stake in Oxford in 1555, during the Marian Persecution.

Frances died in June 1879 and her last volume of poems, *Under His Shadow*, which was prepared by her sister Maria Havergal, was published posthumously in November 1879.

It included one poem which she described as a **'Hymn for March 31, 1873. Being the day appointed for special and united prayer for Ireland'**. That was 150 years ago, this year, so what was happening at that time that prompted the appointment of a day for 'special and united prayer for Ireland'?

That decade and those that followed were a time of social and political turmoil in Ireland and from time to time the British and American Council of the Evangelical Alliance called united days of prayer.

Every Protestant congregation in Ireland was asked to participate and they were 'invited to join with the Christians of all Britain, America, and the British Colonies and British subjects everywhere in united and worldwide supplication for the regeneration of Ireland.' It was for this occasion that Frances wrote

her hymn and in it she expressed the desire of her own heart and the desire of those who organised the day of prayer.

In the opening verse Havergal referred to 'the isles', but her primary focus was a prayer for one of the 'isles'. We could use it today as a prayer for the island of Ireland, but at a time when there is so much spiritual darkness across 'both isles', we can easily adapt it, with just a few minor changes, to become a prayer for the entire British Isles and eminently suitable for British Israel meetings and indeed any Christian meetings.



Verse 1

'One bright isle', change to 'May these isles'

Verse 2

'this island of the west', change to 'these islands of the west'

Verse 4

'the isle', change to 'these isles'

Those looking for a suitable tune might consider any of the popular tunes with an 8.7.8.7.D metre. These include Lower Lights, Converse (What a Friend we have in Jesus), What though clouds, Channels only, Austria, or even the tune of the song 'The Carnival is over'.

NELSON M'CAUSLAND

The hymn was prefaced with the text Isaiah 51:5: *'The isles shall wait upon me, and on Mine arm shall they trust.'*

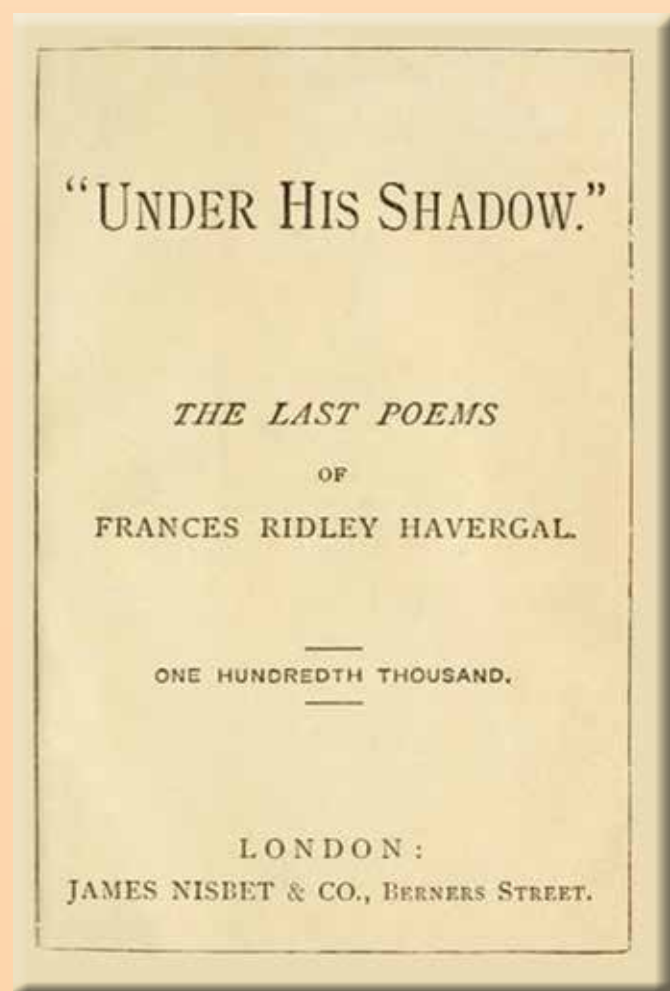
Father, we would plead Thy promise, bending at Thy glorious throne,
That **the isles shall wait upon Thee**, trusting in Thine arm alone!
One bright isle we bring before Thee, while in faith Thy children pray
For a full and mighty blessing, with united voice today.

Gracious Saviour, look in mercy on **this island of the West**
Win the wandering and the weary with Thy pardon and Thy rest:
As the *only* Friend and Saviour let Thy blessed name be owned,
Who hast shed Thy blood most precious, and for ever hast atoned.

Blessèd Spirit, lift Thy standard, pour Thy grace, and shed Thy light!
Lift the veil and loose the fetter; come with new and quickening might;
Make the desert places blossom, shower Thy sevenfold gifts abroad;
Make Thy servants wise and steadfast, valiant for the truth of God.

Triune God of grace and glory, be **the isle** for which we plead
Shielded, succoured with Thy blessing, strong in every hour of need;
Flooded with Thy truth and glory (glowing sunlight from above),
And encompassed with the ocean of Thine everlasting love.

Oh, surround Thy throne of power with Thine emerald bow of peace:
Bid the wailing, and the warring, and the wild confusion cease.
Thou remainest King for ever:-Thou shalt reign, and earth adore!
Thine the kingdom, Thine the power, Thine the glory evermore.



THE WHEAT AND THE TARES

Deuteronomy 28:1-14 and Matthew 13:14-30; 36-43

The Bible readings regarding the wheat and the tares are well known to us all. But what does this parable actually mean? The kingdom of heaven may be compared to someone who sowed good seed in his field, but while he was asleep, an enemy came and sowed weeds among the wheat and then went away. When the plants grew up and bore grain, the weeds appeared as well.

Interpretation

The disciples then approach Jesus, asking him to explain the parable of the wheat and tares. He answers them saying the one who sows the good seed is the son of man, the field is the world, and the good seeds are the children of the Kingdom. The weeds are the children of the evil one, the enemy who sowed them is

the devil. The harvest is the end of the age, the reapers are the angels. Jesus explains that as the reapers gather the weeds, they are burned up in the fire at the end of the age. It sounds very daunting to us but this is what Jesus tells us, and we have to accept these facts, *“Let anyone with ears listen.”*

Reality Of Our Lives

Many of you will have experienced people who have lost their jobs through no fault of their own. It could be redundancy after giving many years of loyal service or having to give up work to look after a sick or elderly relative. Most of all of our worries when this happens are how are we going to pay the day-to-day household bills.

Many people cannot cope, losing

their jobs especially when we had covid, they are overwhelmed with hardship, they feel the world is out to get them, and they say to us *“What have I done to deserve this?”*

Such a time as this is not the time to point out that we are not all good or perfect, all of us deserve far worse than we get out of life. We are all broken sinners. It isn't usually a good time to go into a long explanation of theodicy or a time of attempting to justify or defend God in the face of their problems, or as many ask *“Why does God allow evil in the world?”* These people do not come to us looking for a judgmental excuse, they come for a glimmer of hope.

The people who gathered on the beach to hear Jesus tell them stories

were not much different. They had experienced oppression from Rome. Even among their own people, they had watched the rich get richer and the poor get poorer; nothing ever changes, does it? Life wasn't fair. How could God allow his people to continue to suffer, while evil seemed to flourish around them? When would the Messiah deliver them from this miserable existence and bring judgment to Israel's oppressors?

Yet here was Jesus, looking and sounding very much like he might just be the One for whom they had been waiting, telling them stories about farming. Who cares about weed control when your world is falling down around your ears, "Let anyone with ears listen" Jesus says. We are reminded that the parables are more than entertaining stories.

The stories that we read, and how we hear them depends on the condition of our hearts and minds. Wherever we may be on our journey of faith, these stories speak directly to us in our current circumstances.

The Weeds

There are many ways to interpret the weeds. At its most basic level the story might be how difficult it is to tell weeds from the wheat. Bearded Darnell is an annoying weed that looks very much like wheat, especially before maturity, and can carry a poisonous fungus. If it is harvested and ground together with wheat, the result is that the flour is spoiled. As the grain matures, it is easy to tell the slender heads of bearded Darnell from the fuller heads of wheat, but by then it is too late to uproot one without damaging the other.

The disciples asked for an explanation once they were alone with Jesus. He spells out the metaphors that matter, identifying the main characters in this story. We

might get sidetracked by the things Jesus doesn't say.

He doesn't identify the servants of the landowner for example. They must have been taking care of the field, or they wouldn't have noticed the weeds popping up. But the enemy who sowed the weeds just leaves, and in verse 25 of this chapter Jesus doesn't explain this either.

We probably should not concern ourselves too much with what Jesus does not say but I think it might be good to remember that the field is God's and God will continue to nurture and care for his kingdom, when the devil does nothing to support or care for the seeds **he** sows.

The Field

There are varying interpretations of the field itself, while Jesus says it is the world. Some consider the later explanation where the angels collect the causes of evil and all evildoers out of the kingdom, as an indication that this is really about evil growing alongside faithful members of the church. But Jesus does not equate the church with God's kingdom.

Nor should we get so self-centred that we consider this story to be about the evil that lurks in each of us as individuals. Paul covers this in *Romans* chapter 7:19, "*I do the evil things I do not want to do, and I don't do the good things that I want to do. I'm wretched.*"

Leading The Weeds Alone

This brings us back to those troubling weeds. Why shouldn't we pull them up if we see evil choking out the good around it? Why does Jesus say leave them be until the harvest? Depending how we interpret this parable, we might find some pretty good reasons to leave weeds alone.

As gardeners will know weeds are too big to be pulled when their roots

have intertwined with the roots of the good plants, so pulling up one will also uproot and destroy the other. Sometimes what we have thought was a weed is actually a good plant, and what we have thought is a good plant is a weed. Plants and weeds sometimes are not easy to distinguish one from another.

We aren't good at judging between wheat and weeds. That is God's job and not ours. That brings us back to the first question: why does God not do something about it, about the evil we see everywhere? Where is judgment when you need it?

This is one of only three parables for which Jesus gives a detailed explanation. In Matthew's Gospel we read about the good seed being spread lavishly on four types of soil. Next we will read about the net, along with some shorter parables about the Kingdom of God.

Coming Judgment

This parable has something in common with each of the other two. We read the connection with the first story in the seeds that are sown. This parable also teaches us about judgment. Judgment will come and evil will be destroyed, but not yet.

This is the "already not yet" reality of Christ's kingdom. The kingdom has already broken into our world in the person of Jesus. He is already at work amongst us through the Holy Spirit, but the kingdom has not yet reached its completion. The kingdom is becoming like seed planted in a field.

We might wonder: how can this be the kingdom of God if evil is still present? This might raise even more questions. Why do we see racial inequality? Why is there still poverty? Why does disease claim so many lives? Where is God in the suffering? Why isn't judgment

happening? Why do people reject Jesus? We ask these questions all the time.

As Christians we should not be surprised that evil is still active, even while God's reign is already present. The kingdom comes with limitless grace in the midst of an evil world. The issue is one of identity. If we take our identity from limitless grace, how will that identity be lived out?

Our Reaction

What does this parable mean to you and me? Are our roots grounded in Christ so that nothing can uproot us? Are our identities grounded in God's limitless grace? Are we willing to extend that grace to others? Can anyone tell if we are wheat or weeds by the way we live our lives? Do we let God be the judge of who belongs in God's kingdom? No, many people do not, they judge people, they believe they are the ones who should be in the kingdom, they don't think the down-and-outs should be in God's kingdom, many don't even believe they should enter a church. People like that should be careful: it could be Jesus who enters this church dressed like that; you would not know it was the saviour. What would you do when He had divested His old garments and you saw His beautiful raiment? Would you have welcomed Him, or would you have rejected Him?

Like the workers in the field, we may think it is our job to pull the weeds, to judge who is worthy to flourish in God's kingdom and who should be rooted out. That is not our job; judgment is God's job. God will take care of removing evil in God's own time.

These days it feels more and more like God's own good time is getting nearer and nearer, yet evil still abounds in Russia, China and many more countries around the world.

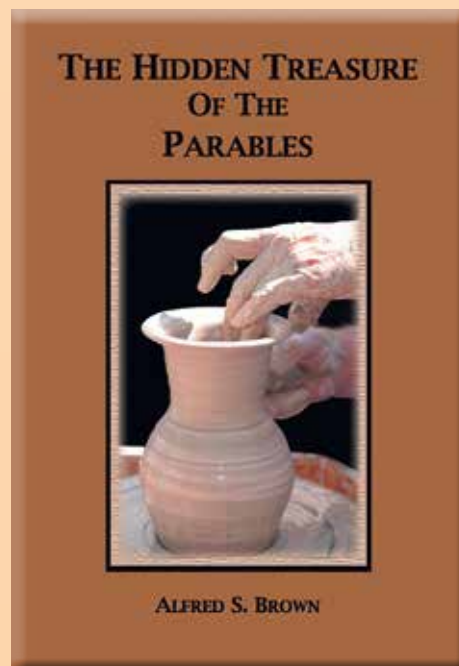
Evil has to run its course in this weary world. Judgment day must surely be coming soon.

If this is so, should we not have a greater sense of urgency to be ready for that day? Like the five wise virgins I am sure we all want to have our lamps trimmed. Do we want to be the good grain shining in the sun, or do we want to be something that sort of resembles good grain, but is actually toxic?

God's Timing

Jesus hasn't switched metaphors arbitrarily. He describes the abundant generosity of a God who sows seed lavishly everywhere, even in the soil where it may not flourish on stony ground. In today's parable the soil is the world and the children of God are the good seed being scattered with abandon, so that there's an outstanding increase in the kingdom whilst there is still time.

Who are we in this parable? Are we weeds, taking up precious space and robbing nutrients from the soil, entwining our roots in the good grain spoiling it? Or are we the good grain multiplying God's abundant mercy in the world?



This is a question of generosity giving abundantly to heal a broken world and increase God's reign, or scarcity insisting on our own importance and getting our own way. The good grain gives, the weeds take. We have to decide which one we are.

Do we have ears to listen, are we the people who make the bad things happen to good people in the world, or are we helping to right the wrongs and heal the brokenness? If we are not actively engaged in working for God's kingdom, we are working against it.

The good news about parables is that you can only push a metaphor so far before it stops making sense. We cannot change ourselves from weeds to wheat, any more than we can change ourselves from rocky, thorny ground into good soil, but Jesus can.

Grace Of God

Jesus invites us to turn away from our scarcity into Christ's abundance. Away from our focus on getting what we want towards receiving the infinite grace and forgiveness God offers us in Christ Jesus.

The Kingdom comes in the midst of an evil world. As we receive God's grace, we can offer Christ to others with the same kind of abundant generosity God has offered to us.

So we must take a moment right now to examine our own hearts. But who have we already described as a weed to be excluded from fellowship in Christ's Church? Who have we nurtured and who has nurtured us in our lives so that our and their roots are in faith, strong lasting, and straight? Only you and I know the answer to that question.

MARGERY DOWLING

Originally a sermon given at Settle Methodist Church, July 2023

THE STORY OF OUR COAT OF ARMS

Our English Coat of Arms is very interesting to study from any point of view, but when applied to BI. truth the facts are very striking indeed. Take it piece by piece and trace its history, and you will see how wonderful it is that we should have such an emblem to help prove our identity.

At the bottom is a *Scroll* with some words, “Dieu et mon droit,” which means “God and my right.” What right is that? Why, our Birthright promised by God to Abraham, “In thy seed shall all the families of the earth be blessed” (Genesis 22:18.).

In the centre is a *Garter*, which says, “Honi soit, qui mal y pense” This means “Evil be to him to think evil of it.” Evil of what? I expect you will say at once. Why, evil of the birthright. Don’t despise it as Esau did, but value it as did Jacob. The garter has a point at the bottom which has three little yellow feathers. You will be reminded at once of the Prince of Wales’ feathers, but there is a deeper meaning than that. It represents the Trinity (heavenly) and the Union of England, Scotland and Ireland (earthly).

Near the scroll at the foot are some little leaves. This is the famous Shamrock of Ireland, with the leaf divided into three parts which also represents the Trinity. More than that, it was the representative of the Royal Line of Judah, in the person of Tea-Tephi (the beautiful wanderer) who came to Ireland accompanied by Jeremiah, after the death of the princes and the taking of Zedekiah into captivity.

Below the scroll on the left side is a *Thistle*. Tradition tells us that Scota, the younger sister of Tea Tephi, went to what is now Argyle and married the king of that part. Two of their descendants eventually

married, and the two thrones became united. Then the crown and sceptre of Judah and the stone of Destiny went to Scotland. On the right side of the scroll is a *Rose*. We all know and love our English rose, but not so many know that it is now thought to be identical with the famous Rose of Sharon in the Bible story. In 1603 you will remember Queen Elizabeth I. died and James VI. of Scotland became James I. of England. This meant that the sceptre (and the stone, of course) had to move again. Thus the representative of the Royal House of David came at last to England, the throne of which is now held by our beloved King George V (Now King Charles III).

Then the two beasts, the Lion and the Unicorn. The lion wears a small crown and represents the Lion of Judah who was to hold the sceptre. David should never want for a man to sit upon the throne of Israel as long as the sun and moon endure. The Unicorn is the badge of Ephraim, the leader of the Ten Tribed House. As the English are Ephraim, part of the House of Joseph (the United States Manasseh are the other part), we must have the sign of Ephraim on our Coat of Arms.

In the centre of the garter is a *Shield*. This is divided into four quarters. In the left-hand upper quarter you see three lions lying down. The British Lion is always on guard. He never

fights for fun, but only for a good cause. In the right-hand top quarter is a *lion rampant*, as he is called in Heraldry. This represents the fighting side, such as we mean when we call “St. George for England and the Right.” He will only fight for the right, for the oppressed and against evil. In the bottom left-hand corner is a harp. This is not only the famous Welsh Harp (that nation of music lovers), but the Harp of David with which he used to make sweet music for King Saul. The fourth quarter gives again the passant lions still guarding our rights and liberties.

Above the shield is a *Helmet*. Every knight needs armour, and St. Paul tells us of this need. Read Ephesians 6:13., and you will find a description of the armour of light, with the shield of faith and the helmet of salvation. It is worthwhile reading our Guide Book carefully; it is not only the world’s best Guide Book, but also the world’s bestseller in books!

Round the Helmet is some *drapery*. This is the knight’s mantle, but more than that, the Robe of the Lamb, red outside and white inside—washed white in the blood of the Lamb as we read in Revelation chapter 7, verse 14.

At the very top of this wonderful picture is a little *lion* with a crown. He represents the King of Kings, Christ Himself who will one day take His power and reign over United Israel. Every Palm Sunday we sing that well-known hymn. “All glory, laud and honour, to thee Redeemer King,” so what could be a more fitting note on which to end our study of this picture than these two lines:

“Thou art the King of Israel,
Thou David’s Royal Son.”

From *The Youth Message*
Vol 1, No 1, 1935



A NATION UNDER JUDGMENT

In *Proverbs 14 v 34* it clearly warns; “*Righteousness will exalt a nation, but wickedness will destroy a people*”. This principle of Scripture has never been revoked. Almighty God isn’t just the God of love, He is also infinitely holy and always will be. He cannot bless a People or Nation which ignores Him and rejects His Commandments.

This is the position our Nation finds itself in today. Many articles have been written, providing examples of this rejection, and the list is very long. The rejection of the Christian faith is so widespread that between 1969 and 2005, an average of one church closed down every eight days in the British Isles. This almost nationwide abandonment of faith explains why Britain and Ireland are in such a chaotic mess today. God can’t bless or protect us and according to Scripture the only way He can begin to do so, is in response to genuine, wholehearted repentance on our part and a return to obeying His Laws and Commandments.

So here we are today, a Nation under Judgment, in a World which is becoming increasingly unstable and dangerous. There is war in Central Europe, Russia is threatening to use

tactical nuclear weapons, China is building the equivalent of the Royal Navy every four years with its eye on Taiwan and beyond, Iran is on the cusp of gaining a nuclear capability, the Middle East is a powder keg and the US once “*the policeman of the world*” is in an extraordinary state of societal and political collapse. As a Nation we are in a very vulnerable position.

And this National vulnerability has every sign of getting worse. The balance of power is rapidly shifting in the World with each passing month. If China continues to expand its military strength at its present rate while the US becomes more divided and weaker, there is every possibility, that in a World conflict, America will be so immersed in fighting China, that they won’t be in any position to come to our support should we be attacked. We will be alone again.

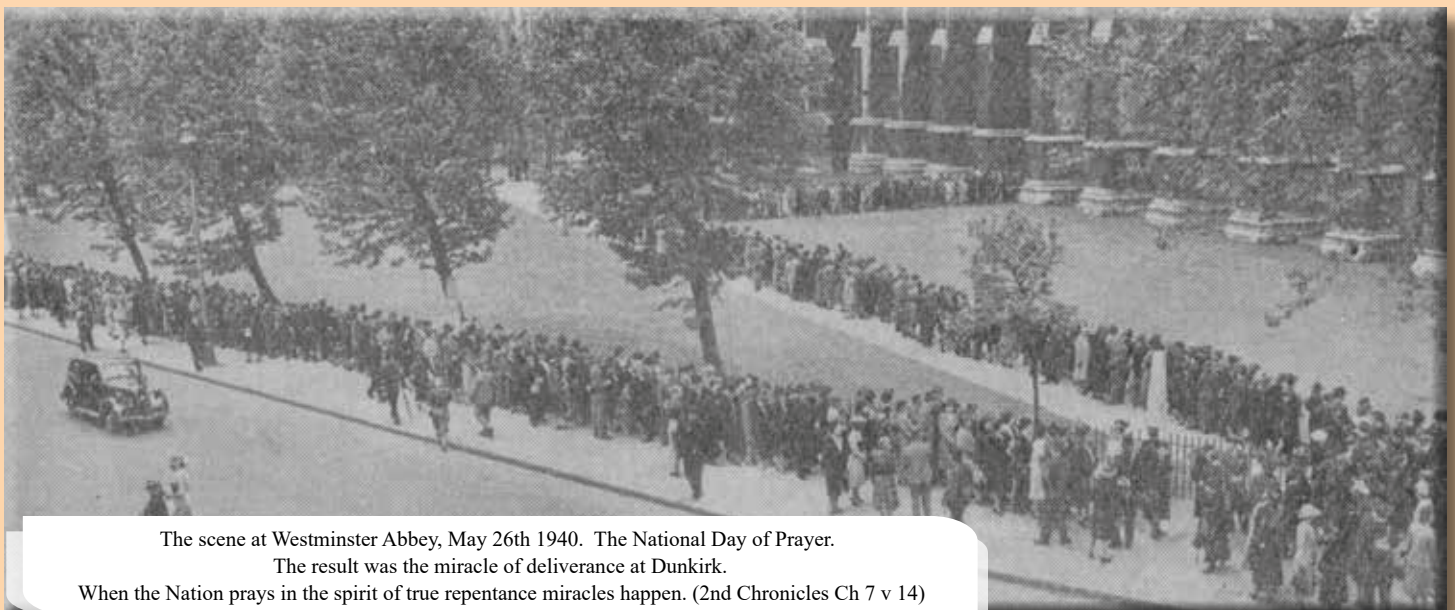
But there is hope and that hope lies in National repentance followed by Divine Intervention.

Owing to these serious times, a free film has now been specially produced to remind people that in response to the National Day of Prayer at the time

of Dunkirk, God delivered our Nation from invasion, even though we stood totally alone. The film explains that this miracle of deliverance shows that when faced with a similar situation in the future, the Lord can indeed deliver us again, but that we must turn to Him in wholehearted repentance for this to happen.

Posters about how to view the film on *YouTube* are now being distributed around many Bible believing churches throughout the British Isles. If you would like to receive a poster via email for displaying on a church noticeboard or for general distribution, then please email your request to strengthenthefaithful@gmail.com simply putting the word “*Poster*” in the subject box. If you would also like to share the film via text or *WhatsApp*, then simply text the word *Dunkirk* to 0788 404 8379. The film has been written and produced by *Strengthen the Faithful*. The widespread sharing of this film will both inspire and challenge those with faith and those with none. It’s a vital message and witness for these terrifying times which we can all easily share.

Thank you,
PASTOR JOHN
of Strengthen the Faithful



The scene at Westminster Abbey, May 26th 1940. The National Day of Prayer.

The result was the miracle of deliverance at Dunkirk.

When the Nation prays in the spirit of true repentance miracles happen. (2nd Chronicles Ch 7 v 14)

A CALL FOR NATIONAL REPENTANCE

A Dramatic Answer to Prayer: The Miracle of Dunkirk

WATCH • PRAY • SHARE

A **FREE** short film describing God’s deliverance in response to the National Prayer Day at the time of Dunkirk showing how the UK has turned away from Him and how we need to turn to Him.

A Dramatic Answer to Prayer: The Miracle of Dunkirk is a call for personal and national repentance. It shows that there is hope; but only through repentance.

Download and show in your church to encourage and challenge your congregation.

Go to www.youtube.com/watch?v=a8vyfp0aVHk or search “A Dramatic Answer to Prayer. The Miracle of Dunkirk” on YouTube. Forward the link to friends on WhatsApp and social media

To receive this video link on your smart phone simply text DUNKIRK to 07884 048379
Pastor John of Strengthen The Faithful, strengthenthefaithful@gmail.com



A CALL FOR PERSONAL AND NATIONAL REPENTANCE

WILLIAM FERGUSON MASSEY (1856-1925)

Prime Minister of New Zealand and patron of the BIWF

William Ferguson Massey was born at Keenaught, near Limavady in county Londonderry, on 26 March 1856. He was the son of John Massey, a farmer, and his wife Mary Anne Ferguson, and they were a Presbyterian family of sturdy Ulster-Scots.

As a boy of three he would have been too young to appreciate fully the impact of the great evangelical revival which swept across Ulster in 1859, but in the years that followed he grew up in a society that had been transformed by the revival.

His parents emigrated from Ulster to New Zealand in 1862 but William stayed behind to complete his education and he lived with relatives. Leaving school at fourteen, he followed his parents to New Zealand in 1870 and arrived in the city of Auckland on 11 December 1870. There he worked with his father until he reached the age of seventeen.

Massey farmed near Auckland and in 1882 he married the daughter of a Scots emigrant who owned the neighbouring farm. He soon became a prominent figure in the local community and this led on to wider spheres of public and political service.

In 1893 he contested the Franklin constituency in the New Zealand House of Representatives but was narrowly defeated. A few weeks later, the Waitemata seat became

vacant and Massey contested and took the seat for the Conservatives. At the next election in 1896, he stood for his own district of Franklin, and held this seat without interruption from then until his death in 1925.

In September 1903, after the opposition had been without a leader for some time, Massey was elected leader of the Conservative Party, which, in 1904, styled itself the Reform Party.

Prime Minister of New Zealand

He became Prime Minister of New Zealand in July 1912 and retained that office until his death thirteen years later. He led New Zealand through the dark years of the First World War and in August 1915 he formed a national government of the two chief parties, his own Reform Party and the Liberal Party.

On 24 August 1916 William Massey left New Zealand on his first official visit to Britain to attend the Imperial Conference, a conference of the heads of government of the dominions in the British Empire. There he met the leaders of the Empire and conferred on matters relating to the war.

His visits to Britain always included a visit back to Ulster, where he received an enthusiastic welcome. He was a son of Ulster and he had followed Ulster's tribulations during the Home Rule Crisis. Massey had a heart for Ulster and was unswerving in his support for the Unionist leadership, in their

stand against Irish separatism.

On 27 November 1916, he was granted the Freedom of the City of Londonderry and given a gift of a silver replica of Roaring Meg, the famous cannon that had stood on the walls of Londonderry during the siege. Eventually ten cities made him a freeman, including Belfast and Londonderry.

Massey was the only premier in the world to retain office before, during and after the war, an indication of his stature as a leader. He was a plenipotentiary to the Paris Peace Conference in 1919 and signed the Treaty of Versailles on behalf of New Zealand, making New Zealand a founding member of the League of Nations.

Massey continued in the office of Prime Minister until 1925 but by then his health was failing. He was suffering from cancer and he died at Wellington on 10 May 1925.

In New Zealand he is commemorated in many ways, notably the Massey Memorial and the Massey University, which was named after him. He is remembered too in his Ulster homeland, where the road leading up to one of the main entrances to the Northern Ireland Parliament still bears his name, Massey Avenue, and he is included in a display in Schomberg House, in Belfast, the headquarters of the Grand Orange Lodge of Ireland. The display recalls prominent

figures who had been members of the Orange Order, and Massey is one of those remembered.

A BIWF Patron

Thus far we have focused on Massey as the public and political figure but behind that was the devout Presbyterian and student of the Word of God, a man who was a firm believer in British Israel Truth.

The *National Message* (23 May 1925) reprinted his obituary from *The Times* newspaper along with a tribute from the British-Israel-World Federation of which Massey had been a Patron, which we reproduced below.

THE RIGHT HON W F MASSEY PC

Earl Jellicoe, ex-Governor of New Zealand, recently spoke of the courage which distinguished Mr Massey in everything he did. Courage was truly an outstanding feature of his character and his career. Lack of moral courage is the trouble with many men today. 'Dare

to be a Daniel' is a much-needed injunction. Mr Massey was a man of the Bible; it was his chart and compass. Here lies the secret of his success. Through announcements in the press that he was to preside at one of our Congress meetings, it became widely known that he was a British-Israelite, so that wherever he went while in Britain he was, as he told us, accosted with 'We hear, Mr Massey, that you are a British-Israelite; is that so?' 'I am, are you?' he replied. Often the answer was in the affirmative, and when not, it was, 'Well I am interested, tell me about it,' and this led to a great number of opportunities for setting forth the Truth, so that while in the Homeland **Mr Massey was a real missionary for British-Israel.** Yes, men with the courage of their convictions are always respected, and they become a tower of strength to the cause they espouse. Mr Massey's death is a heavy loss to our Federation, of which he was a Patron. He was also President of our Christchurch, NZ, branch. Less than two years ago the Rev Pascoe Goard was a fellow-passenger on the Atlantic voyage,

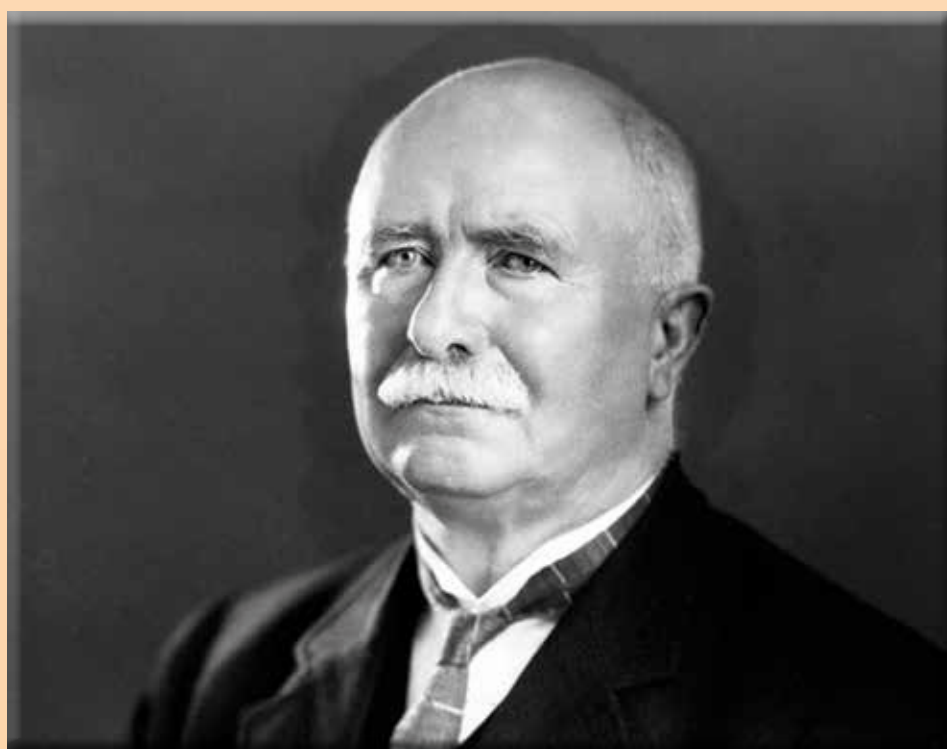
and Mr Massey sent out a wireless message commending Mr Goard's addresses and writings. We beg to tender our deepest sympathy to his sorrowing widow and family.'

That tribute from the BIWF recorded that **W F Massey was 'a man of the Bible'**, that it was his 'chart and compass', and that therein lay 'the secret of his success'. He studied the Bible, he lived by the Bible, and he often quoted the Bible in his speeches, something he was able to do because he read it so often and knew it so well.

It also recorded that **Massey was a man of courage and conviction**, who was unashamed of what he believed. The Bible tells us in 1 Peter 3:15: 'But sanctify the Lord God in your hearts: and be ready always to give and answer to every man that asketh you a reason of the hope that is in you with meekness and fear.'

Oh that God might give us such leaders today!

NELSON M^cCAUSLAND



THE SPANISH ARMADA

It was on 21 July 1588 that a report from Howard to Walsingham reported sighting over 120 sail vessels including galleys “*and many ships of great burden*” heading for England. Beacons were lit all across England to alert the population to the danger. Church bells rang. Special services were held to pray for God’s protection

Phillip Launches the Armada

Phillip II of Spain called the Catholic world to a Crusade against Protestant England. It was English gold and support that bolstered the Protestant cause in Scotland and Netherlands. With Phillip having conquered Portugal and expanded Spain’s Atlantic power, he ordered his admirals to assemble an Armada which could crush the Protestants in England once and for all.

“The Invincible Armada”

By May 1588 Phillip had prepared a fleet consisting of 130 ships, 2,400 cannon and over 30,000 men. This was the greatest naval force the world had yet seen. It was called “*The Invincible Armada*.” The plan was for the Armada to sail up the English Channel, pick up more troops from the Spanish Netherlands under the Duke of Parma and escort his invasion barges across the Channel to conquer England. Queen Elizabeth ordered the entire **nation to pray for God’s intervention and protection against the invading Spanish Armada.**

What was at Stake

Had the Spanish Armada succeeded, today’s world would be unrecognizable. Spain was the Catholic superpower. England led the Protestant cause. All Europe feared Spain. It had overwhelmed all of its adversaries – even the Turks. Had the Armada succeeded, the whole subsequent history of

England and Scotland would have been dramatically changed. There would have been no Protestant North America and no Anglo-Saxon civilization. It would have made Spain the unrivalled world superpower and Spanish the world’s language.

Outnumbered

An English army of almost 20,000 men were assembled at Tilbury to oppose the anticipated 30,000 men in the Spanish Armada. In addition to this a further 15,000 Spanish troops under the brutal Duke of Parma were to be ferried across the Channel in barges from the Netherlands.

One of the Greatest Speeches Ever Made

Queen Elizabeth addressed her soldiers at Tilbury with these words: “*I am come amongst you, as you see, resolved, in the midst and heat of the battle, to live or die amongst you all, to lay down for my God and for my Kingdom and for my people, my honour and my blood, even in the dust. I know I have the body of a weak and feeble woman, but I have the heart and stomach of a king and of a King of England too and think foul scorn that Parma or Spain or any prince of Europe should dare to invade the borders of my realm; to which, rather than any dishonour should grow by me, I myself will take up arms, I myself will be your general, judge and rewarder of every one of your virtues in the field.*”

The English Navy

The Royal Navy had been under the control of Sir John Hawkins since 1573. He had rebuilt and reorganized the Navy that had survived from the days of Henry VIII. The castles which had towered above the galleon decks had been cut down. The keels were deepened. Designs

concentrated on sea-worthiness and speed. Most significantly of all, Hawkins had installed heavier long-range guns. Knowing that he could not out-produce the Spanish in terms of the size and number of galleons, Hawkins was determined to batter the enemy from a distance with the superior range of his cannon. The Spanish Armada carried many cannon (2,400) but these were really only suitable for close-range salvos before grappling and boarding enemy vessels for hand-to-hand combat.

Against All Odds

To oppose the Armada’s 130 ships, Hawkins had 34 vessels, carrying 6,000 men. His commanders were Lord Howard and Sir Francis Drake. (It was Sir Francis Drake’s famous raid on the Spanish Armada in port at Cadiz in 1587 which had delayed the sailing of the Armada by destroying a large quantity of ships and stores. This was described as “*the singeing of the King of Spain’s beard!*”)

The Armada Sets Sail

The Armada finally left Tagus on 20 May. It was afflicted by severe storms. Two of their 1,000 ton ships lost their masts. They had to put in to refit at Coruña and could not sail again until 12 July.

Fires Over England

An Intelligence Report of 21 July from Howard to Walsingham reported sighting over 120 sail vessels including galleys “*and many ships of great burden*.” Beacons were lit all across England to alert the population to the danger. Church bells rang. Special services were held to pray for God’s protection.

Engaging the Enemy

The English engaged the Armada in a four-hour battle, pounding

away with their long range guns, but staying out of range of the Armada's cannon. There was a further engagement on 23 July and then off the Isle of Wight on 25 July. The guns of the English ships raked the decks of the galleons killing many of the crew and soldiers.

Fire Ships Cause Panic

On 28 July the Spanish Armada anchored in the English Channel near Calais. As the English Royal Navy lay upwind from the Spanish, they determined to set adrift 8 fire-ships, filled with explosives, to drift into the crowded Spanish fleet at anchor. As the Spanish crews awoke to see these flaming ships drifting towards their anchored Armada, they panicked. Spanish captains cut their cables – losing their anchors and made for the open sea. Many collisions followed. The surviving ships of the Armada headed eastwards to Gravelines expecting to link up with Parma's troops and barges, ready to be escorted for the invasion of England. But the tides and winds were against them and they found no sign of Parma's troops in Dunkirk harbour.

Decisive Engagement

At this point the Royal Navy caught up with the Spaniards, and a long and desperate fight raged for eight hours. Howard's men sank, or damaged many of the Spanish ships and drove others onto the banks. The English reported that at this point they had completely exhausted their ammunition, otherwise scarcely a Spanish ship would have escaped.

The Devastated Armada

The remnants of the defeated Armada now fled northwards seeking to sail around the north of Scotland in order to reach Spain. They faced mountainous seas and racing tides. Westerly winds drove two of the galleons to wreck upon the coast of Norway. Ships that had been shattered by the English cannonades were now struck by

storms. Another 17 ships were wrecked on the coast of Britain. Most of the once mighty Armada were lost before the battered survivors finally reached Spanish ports in October.



God Blew and They Were Scattered

Incredibly, the English had not lost a single ship and scarcely 100 men in the ferocious engagements against the Spanish Armada. Though limited in supplies and ships, the tactics of Hawkins and his admirals Howard and Drake, had been crowned with success. A medal struck to commemorate the victory bears the inscription: "*Afflavit Deus et dissipantur*" (He blew and they were scattered!)

Answers to Prayer

While churches throughout England were holding extraordinary prayer meetings, devastating storms had wrecked the Spanish plans. The Duke of Parma's invasion barges from Holland were prevented from linking up with the Armada by Dutch action. The English tactic of setting fire ships amongst the huge Spanish galleons created confusion. Courageous action by the English seamen and continuing storms decimated and broke up the Spanish Armada. Most of what was left of Philip's fleet was devastated by more storms off the coast of Scotland and Ireland.

Decisive Defeat for Spain

Only a miserable remnant of the

once proud Armada limped back into the Ports of Spain. 51 Spanish ships and 20,000 men had been lost. The greatest superpower at the time had suffered a crippling blow. The defeat of the Spanish Armada in 1588 marked a great watershed in history. It signalled the decline of Catholic Spain and Portugal and the rise of Protestant England and Holland.

A Victory for the Protestant Reformation

Before 1588 the world powers were Spain and Portugal. These Roman Catholic empires dominated the seas and the overseas possessions of Europe. Only after the English defeated the Spanish Armada did the possibility of Protestant missionaries crossing the seas arise. As the Dutch and British grew in military and naval strength, they were able to challenge the Catholic dominance of the seas and the new continents. Foreign missions now became a distinct possibility. Had the Spanish Armada not been defeated, Protestantism could have been extinguished in England and Holland. Then the whole future of North America would have been far different, with Catholicism dominating instead of the Protestant Pilgrims.

A Watershed Event

By the grace of God, the destruction of the Spanish Armada in 1588 saved the Protestant Reformation in England from Spanish invasion, oppression and the Inquisition. The victory of Protestant England and Protestant Holland against Catholic Spain was absolutely essential for the founding of the United States of America and of the Republic of South Africa.

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THE DISTINCTIONS BETWEEN THE TWO HOUSES

The Bible distinguishes the House of Israel and House of Judah and that distinction is important for our understanding of history and prophecy. So what are the differences and distinctions?

House of Israel

Composed of Ten Tribes

Capital of kingdom, Samaria.

Had nineteen kings.

All idolaters.

Carried captive to Assyria.

Captivity complete (2 Kings 17: 18, 24).

Captivity B.C. 720.

Denied mercy (Hosea 1: 6).

Never returned.

Migrated westwards after Assyrian Captivity.

House of Judah

Composed of Two Tribes

Capital of kingdom, Jerusalem.

Had nineteen kings and one queen.

Nine kings made effort to reform.

Carried captive to Babylon.

Captivity partial (2 Kings 15:12).

Captivity B.C. 606.

Granted mercy (Hosea 1: 7).

Returned after 70 years, B.C. 536.

History known to the present.

These are the "Israel and Judah," the latter of whom form at most but three tribes of the twelve. All the rest are of the House of Israel, who, with Judah, are counted as the elect of God (Rom. 11: 25-28). To these alone was our Saviour sent (Matt. 15:24), and He recognised these two folds of His sheep, and looked forward to the time when they should become one (compare John 10:15, 16 with Hosea 1:10, 11).

Extract from *The Banner of Israel* Volume 18 July 1894 page 328 and adapted.

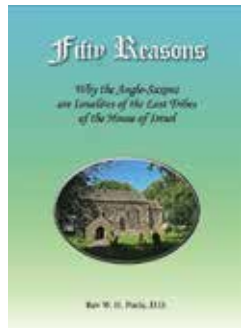
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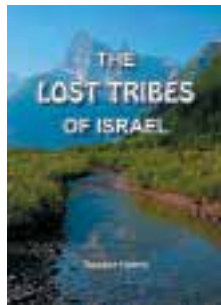
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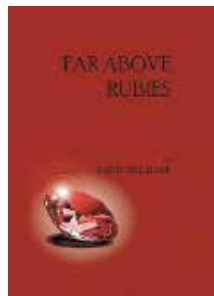
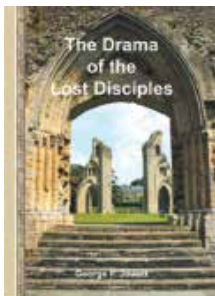
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“And they blessed Rebekah, and said unto her, Thou are our sister, be thou the mother of thousands of millions . . .



Genesis 24:60



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