

The

# Covenant Nations



VOLUME 6, NUMBER 6, 2024



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# The Covenant Nations

Volume 6, Number 6 2024

## EDITORIAL COMMITTEE

David J Aimer  
Margery Dowling  
Nelson McCausland  
Dr Clifford Smyth

## HEAD OFFICE

The British-Israel-World Federation  
Telephone: 01388 834395  
E-mail: [admin@britishisrael.co.uk](mailto:admin@britishisrael.co.uk)  
Web: [www.britishisrael.co.uk](http://www.britishisrael.co.uk)

The Covenant Publishing Co Ltd  
Telephone: 01388 835753  
E-mail: [admin@covpub.co.uk](mailto:admin@covpub.co.uk)  
Web: [www.covpub.co.uk](http://www.covpub.co.uk)

The National Bible College  
Telephone: 01388 834395  
Email: [admin@tnbc.org.uk](mailto:admin@tnbc.org.uk)  
Web: [www.tnbc.org.uk](http://www.tnbc.org.uk)

121 Low Etherley, Bishop Auckland DL14 0HA  
United Kingdom

## OVERSEAS OFFICES

### Australia

BIWF (Queensland) Inc., PO Box 192, Ferny Hills,  
Queensland, 4055  
Telephone: +61 (0) 3161 2296  
E-mail: [micdor1@optusnet.com.au](mailto:micdor1@optusnet.com.au)  
Web: [www.britishisrael.org.au/qld](http://www.britishisrael.org.au/qld)

BIWF Victoria, P.O. Box 274, Wonthaggi, Victoria, 3995  
Telephone: +61 (3) 5672 1255  
Email: [vic@britishisrael.org.au](mailto:vic@britishisrael.org.au)  
Web: [www.britishisrael.org.au/vic](http://www.britishisrael.org.au/vic)

### New Zealand

BIWF (NZ) Auckland Inc., PO Box 56142, Dominion Road,  
Mount Eden, Auckland, 1024

### Canada

BIWF (Canada) Inc., 313 Sherbourne Street, Toronto,  
Ontario, M5A 2S3  
Telephone: (416) 921 5996  
E-mail: [british-israel@bellnet.ca](mailto:british-israel@bellnet.ca)  
Web: [www.britishisrael.ca](http://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](mailto:staff@israelite.ca)  
Web: [www.israelite.ca](http://www.israelite.ca)

### The Netherlands

J K Abbink  
Westeinde 261, 7671 ER Vriezenveen,  
The Netherlands  
E-mail: [jkabbink261@gmail.com](mailto:jkabbink261@gmail.com)

▲ Alexander Graham Bell was born on the 3rd of March 1847 and died on the 2nd of August 1922. A Scotsman from Edinburgh, he took out Canadian citizenship in 1870, and then United States citizenship in 1882, which he retained until his death.

Bell's main research was in the field of hearing and speech, leading to his invention of the telephone. He was clearly much ahead of his time in appreciating how modern methods of communication can impinge on one's time, given that he refused to have a telephone in his study, lest it interrupt his work as a scientist! On the 10th of March 1876, Bell achieved success in communicating by his prototype telephone, using a liquid transmitter. His voice created vibration in a diaphragm, which in turn caused a needle to vibrate in the water, varying the electrical resistance in the circuit. When Bell spoke the sentence "Mr Watson! Come here – I want to see you" into the liquid transmitter, Watson, listening at the receiver in an adjoining room, heard the words clearly.

On the 14th of January 1878 at Osborne House on the Isle of Wight, Bell demonstrated the device to Queen Victoria, placing calls to Cowes, Southampton and London. These were the first publicly-witnessed long-distance telephone calls in the United Kingdom. The queen found the experience "quite extraordinary", although she described the sound as "rather faint". She later asked to buy the equipment that was used, but Bell offered to make "a set of telephones" specifically for her.

If Alexander Graham Bell were alive today, he would be amazed at how his invention, the telephone, has become an indispensable device in communities all over the world. Today, even small children love to play with the latest "smart phone" and chatter to grandma in another country!

◀ COVER PICTURE:  
Edinburgh Castle, Scotland.

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

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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.

# EDITORIAL

## LET THE CHURCH BE THE CHURCH

The following conversation can be heard throughout the United Kingdom.

“What has happened to our church?”

“What church?”

“Why, our national church – the Church of England”.

“Why are you so out of date? Time has passed you by! The church you loved – the church you worshipped in and prayed in – has been cancelled!”

As the Church of England drifts further and further into the woke quagmire, in keeping with the

push and shove to be “modern”, “relevant” and “credible”, there is a loud call to drop the word church

altogether from the Church of England lexicon.

The Daily Express has reported that the Church of England is on a woke rebrand. The new preferred terms are “community” and “congregation”. These words are useful and self-explanatory in themselves, but not at the expense of dropping the word “church” with all the weight of the Bible behind it.

The church may have misinterpreted its prophetic role by asserting that the church is Israel; but the promises of Almighty God still stand. The Lost Tribes are in this world of tumult right now, fulfilling their God-ordained destiny. Let the church be the church!



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# TRUTH IS FALLEN IN THE STREET

To set the scene, as it were, for this article it would be appropriate to quote some further words from the Scriptures, from which the title was taken. The relevant Scripture text is in the prophecy of Isaiah, ch. 59, verses 12-14, and it will be clearly seen how appropriate they are for the modern Kingdom of God, found, as it is, in the present British Commonwealth of nations and the USA. The prophetic words of condemnation are as follows:-

“For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgement is turned away backward, and justice standeth afar off; for truth is fallen in the street.”

## The source of unrighteousness.

A source and origin of this unrighteous state is referred to in the letter of James, one which is addressed to “the twelve tribes”, rather than to individuals or groups, as are the letters of Paul, Peter and John. In his letter James refers to the tongue which, though comparatively small, can have great motivating and directive influence on all within reach of its communicative range. He compares it to the rudder of a ship, similarly quite small but with

the great capacity for altering the ship’s direction of travel. If it is incorrectly set it can put the ship off course and into danger. An example of this was seen in March this year when, due to loss of power, a ship’s rudder could not be altered to the appropriate setting and the resulting collision destroyed the Baltimore bridge in America. Similarly, in March 2021, another wrong rudder setting caused a large ship to go aground in the Suez Canal. The blocking of the canal caused disruption to world trade for about a week, before the ship was freed and the Canal re-opened. The writer James uses the same analogy for the disruptive and potentially harmful effect the tongue can have when it issues incorrect or false information or instruction. This is very much the problem facing the kingdom and the whole world today.

lives. However, when we consider that uncomfortable reality given in the Word of God, in Genesis ch.8 verse 21:- “.....for the imagination of man’s heart is evil from his youth: ...”, we have to acknowledge that spoken and printed words are all too often negative or are even downright lies.

In Scripture, ‘evil’ is used in more than one sense. Generally it signifies lawlessness, in relation to actions that are contrary to the laws of God. It can also refer to wickedness in which physical harm or the actual destruction of human life is contemplated. However, we also read in Amos chapter 3 verse 6: “Shall there be evil in a city and the Lord hath not done it?” Here we have evil in the penal sense, referring to the judgements of God in response to human law-lessness.



So, what is truth? The words of our Lord Jesus Christ obviously come to mind:- “I am the way, and the truth and the life...” We in this Federation regard the Bible, the written Word of God, as the epitome of truth; but, as we read in 2 Peter chapter 2 verse 2, there are those who do not share our belief: “And

While the spoken word passing between friends and acquaintances may be limited in its scope, when set in print or passed on through the broadcasting media it can have far-reaching influence. In this form it can be beneficial, instructive and contribute in a positive way to all our

many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” In formal terms it is still at the heart of this nation’s Constitution, as was observed at our present monarch’s coronation when King Charles was presented with the Bible with the

accompanying declaration: "Here is wisdom, this is the royal Law, these are the lively oracles of God." The legal principle applying in our courts of justice, that 'ignorance of the law is no excuse', applies just as much to that 'royal law'.

### Questioning God's word.

Sadly, we have witnessed an increase in questioning and outright rejection of the words of the Bible in our lifetime. The Genesis record of the Creation is particularly regarded as fable and contrary to scientific evidence and conclusion. However, when this so-called evidence is examined we find that it is an hypothesis based on observations which would not stand up in a court of law as true evidence or proof of the scientific case. Understandably we can regard the projection of this theory of evolution as being, as St Paul described it, 'science falsely so called'. (1 Timothy chapter 6 verse 20).

There is much in the past history of our world and its human population which has come to light by means of research and the archeologist's spade. It tends to reveal evidence of the sudden arrival on our planet of people and species in accordance with the Biblical record. Examples of intermediate forms of life and species, as required by the evolutionary process, are not in evidence. The Biblical record provides evidence of a supreme Being having the ability of forethought, design and planning, seeing into what we term 'the future' and indicated in the word 'prophecy'. The clear evidence that the created world and its people existed and

conformed to the historic and prophetic elements of the Biblical record is stored in the nation's history archives. The declaration of the Creator's deep, caring love for all that He created, for mankind that is capable of reciprocating that love, is a central theme of the Biblical record. Even though man fell from grace through temptation and rebellion the great love of God did not falter but brought about man's redemption and salvation by the death and resurrection of the Son of God, Jesus Christ, our Lord.

In the evolution hypothesis there is no portrayal of forethought, planning or design; no evidence of control, intention or any sense of someone in charge who loves and cares. It is a theory that is based on accidental or chance happening and is devoid of meaningful life, love and truth.



### The fallout from evolution.

The Christian Church, instead of strongly opposing the idea of evolution and upholding the record of creation and the ordered way of life contained in God's commandments, statutes and judgements, has tried, unsuccessfully, to reconcile these contrary beliefs. In the guise of reason, progress and moving ahead

with the times, the most serious sins of murder, homosexuality, rape and kidnapping no longer receive the ultimate penalty demanded under the Divine Law. In the guise of reason and good neighbourliness we now embrace a multi-faith ideology, permitting false gods to be worshipped in our land, thus breaking the first commandment. In the guise of the brotherhood of man we embrace a multiracial and multicultural society in which other cultures are deemed to be an enrichment of our society. No longer considered is the Scripture record in which we are informed that God '...set the bounds of the people...' (Deuteronomy chapter 32 verse 8, confirmed in Acts 17 verse 26).

He knew that different races would not be compatible and voices are now being raised in acknowledgement that multiculturalism is not working. In Israel strangers were to be welcomed, the people being reminded that their ancestors had been strangers in Egypt. But the strangers were only admitted into the kingdom on condition that they observed Israel's laws and worshipped the God of Israel. They could not continue with their own customs nor worship their own false gods.

By ignoring the evidence of divine order we allow unnecessary fear and ill-conceived reactions to a climate allegedly becoming abnormally extreme. Global warming is regarded as a serious threat to human life, yet the records of our ancient past have referred to a similar period of warming back in 12<sup>th</sup> and 13<sup>th</sup> centuries.

Earlier than that, the Romans had vineyards in southern and eastern areas of England for the climate was suitably warm. The evolutionist and non-believer see an uncontrolled situation, whereas the Scriptures tell us the truth. In Leviticus chapter 26 verse 4 there is the promise of rain 'in due season' when the kingdom kept faith with God. In Job chapter 26 verse 10, in Psalm 104 verse 9 and in Jeremiah chapter 5 verse 22 there are guarantees of sea levels being set and unchangeable for as long as we have 'day and night'. "The earth is the Lord's" (Psalm 24 verse 1) so we shall suffer no harm due to any neglect on His part.

### **The flood a 'one off'**

As we read in that ninth verse of Psalm 104 there is the assurance given: "that they (the seas) turn not again to cover the earth." Undoubtedly this refers to a universal flood rather than just a local inundation, as some people postulate. Had it been a local or limited flood there would have been no need for the ark – just a few removal vehicles!

The Adamic people, those first descendants of Adam and Eve, would have been the same perfect physical types of human beings, and had the same physical powers and intellectual abilities. With the lifespan of hundreds of years with which they were blessed, we cannot imagine that they would act like the primitive nomads of evolutionary speculation, but rather would study, learn, research, experiment and create an advancing form of civilisation. In less than 200 years we have progressed from horse and cart transport to the steam engine, the internal combustion engine, jet propulsion and nuclear energy; from wind-powered sailing in ships of low tonnage to propeller-driven ships of five-figure tonnage and passenger-carrying capacity of many thousands. We achieved

flight, first in contraptions of little more than string and canvas through to jet-propelled machines going even faster than the speed of sound. Rocket power has taken men to the moon and back.

So would it not be an affront to those first Adamic people, with their longer lifespan, to suggest that they were any less capable than ourselves, less able to advance their civilisation and expertise than we are? Did they, in fact, get further than we have and, in defiance of God—"Depart from us for we desire not the knowledge of your ways" (Job 21 verse 14)-became a threat to His creation? Noah and his family survived the flood, as God intended, and obviously had the knowledge of pre-flood lifestyles and development. This knowledge would no doubt be passed on to the new generations that followed him. While the means and abilities to repeat these were not then available the knowledge was retained, which enabled Solomon to pen the words we read in the book of Ecclesiastes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." (Chapter 1 verses 9 and 10')

### **Destruction total and complete.**

We can get floods today from a day of heavy rain, rivers overflowing onto low-lying land and into buildings. Though quite disruptive, the areas affected are usually limited and the flood is of short duration. A more serious incident can result in landslides, with road and rail damage or disruption.

The Biblical account of forty days of heavy rain falling on the land of every continent on the earth caused disruption and destruction beyond

description. The power of masses of moving water, accompanied by earthquake activity and the rise of the subterranean waters of the Genesis record, would change whole landscapes, moving rock and soil from one area to another, the post-diluvian landscape becoming very different from that of the pre-diluvian. In such total destruction of those first Adamic people no trace of their existence has, or ever will, be found. Their homes, their cities, whatever they built or constructed would be obliterated beyond all recognition and buried deep under newly formed mountains and sedimentary deposits. It had to be so, for all the evidence of their deep apostasy and lawlessness had to be put beyond trace and replication.

Apostasy and lawlessness in the Kingdom of God at the present time is a source of concern to us all in our groups of kingdom believers. Yet we know that this is a fulfilment of our Lord's prophetic statements regarding the end of this age and therefore have confidence that He is still in control. The satanically-inspired onslaught on truth in his efforts to destroy God's Kingdom will ultimately fail. But it is our duty of faith to oppose these evil intentions in whichever way we are able until the day comes when the Lord returns and brings an end to the need of such work and witness. So, our prayers will surely become quickly, Lord Jesus.



# WHY WERE THE OLYMPIC GAMES PROMOTING PAGANISM, PERVERSION AND BLASPHEMY?

## Understanding the Origins of the Olympics

*“And have no fellowship with the unfruitful works of darkness, but rather expose them.”*  
Ephesians 5:11

### Celebrating Sin

Christians should be celebrating our salvation through Christ Jesus our Lord. Yet the opening ceremonies of the Olympics are increasingly focusing on celebrating sin. The Olympics, which are meant to be about sports, have become politicized

### Promoting a New World Disorder Religion while Denigrating Christianity

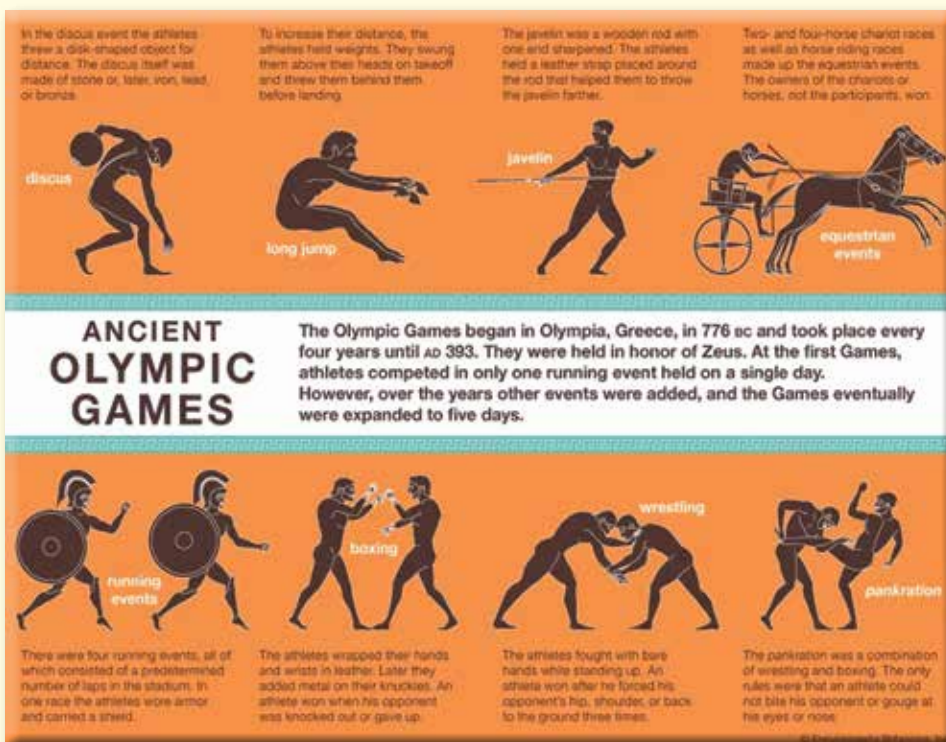
The powers that should not be seem to be using the Olympics’ opening ceremonies in order to promote a revived paganism mixed with modern perversion and a gospel of transgenderism along with the LGBTQ+ agenda. Despite their

initial denials, the organisers of the highly controversial opening ceremony plainly designed their promotion of paganism and perversion to parody the Last Supper of our Lord Jesus Christ, as depicted by Leonardo da Vinci in his famous iconic painting. The organizers described the depiction in the program distributed to the media ahead of time: *La Cène sur la scène sur la Seine* ("The Last Supper on the stage on the Seine") involving a bizarre freak show of perverts and transgender drag queens that was variously claimed to parody *The Last Supper* or *a feast with Dionysus*. On the Lord’s Table, instead of the bread and wine, lay Dionysus who is described as the

pagan god of wine and debauchery. The Last Supper before our Lord was betrayed and crucified, inaugurated the communion service which celebrates the salvation He achieved through His broken body and shed blood. So the organisers of the Olympic opening ceremony in Paris chose to replace the wine which represents the blood of Christ with Dionysus, the pagan god of wine and debauchery! Considering how many millions of euros fund these opening ceremonies are funded by, and how much time and effort is invested in these spectacles, it is hard to believe that all of this is accidental. We are apparently witnessing concerted attempts to replace Christianity with a New World Order interfaith religion which mixes ancient paganism with modern perversity and debauchery. Christianity promotes **salvation from sin**.

### Are Christians Unsporting?

Some newspaper articles, media networks and the ‘Olympics’ website have made reference to the fact that in AD 393, the Roman emperor Theodosius banned the Olympic games for "being too pagan". Some have also mentioned that under the emperor's direction, fanatical Christians closed and later tore down the temple (of Zeus) built in Olympia. Numerous reports have characterised Christians as anti-sport - even though many Christian athletes are performing in these



games. Some have reported being threatened with being disqualified if they do not remove Christian symbols.

### Revulsion and Reaction

When on 24 February 391 AD, the emperor Theodosius began issuing the series of decrees that effectively outlawed all pagan sacrifices, divination, and occult rituals, one can understand how this led to the closing down of the original Olympics.

### Biblical Principles for Sports

Christians were not hostile to sport in and of itself. There are numerous positive references to physical exercise, discipline and running the race in the Scriptures. "***For physical training is of some value...***" (1 Timothy 4:8); "***Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating air. No, I beat my body and make it my slave so that after I have preached to others I myself will not be disqualified from the prize***" (1 Corinthians 9:24-27); "***I have fought the good fight, I have finished the race, I have kept the Faith***" (2 Timothy 4:7.)

### Modern Olympics

Fortunately, today, athletes are no longer required to sacrifice animals to Zeus, and cruelty to animals and brutality to fellow contestants are no longer on the Olympic programme – although a biological man was allowed to punch a woman contestant in the face and break her nose in the Paris 2024 Olympics!

### Animism at the Olympics

Those who think that the present

Olympic Games have nothing to do with the mythological paganism of Ancient Greece should consider the present day Olympic anthem: "Ancient Immortal Spirit, chaste Father of all that is Beauty, Grandeur and Truth descending appear with thy presence, illumine thy earth and the heavens. Shine upon noble endeavours wrought at the games, on track and in the field... to thine Temple, to thine worship, come all. O Ancient Eternal Spirit!"

### Glamorizing a Brutal Past and Blaspheming our Creator God

If the Olympics are only about sports, then why are the increasingly pagan opening ceremonies glorifying ancient religions - all of which practised animal and human sacrifices, infanticide, slavery and brutal oppression of women? And why the blasphemous attacks on Christianity and promotion of paganism and perversion? "***You shall not take the Name of the Lord your God in vain, for the Lord will***

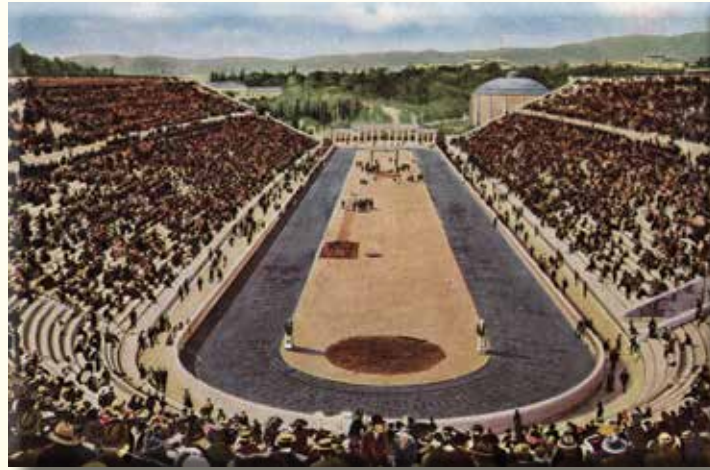
***not hold him guiltless who takes His Name in vain***" (Exodus 20:7.) Some are describing the bizarre spectacle of a motley collection of transgender drag queens and perverses resembling the degenerates in Panem of *The Hunger Games* capitol, but arranged as a parody on Leonardo da Vinci's iconic depiction of The Last Supper as *offensive to Christians*. However, it is far more serious than that: it is blasphemy against almighty God and His Son, the Lord Jesus Christ whose Last Supper before His betrayal and crucifixion inaugurated our Eucharist /Lord's Table communion service in commemoration of His sacrifice for our sins.

"*Now therefore, what have I here*", says the Lord. "***...My Name is blasphemed continually every day***". (Isaiah 52:5).

"***For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his***



*heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of Judgment. For by your words you will be justified, and by your words you will be condemned".* (Matthew 12:34-37).



The extravagant opening ceremonies of the Olympics have shown consistently more respect and even reverence for the ancient Greek gods and other pagan idols than they have for God our Creator, the Lord Jesus Christ and Christianity. Even the giant depiction of Satan at the London Olympics of 2012 was done in a more respectful manner than the Lord Jesus Christ has been treated in this latest Paris 2024 Olympic opening spectacle! The Commonwealth Games held in Birmingham 2022 featured a giant bull before whom the people bowed down. There was also a golden calf erected on the platform with the Olympic rings at the Paris Olympics 2024.

### **A Heritage of Life and Liberty**

There is a pervasive tendency to ignore our Christian heritage and how Christianity introduced a respect for life and liberty that was completely unknown before the coming of Jesus Christ. In the ancient world, the teachings of Jesus Christ halted infanticide, emancipated women, abolished slavery, inspired the first charities and relief organisations, created hospitals, established orphanages and founded schools. In medieval times, Christians built libraries, invented colleges and universities, dignified labour and converted the barbarians. In the modern era, Christian teaching has advanced

science, elevated political, social and economic freedom, promoted justice and provided the greatest inspiration for the most magnificent achievements in art, architecture, music and literature.

### **Preferring Paganism**

Christianity has been the most powerful agent in transforming society for the better across 2,000 years. No other religion, philosophy, teaching, nation or movement has so changed the world for the better as Christianity has done. Yet at the Olympics billions of people worldwide chose to unite in pagan, occultic and even satanic worship rather than acknowledging our Creator, Saviour and eternal Judge. It is notable that it is never the false religions that are denigrated and

attacked. They are not perceived as a threat to the new world disorder. Hollywood and the mainstream lamestream media do not bother to attack Father Christmas, the Easter Bunny, fairies or leprechauns. They are not a threat. But Jesus Christ is the Way the Truth and the Life. We are lost. Jesus is the Way. We are deceived. Jesus is the

Truth. We are dead in our trespasses and sins. Jesus is the Life. No one comes to the Father, except through Him (John 14: 6).

*"Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the Author and Perfector of our Faith..."* (Hebrews 12:1-2).

**Peter Hammond**

Reformation Society  
PO Box 74, Newlands, 7725,  
Cape Town, South Africa  
Tel: +27 21 689 4480  
peter@frontline.org.za  
www.ReformationSA.org



# THE STORY OF THE CONVERSION AND WORK OF THE REV. MARCUS S BERGMANN

## **B**irth and early training.

I was born in Wieruszow, on the borders of Silesia, in the year 1846. My father (who was of the sect of the Chasidim, which is the strictest sect of the Pharisees, and a great Talmudist) died when I was about a year old. Of my dear mother I have only a very dim recollection, as she, too, died when I was but six years old. I had one elder brother and one sister. My brother was established in a large way of business in Lüben, a town near Breslau, and my sister was brought up in the house of the Chief Rabbi of Breslau, Rabbi G'dalia (who was a relative of ours), whilst I was brought up with my uncle Woolf Bergmann, a Chasid like my father, in Wieruszow, under whom I studied much of the Talmudic and Rabbinical literature.

When I was but a little boy an incident occurred which I shall never forget. It was on a Sunday morning when coming home from the "Stiebel" (the assembly or prayer-room of the Chasidim) to my uncle, in great excitement, I asked him how it is that though we do not believe in the Crucified One, yet in the Psalm for today (Psa. 24.) we find Jehovah and Ezuz stand side by side. Jehovah, I knew, signified the Lord—the God of Abraham, Isaac, and Jacob; but I did not know that Ezuz, which is similar in sound to Jesus, meant "strong," but I thought from the sound of the word it meant Jesus, in whom the Gentiles believe and worship as their God. My uncle's only answer to this was a box on the ear. But the word "Ezuz" was from that time never out of my mind.

My brother-in-law (my sister married about this time) was likewise a great Talmudist, and a clever physician, and was much beloved by the poor Jews of Kalisch (his native place), as he attended the sick as an act of charity. After my sister's marriage I lived with them for a time. During several hours of each day—viz.: the early hours of the morning and late hours of the night, and, as a rule, the whole night of Thursdays, were spent by my brother-in-law and myself in the Beth Hammedrach in studying the Talmud.

*Jewish Missionary of the London City Mission Society, and Hon. Translator of the Bible into the Judaeo-German Language, of which the Pentateuch has been published; and a Firm Believer in the truth of the Identity of the British Nation with the lost house of Israel.*

### **As Narrated by Himself**

When I was fourteen years of age I was sent to Breslau to study under the Chief Rabbi there. I did not like it at first, as I had to change my Chasidic dress for that of the German style, but I was soon accustomed to it. After a residence of three years in Breslau I went to one of my uncles who was Rabbi in Frankenstein, under whom I had ample opportunity to practise Sh'chita for some time.

I then went back to live with my sister in Kalisch, and applied myself more than ever to the study of the Talmud, believing it to be the most honourable of all employment and most conducive to the glory of God, and the best mode of making

amends for my sins, which I found clung to me even when engaged in these religious duties.

## **Leaving his native country.**

What God said to Abraham (Gen.12:1), "Get thee out of thy country and from thy kindred ... unto a land that I will shew thee," seemed at that time to be constantly ringing in my ears, and made me very restless, so that I could not put my mind to anything. I obeyed that voice and left my native country, and in 1866 I came to England. A short time after my arrival in London I established a small synagogue, at which I gratuitously officiated minister for some time. My sister, from time to time, sent me remittances, as I required, from the portion of the inheritance which was left me from my father's property.

It pleased the Lord at this time to lay His hand upon me, and I was laid aside for six weeks in the German hospital. When feeling a little better I began to look into the Hebrew Bible, which was on the shelf in the ward. As reader in the synagogue I knew the letter of the whole of the Pentateuch, and other portions of the Old Testament by heart.

## **New light in the scriptures.**

The portion of Scripture that made a great impression on me at the time of my illness was Daniel chapter 9. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Thursday by every Jew; but the latter part of this chapter, which so plainly prophesies of the sufferings of the

Messiah, is never read; in fact, the Rabbis pronounce a dreadful curse upon everyone who investigates the prophecy of these seventy weeks. They say: Their bones shall rot who compute the end of the time. On remembering this anathema about the seventy weeks, it was with fear and trembling that I read this passage, and coming to verse 26: "Messiah shall be cut off, but not for Himself"—though we Jews are most careful not to let a Hebrew book drop on the ground—I threw that Hebrew Bible out of my hand, thinking, in my ignorance, that this was one of the missionaries' Bibles. But, although I threw the Bible away, yet I could not throw away the words I had just read: "Messiah shall be cut off, but not for Himself." These words sank deeper and deeper into my soul, and wherever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time. One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (also in a chapter which is never read by the Jews): "For He was cut off out of the land of the living; for the transgression of My people was He stricken" (Isaiah 53:6).

This seemed to be the answer to the question that I was constantly asking myself during this time of soul-conflict: "Messiah shall be cut off, but not for Himself". *For whom was it?* Here it was plainly revealed to me. "For the transgression of My people", and surely I belonged to His (God's) people, and, therefore, Messiah was cut off for me.

Shortly after this I left the hospital and was again among my Jewish friends, but I could not banish from my mind those two passages.

### Call on a missionary..

One morning I put on my Phylacteries and Talith in order to perform my daily prayers, but I could not utter a single sentence out of the proscribed prayer-book before me. One passage (Psa. 119:18): "Open Thou mine eyes that I may behold wondrous things out of the law", came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside the Phylacteries and Talith I left the house without tasting any food, and as I walked along the streets I prayed again in the words of the Psalmist: "Lead me in Thy truth and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long". My heart was burdened with a very great load, and yet I dared not open my mind to anyone. In this state, I believe, the Spirit of God led me to Palestine-place. My heart failed me when I reached the door of the late Rev. Dr. Ewald.

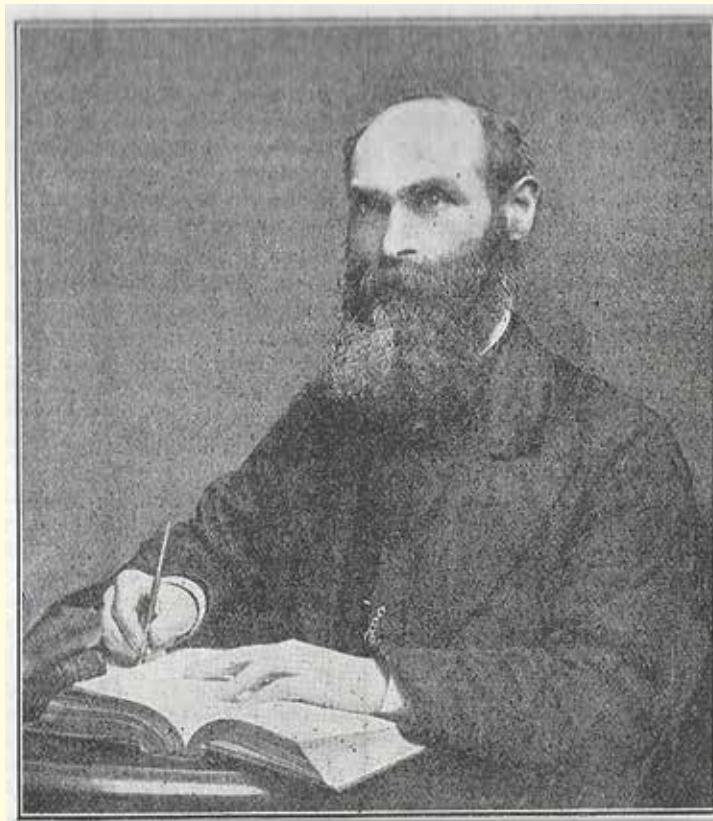
After several vain attempts I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told him all that was in my heart. He asked me whether I was

willing to come into his home for inquirers, in order to be instructed in the truth as it is in the Lord Jesus. I told him that that was just what I needed, and I at once accepted this kindness, and I did not return to my Jewish friends. This was just one week before the Passover.

### Persecutions begin.

On the first day of the feast several Jews of my congregation, who found where I was, came and entreated me to come away from the missionaries and go back with them.

As I refused to do so, they said that they would soon get me away with disgrace. They left, but only for a short time, and when they returned they brought a policeman with them and charged me with being a thief, and as such I was taken to the nearest police-station and locked up. Whilst in the cell I was visited by several Jews, who implored me to return to them, and if I promised to do so they would not appear against me on the morrow, and I would be liberated. I answered in the words of David, when Gad, the seer, was sent to him to choose his own punishment: "Let me now fall into the hands of the Lord, for His mercies are great, but into the hands of man let me not fall"; and I further said: "Thou shalt not bear false witness against thy neighbour". They left me disappointed. But I never spent a happier night than I did in that prison cell, for I felt and fully realised that the Lord was with me, and it was here that I for the first time knelt down and prayed to God in the name of the Lord Jesus Christ. Though up to this time I knew very little or nothing of the New Testament, yet it seemed to me as if the Lord Jesus spoke to me in the same manner as He did to His disciples: "They shall put you out of the synagogues, yea,



the time cometh that whosoever killeth you will think that he doeth God service; these things will they do unto you because they have not known the Father nor Me. But these things I have told you, that when the time shall come, ye may remember that I have told you of them". "And when they bring you unto magistrates and powers take no thought how or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say".

Passage after passage seemed to come before me, as if the Lord Jesus had spoken audibly to me and encouraged me to cling close to Him, and not fear what man can do unto me.

The night, though sleepless, I passed joyfully and peacefully. The morning came, which brought other Jewish visitors with food from their table, also entreating me to return to my Jewish friends. As I refused, they told me that as they had witnesses to prove the charge against me I would be put into prison for at least three months. But I felt that the Lord Jesus was my Advocate, and that He would plead my cause.

About ten o'clock I was taken out of the police cell and led to the Mansion House (followed by a large number of Jews), there to appear as a prisoner before the Lord Mayor of London. The whole judgment hall was filled with Jews. My chief accuser swore that I had robbed him, and three others gave also their evidence on oath against me. The Lord Mayor then asked me through an interpreter (for I could not speak English) what I had to say in my defence, and whether I had any witnesses to prove my innocence. I said that I stand here in this position on account of my faith in the Lord Jesus Christ. I am not only not guilty of the crime which is imputed to me, but I have left all my valuable things in the house where I lodged. It is only because I wished to become a Christian I am thus accused. The Lord Mayor

then ordered my chief accuser again into the witness-box, and asked him whether he knew that my intention was to become a Christian. The show of his angry countenance answered this even before he spoke a word as did that of many of the Jews present.

And on cross-examination they so contradicted each other that they themselves proved my innocence, and I was at once set at liberty. (I wish it clearly to be understood that this persecution was not in enmity to myself personally, but rather in friendship and mistaken zeal. They wished to save me at any cost from becoming a Christian).'

### **Breaking family ties.**

On leaving the Mansion House I returned to Dr. Ewald, and after being thoroughly instructed in the Scripture, I was admitted into the visible Church of Christ on the 7<sup>th</sup> of June, 1868, by the rite of baptism. During this time the most terrible trial I had to endure was in severing myself from my own family. From my dear sister especially I received the most heart-breaking letters, imploring me by the memory of my father not to bring our honoured name into disgrace by forsaking our ancient faith and going over to the idolaters (she, of course, received her impressions from witnessing the Romish customs abroad). My uncle came to England to try to induce me to return with him. He promised me full forgiveness and reconciliation with everything I could desire if I would even now renounce the Christian faith and return to the true faith, but that if I persisted I should be entirely cut off and disowned by all my family. It was a most distressing interview, and only the grace of God could have enabled me to resist his tears and entreaties, and keep firm in my adherence to my Master who had bought me with His own most precious blood.

### **Becomes a missionary.**

After my baptism I was admitted into the Operative Jewish Converts'

Institution, where I stayed nearly two years.

In May, 1870, I was accepted as an agent of the London City Mission to work among my poor benighted people in the East of London. During the first few years of my mission work I had naturally to undergo much persecution, and the work was most arduous; but by the blessing of God this is in a great measure changed. One of the saddest trials of late years has been witnessing the terrible distress among the poor Russian Jews who fled to this country for refuge, having been driven from their own homes with dreadful persecutions by those who wrongfully call themselves Christians.

It is now fully twenty-six years since I became a follower of the Lord Jesus Christ, and I can look back upon all these years and say that not one good thing hath failed of all His gracious promises. Almost immediately after my baptism God raised up for me a true Christian friend in the one who afterwards became my dear father-in-law. He was a most genuine and warm-hearted lover of our nation, and an ardent student of our holy language. From the very first he and his dear wife opened their hearts and home to me and I spent all my spare hours at their house. In 1870 I was married to their eldest daughter, and the Lord's blessing has been most abundantly bestowed upon me in the partner of my life. For my dear wife has indeed been to me a blessed help in all the work the Lord has so graciously entrusted to me, and His rich blessing has further been bestowed upon me in the gift of seven dear children for whom my constant prayer is that they may each be abundantly used in our blessed Masters service.—  
*From "The Hebrew Christian."*  
New York, September, 1894.

### **The Banner of Israel**

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# THE BOOK OF PSALMS – THE HYMN BOOK OF ISRAEL

There are 150 Psalms in the Bible, many of them written by David, ‘the sweet psalmist of Israel’, and the Book of Psalms can rightly be described as ‘the Hymn Book of the nation of Israel’. These were the songs that Israel sang as they worshipped God.

The word ‘psalm’ comes to us from the Greek word *psalmos*, which meant ‘a poem to be sung to a stringed instrument’ and the Psalms were meant to be sung. It is notable that fifty-five of them are addressed to ‘the chief musician’.

Jesus quoted from the Psalms, as in Luke 20:42, Peter quoted from Psalm 69 on the Day of Pentecost (Acts 1:20) and Paul quoted from Psalm 2 when he was preaching in Antioch (Acts 13:33).

When he wrote to the church in Ephesus Paul said: ‘Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs’.

Today the Psalms feature prominently in the Book of Common Prayer. Many hymns are based on passages from the Psalms, and within some Protestant traditions only Psalms are used in public worship.

Here then is the first of a series of studies in the Book of Psalms.

## **Psalm 19 – How God reveals Himself to us**

The Belfast-born writer C S Lewis described Psalm 19 as the greatest of the Psalms and Dr W Graham Scroggie said: ‘This is one of the greatest Psalms, alike in its subject, profoundness and comprehensiveness.’

### **1. God reveals Himself in His Works – Nature (vs 1-6)**

The first section of the Psalm teaches that God reveals Himself to us in His works, His ‘handiwork’.

#### **(a) This is a natural declaration of His glory (v1)**

The heavens declare the glory of God. They make known to us something of His greatness, His power, His wisdom, and His majesty.

When he was a shepherd, David would have kept watch over his sheep by night, and he must often have looked up to see the vastness of the sky and the numberless stars in the sky. Astronomers estimate that the universe contains between 200 billion trillion and one septillion stars, which is a one followed by 24 zeros!

This is His handiwork, and He holds it in His hands. I can just remember back in 1958, as a small boy, listening to a popular song which topped the charts. It was sung by Laurie London and was titled ‘He’s got the whole world in His hands’. It’s a simple truth and it is also an awesome truth. How great is our God!

We find a similar thought in Psalm 50:6 – ‘The heavens shall declare

his righteousness' and again in Psalm 97:6 – 'The heavens declare his righteousness, and all the people see his glory.'

**(b) This is a continual declaration of His glory (v 2)**

'Day unto day uttereth speech, and night unto night sheweth knowledge'. By day we see the sun, and at night we see the moon and the stars.

**(c) This is a universal declaration of His Glory (vs 3-4)**

John Calvin wrote: '[God] revealed Himself and daily discloses Himself in the whole workmanship of the universe ... He shows His glory to us, **whenever** we and **wherever** we cast our gaze... This skilful ordering of the universe is for us a sort of mirror in which we can contemplate God.'

This is a declaration that preaches in all languages and reaches all lands. Moreover, as we contemplate the greatness of God, we are called to recognise ever more our own smallness, weakness and frailty. 'When I consider thy heavens, the work of thy fingers, the moon and the stars which though hast ordained, What is man, that thou art mindful of him, and the son of man that thou visitest him?' (Psalm 8:3).

**2. God reveals Himself in His Word – Scripture (vs 7-10)**

Nature can tell us much; but there is much more that it cannot tell us, and so God has revealed Himself to us in His Word.

Here David **describes** the Word as:

- The **law** of the LORD (the Hebrew word in the original is Torah), which **converts** the soul (v 7a) – the Law of God convicts us of sin and points us to Christ.

- The testimony of the LORD,

which makes wise (v 7b) – for the wisdom of this is but foolishness (1 Corinthians 3:19) and we need the wisdom that comes from the all-wise God.

- The statutes of the LORD, which rejoice the heart (v 8a) – a life in obedience to Him is indeed a life of joy (John 15:11).

- The commandment of the LORD, which enlightens the eyes (v 8b) – His Word gives us enlightenment and understanding.

- The fear of the LORD, which endures for ever (v 9a) – the fear of the Lord, a reverential awe, is due to God and is the antidote to the fear of man.

- The judgments of the LORD, which are altogether true and righteous (v 9b) - the Word of God is indeed 'altogether true', because it is inspired (2 Timothy 3:16) and inerrant (John 17:17).

- Consider then what benefits flow from the Word.

David also **desires** the Word.

'More to be desired are they than gold, yea than much fine [pure] gold: sweeter also than honey and

the honeycomb'. Do we have a deep-seated desire to study the Bible?

**3. God reveals Himself to us in Relationship (vs 11-14)**

In the third section David looks inward and speaks of his errors and secret faults (v 12), and his presumptuous sins and great transgression (v 13). David understood only too well the fallenness of man and the waywardness of the human heart.

But he had a relationship with God, whom he addresses as 'my strength and my redeemer'. God was his Rock [AV margin] and his Redeemer.

He was and is the Rock and Redeemer of Israel, but we can only truly know Him when we trust in Him as our very own Rock and Redeemer too. Then day by day, as we walk and talk with Him, we will learn more about Him and He will reveal more of Himself to us.

LOOK UP at the sky and see His glory, LOOK INTO the Word and see His grace, and LOOK ALWAYS unto Jesus, the author and finisher of our faith (Hebrews 12:2).

**Nelson McCausland**



# BARTIMAEUS THE BLIND BEGGAR

**W**e have all heard the scriptures regarding Bartimaeus the blind beggar, who was blind from birth. He was ‘sitting by the roadside begging in the city of Jericho, which Jesus and his disciples were about to leave’.

Jericho at the height of its existence was known as the most modern city in the Jordan Valley, and had the strongest fortress in all the land of Canaan. Jericho is believed to be the oldest inhabited city in the world. The territory belongs to the ancient city of Palestine, built on the Jordan River 9,000 years before Jesus travelled that road. It is thought that the road was not fully engineered until the war of AD 66 to 70. The fame of this road, however, did not begin with the Romans.

The strategic and historic importance of the route reaches well back into Israelite history. The road from Jerusalem to Jericho is discussed in several Biblical narratives. One of the more famous accounts is 2 Samuel 15:23 – 16:14. Chronicles also records the story of David and his followers who escaped Jerusalem along this route after David’s son Absalom had declared himself King. King Zedekiah of Judah used the road when he tried to escape the advancing Chaldeans. In 586/587 BC we read about this in 2 Kings chapter 25 verse 4. Some six hundred years later, Jesus himself travelled this road when he advanced his ministry towards Jerusalem. An account of this is found in Mark 10 verse 46. We know that Jesus set his parable of

the Good Samaritan on this road.

It was used by traders and for military redeployment, and three times a year, on feast days, hundreds and thousands of pilgrims would arrive in the city of Jerusalem by following this route.

Bartimaeus could not see the beauty of the stars over Jericho in the night sky; he could not see the beauty of the flowers or the colour of the birds. When he closed his eyes at night it was still dark, and when he opened them in a morning it was still utter blackness. That is the world he lived in.

Bartimaeus was the blind pauper begging for food and money to survive, listening for footsteps and crying to approaching travellers for money. He had nothing to sell. He didn’t have anything to lose, but was utterly dependent on others.



Bartimaeus had heard about Jesus in the town of Judea, which was firmly under the control of Rome. Nothing much happened there, year in and year out. The signs, preaching and teaching of Jesus were the talking point of the women at every well and every gossip at the city gates. They would be asking, ‘Who is this Jesus?’ ‘Where does he come from?’ ‘What did his father do?’ ‘What is his message?’ ‘What about his miracles?’ Everyone would have a friend or relative that was talking about Jesus and about how he had transformed lives. Bartimaeus would have heard all these things.

Doctors tell us that blind people have a very keen sense of hearing and Bartimaeus would hear all this talk, about what was going on around him. He would hear the large crowds coming towards him. He would hear the words “This is the Jesus of Nazareth who heals people”.

Bartimaeus had not witnessed the mighty miracles that our Lord had performed. He had not had the opportunity to talk to the widow of Nain’s son, or with Jairus or with Mary and her sister Martha and her brother Lazarus. He had never seen dead people raised with a word from Jesus or the leper healed with a touch. Although he was blind, his ears were open and the wheels of his mind revolved furiously in his life of darkness. He would take seriously what he had heard.

Someone must have said in his presence that Jesus had healed a man

who was born blind. The man had washed in the pool of Siloam as Jesus had told him to do and he had gone home having gained his sight.

On that day, Bartimaeus heard a large crowd moving around and they were very excited, as recounted in Mark 6 verse 46. When Bartimaeus asked what was happening, someone told him that Jesus of Nazareth was passing by. Bartimaeus began to shout as loudly as he could. What did he shout?

He shouted JESUS. That was the first word on his lips. Bartimaeus wanted the attention of Jesus. 'Have mercy on me', he cried. Bartimaeus knew that Jesus would treat him with compassion.

There is something particularly striking about those four words, 'Have mercy on me!' They are found in the Book of Psalms, in Psalms 4, 6, 41, 51, 109 and 123. In every instance, they are addressed to God.

I know full well the plight of Bartimaeus. I was secretary to the 'Wigan Deaf Without Speech and Blind Society'. The Society's members included interpreters who could 'talk' to people who were deaf without speech by signing on their hands, and the deaf person could watch the people who were doing the signing. It was still more wonderful, however, to watch the interpreters sign on the hands of those who were also blind and who were still capable of understanding the messages being imparted.

Bartimaeus had little encouragement from those surrounding him when he cried out to Jesus. We are told that many rebuked him, telling him to be quiet. "Shut up, you fool!" the men of Jericho yelled at him; but they could not silence him. Bartimaeus was utterly determined to meet the one person to whom he longed to tell his troubles. He was

desperate. If other people did not know the misery of blindness, he did. He did not care if the know-alls from Jericho told him to shut up. He shouted all the more.

I wonder if he would have heard the words of the prophet Joel, that whosoever calls on the name of the Lord will be saved. Bartimaeus knew what to say: "Son of David, have mercy on me!" He had not read that in a book, because he could not read, being blind. It was the sense of his need that supplied him with the right things to say.

Bartimaeus was not going to sit idly at the roadside while Jesus passed. He was determined to receive his sight, hoping that it would be granted to him.

We are told Jesus stood still. The cries of this poor worthless man were enough to cause Jesus to stop in his tracks. We know from scripture that here in Jericho Jesus was facing his final week on earth: seven days full of tribulation and responsibility. Jesus would have to purge the temple again. He had to meet in the upper room with his disciples. He had to agonise in the garden, be arrested, beaten, tried and crucified. He had all these things lying heavily on his heart, but he stood still when he heard Bartimaeus.

There were hundreds in the crowd, but Jesus said, "Call him". Many would have looked round in astonishment, asking "Who is this man Jesus is calling?"; but we know that Jesus knew Bartimaeus because he called him by name. They saw that Jesus had singled Bartimaeus out. Bartimaeus jumped up, throwing aside his cloak. That cloak would have been spread out on the ground to receive any money given in response to his calls for aid. He knew Jesus would heal him: he had no further use for the cloak to fulfil that function.

Jesus asked him: "What do you want me to do for you?" Bartimaeus replied, "Rabbi, I want to see". The single thing he wanted was his sight. Jesus said, "Go – your faith has made you whole". He trusted in Jesus. It is believed that Bartimaeus became a disciple of Jesus; the Jesus who preached the sermon on the mount; the Jesus of the Bible; the Jesus who conquered death; who rose again from the dead on the third day; the one who lives in our lives. Why should anyone not trust in Jesus?

The faith of Bartimaeus healed him. The first thing he would have seen would have been the face of Jesus. How wonderful it will be when we see the face of Jesus! Bartimaeus used to sit at the side of the road: now he is following Jesus. He would see every step the Saviour took. He would have followed Jesus to the cross. He would have seen for himself the blood of the Son of God. He would have watched the one who gave him new life giving up his own life. I believe that Bartimaeus was there with the five hundred on the Mount of Ascension. He saw the risen Christ.

Everyone is on a road: there are no exceptions. Every one is heading for a destination. Whom are you following? Only you can answer that question, and the answer is between you and Jesus.

**Margery Dowling**



# WASHINGTON NATIONAL CATHEDRAL – ITS LINKS TO ANCIENT ISRAEL AND BRITISH ISRAEL

**W**ashington National Cathedral – officially the Cathedral Church of Saint Peter and Saint Paul in the City and Diocese of Washington – is the episcopal seat of both the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and the Bishop of the Diocese of Washington.

The cathedral is in Washington DC, the capital of the United States of America, and took eighty-three years to complete, making it the longest-running construction project in the history of Washington.

The cathedral was established by **Rev Dr Henry Yates Satterlee** (1843-1908) who was the first Bishop of Washington, serving from 1896 to 1908. For more than a decade, prior to his elevation to the episcopate, he had been rector of Calvary Church

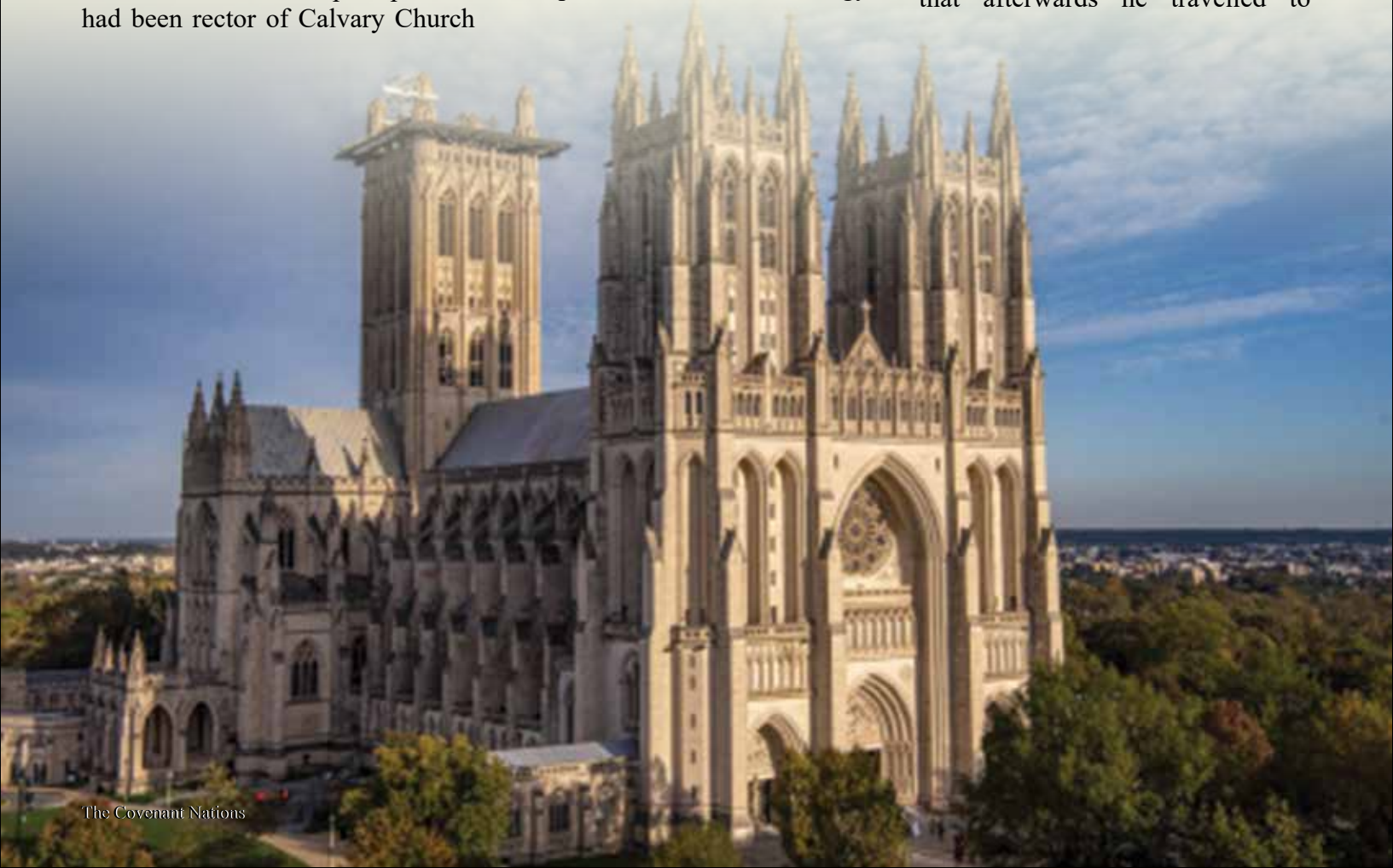
in New York and had been active in mission work among the poor in the city's Lower East Side. He was then consecrated as the first Episcopal Bishop of Washington on 25 March 1896, with the service taking place in Calvary Church.

In the summer of 1897, he came to England to attend the **Lambeth Conference**, which was a worldwide conference of the Anglican communion, presided over by the Archbishop of Canterbury.

At the end of the conference there was 'a concluding service at **Glastonbury Abbey** to commemorate the old British church'. This was attended by 4,000 people and Satterlee wrote: 'The Glastonbury service was unique, there were over one hundred bishops and seven hundred clergy.'



We know that after the crucifixion of Christ, **Joseph of Arimathea** obtained permission to take down the body of the Saviour and that he provided the tomb in which Jesus was buried. Joseph was a follower of Jesus and there is an old tradition that afterwards he travelled to



Britain and settled at Glastonbury where he established the first Christian church in the British Isles. The gathering which Bishop Satterlee attended at Glastonbury in 1897 was intended to commemorate and celebrate the introduction of the Christian faith to Britain by Joseph and his companions.

Authorisation for a cathedral in Washington had already been made by the passing of a charter in the United States Congress on 6 January 1893. Satterlee's visit to Glastonbury and other Christian sites in England made a deep impression on him as he developed his plans for the cathedral.

According to his biographer, Bishop Charles H Brent: '[Satterlee] had a reverence for historical associations and, as a consequence, the continuity and unity of the Church's life appealed to him. He conceived the idea of making this appear in the fabric of the Cathedral. The pilgrimage to Glastonbury and Canterbury during the Lambeth Conference of 1897 suggested desirable links'.

In 1899 Bishop Satterlee contacted the owner of Glastonbury Abbey, Stanley Austin, to ask if he would donate some stones from the Abbey ruins for use in the new cathedral, and Austin agreed. On the advice of the Bath and Wells Diocesan Architect, Edmund Buckle, twenty-three stones were selected and dispatched to America. These stones were incorporated into the bishop's throne, or cathedra, which was dedicated in 1901, and named

the **Glastonbury Cathedral or Glastonbury Throne**.

There is a further connection with Glastonbury, in that a thorn tree, planted in 1901 as a sapling propagated from the original Glastonbury Thorn, thrives next to the cathedral. According to tradition, the original Glastonbury Thorn grew from the staff of Joseph of Arimathea, which he brought with him to Glastonbury.

The pulpit for the cathedral was carved in England out of stones from **Canterbury Cathedral**, the seat of the Archbishop of Canterbury, and is known as the **Canterbury Pulpit**. The carvings on the pulpit depict the history of English translations of the Bible, illustrious figures from British church history, and the Magna Carta.

There is a further British connection in that the cathedral was built on **Mount St Alban**, the highest point in the city, which bears the name of the first British Christian martyr.

As regards ancient Israel, workmen laid the foundation stone of the cathedral on 29 September 1907 as President Theodore Roosevelt and the Bishop of London spoke to a crowd of more than 20,000 people. The stone itself came from a field near **Bethlehem** and was set into a larger piece of American granite. On it was inscribed the words of John 1:14, 'The Word was made flesh, and dwelt among us'.

The high altar in the cathedral, known as the **Jerusalem Altar**,

is made from stones quarried at **Solomon's Quarry** near Jerusalem. This is reputedly the place where the stones for Solomon's Temple were quarried.

In the floor directly in front of that altar are set ten stones from the Chapel of Moses on **Mount Sinai**, representing the Ten Commandments.

The **Jordan Font** is lined with stones from the River Jordan, taken from the traditional site of the baptism of Jesus by John the Baptist.

The Cathedral's nave and west rose window were completed and dedicated in 1976, in the presence of Queen Elizabeth II and President Gerald Ford, and the completion of the west towers in 1990 marked the end of 83 years of construction.

The vision of Bishop Salterlee had come to completion, and we are indebted to him for such a beautiful building, with its reminders of key events in the history of the Israel peoples, and in the life of our Saviour and Redeemer.

### Nelson McCausland

Much of the information in this article is based on the standard biography of Bishop Satterlee, *A Master Builder: Being the Life and Letters of Henry Yates Satterlee, First Bishop of Washington* which was written by Charles H Brent and published in New York in 1916.

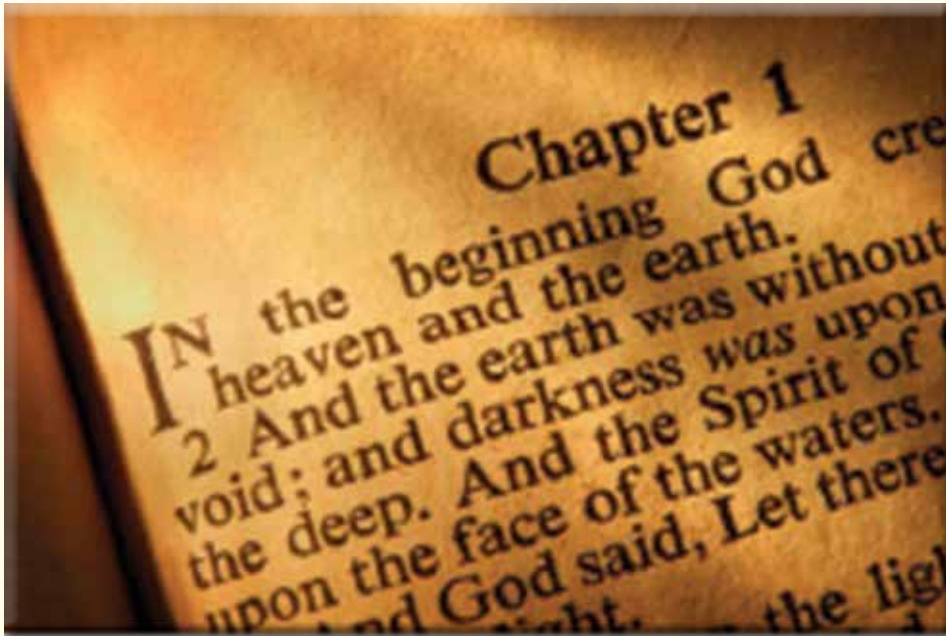
It can be accessed online at <https://archive.org/details/masterb> as at 11/9/2024



The Governor's Gate



# JESUS FULFILS PROPHECY



One of the things I enjoy reading about is how individuals personally encounter God and come to faith in Christ. Scripture states that God seeks to have a personal relationship with every one of us, but how that relationship actually begins will differ from person to person since we all come from different “starting places”, having different backgrounds and different needs.

Recently I read the fascinating account of how a Conservative Jew came to faith in Jesus. Zechariah chapter 12 verses 8 to 11 clearly predicts that the wholesale conversion of the Jewish race will not occur until the Second Coming of Jesus, this does not preclude various individual Jews finding Jesus for themselves if they are really open to finding and seeking truth.

In an interview with Mandy Pilz, Ziggy Rogoff (of the organisation ‘Jews for Jesus’) said “I am a Jew, but my job is to tell other Jews that the Jesus they have rejected is actually their long-awaited Messiah”.

It is amazing that I have come to this

conclusion given my upbringing, where I was steeped in Conservative Judaism and Jewish traditions. Three times a week, from the age of eight, I attended Judaism classes and even had a private tutor to prepare me for my Bar Mitzvah at 13, which I had at the Wailing Wall in Jerusalem.

During this rite of passage I sang my piece and carried the scroll of Jewish Scriptures from the little cave to the left of the Western Wall and back again. I was nervous about getting the ceremony right, but in terms of what I actually believed about God, I didn’t really think about it. It was more a case of following tradition and nothing about the event made me want to find out any more. The notion of sin and being accountable to a Holy God, or that I could relate to Him wasn’t there in the ceremony. No one ever spoke about such things.

Throughout my childhood I received negative ideas about Christianity and this made me suspicious of Christian things. Many years later however, when I was doing my PhD, I used to talk about God with a very good non-Jewish friend who

eventually became a Christian. Through him I got to meet other Christians and I began to question ‘Is Jesus really the Messiah?’ ‘How is it possible for millions...’ ‘is He Who He claims to be?’ Similarly in the following paragraph, about two-thirds of the way down, ‘This is exactly what...’ ‘This really looks like...’ ‘This is really it’.

I’ve studied mathematics so I created a long Excel spreadsheet of all the prophecies that Jesus fulfilled and all the things that were expected of the Messiah. I tabulated around 430 prophecies and spent time poring through the Scriptures looking at these. I went to a Jewish bookshop to buy a Kosher Bible just to see what Christians believed in. Later I was invited on a church weekend. I witnessed Christians from different cultures, races and backgrounds and I said to myself, ‘this is exactly what God’s people should look like’. I thought ‘this really looks like the fulfilment of the promise made to Abraham that a multitude of nations would be blessed through him.’ I began to think, ‘this is really it.’

I remember the following week being aware of two very powerful emotions. One was enormous happiness that I had discovered a great Treasure, Jesus; the other was great fear because I knew I stood guilty before a Holy God. I was then overcome with a deep-running joy when it was explained to me what Jesus had done, that He had died for my sins and that I was forgiven and had peace with God. It dawned on me that He was the long-awaited Sacrifice that the Scriptures had always pointed to. I then knew that I wanted to live, putting Jesus at the centre of my life.

It took me a couple of years to get round to telling my family. Reactions were mixed. My mum was angry,

feeling ashamed, sickened and betrayed. However, I have gained many Christian friends. I have also developed a zeal for sharing my faith with other Jews and have trained as a missionary through an organisation called 'Jews for Jesus'."

Ziggy Rogoff became a Christian because he genuinely wanted to find out the truth about Jesus. He understood very clearly that if Jesus is exactly Who He said He was, the Messiah and Son of God, then it meant that the things He taught and prophesied were of



paramount importance. The same is true for us all. If Jesus really is Who He said He was then the human race does indeed stand before a Holy God Who is calling upon us all to repent of our sins and live our lives

in obedience to Him. By turning to Him we embrace real and joyful life, as Ziggy personally discovered; but by ignoring His warnings we embrace spiritual misery, trouble, and finally judgement. In John chapter 3 verse 19, when speaking of Himself, Jesus said, "Light has come into the world but men love darkness rather than light". What a fitting description this gives of today's troubled world.

Pastor John - Coordinator of  
*Strengthen the Faithful UK*

## THE NATIONAL BIBLE COLLEGE

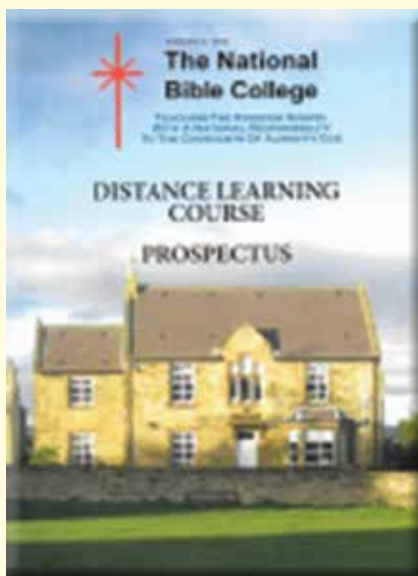
The National Bible College is an inter-denominational Christian organisation established in 1932 at Harrow Weald in Middlesex, England.

The aim of the College is to proclaim the integrity and divine inspiration of the holy scriptures as the word of Almighty God; the gospel of the coming kingdom of heaven on earth, and with that in view, the gospel of personal salvation in the Lord Jesus Christ.

The College further emphasises the identity, significance and responsibility of the Anglo-Saxon, Celtic and related Christian nations as witnesses for God in the world.

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# ISRAEL IN THE NEW TESTAMENT

The story of Israel in the New Testament is one of the most fascinating and one of the most important aspects of our message. If we can see that the nation Israel was to be intact throughout all generations, that our Lord was sent to the lost sheep of the House of Israel, that the redemption of His people Israel was wrought at Calvary, and that they are to be regenerated through faith in Him, we have, we believe, the proper perspective of the plan of God throughout the ages.

A new covenant was to be made with the house of Israel and the house of Judah after the days of their punishment had been fulfilled. The Bible account of the birth of Christ emphasises his kingship, and this short study looks at the laws governing His kingdom and its administration by the Lord Jesus.

One of the well-known passages in the scriptures, a statement of our Lord's, must be kept in mind. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled".

This alone is sufficient endorsement for the whole of the Old Testament, as the law comprises the first five books of the Bible and the prophets comprise nearly the whole of the remainder. It was our Lord who chided the Scribes and Pharisees for not knowing the scriptures. He it was who consistently asked the question in reply to other queries. What saith the scriptures? It was our Lord who quoted from Daniel, Isaiah, Jonah, the Torah, and the Psalms. In the Acts and the Epistles, frequent reference is made to the Old Testament scriptures. Joel, Malachi,

Genesis, Deuteronomy, Numbers and many others have direct quotations contained in various of the books of the New Testament.

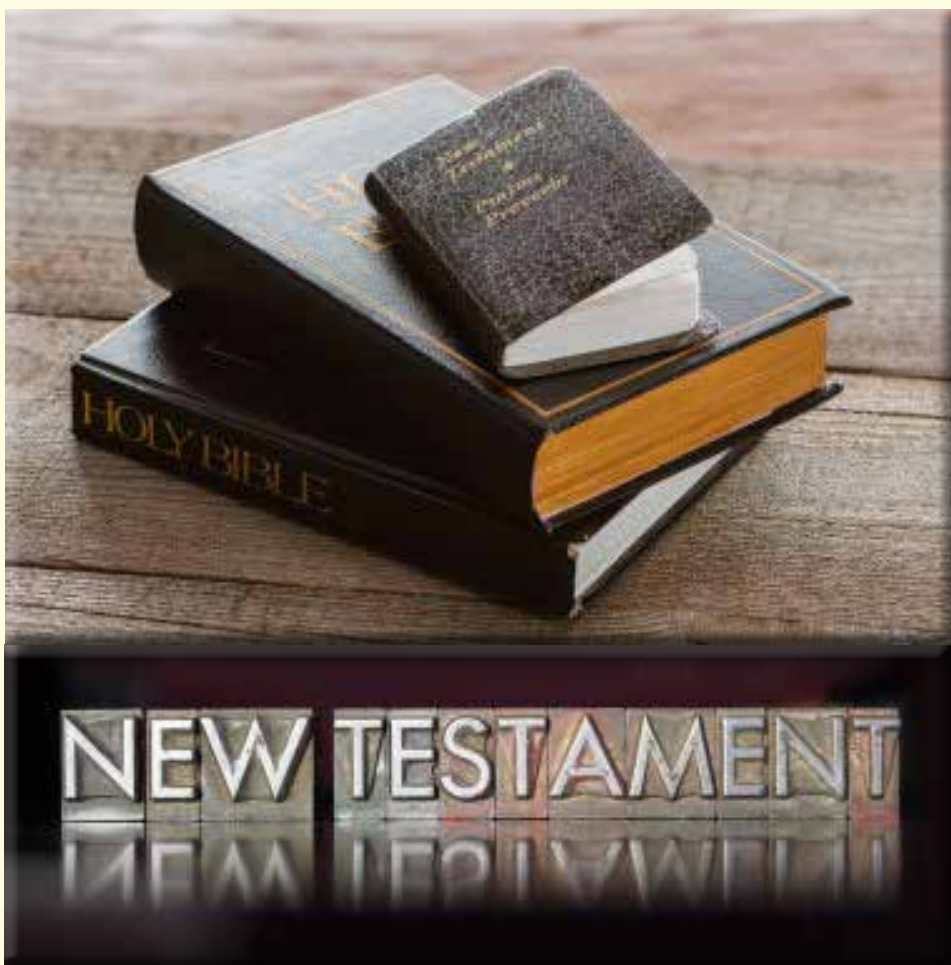
We next see our Lord accepting the historical statements of the Old Testament at their face value. He accepted without question the accounts of Isaiah, Jeremiah and Daniel. He accepted the history of the nation of Israel—and, further, despite the fact that the Old Testament history of Israel stopped at the time of the captivities, He believed in the continuation of the whole twelve tribes. His precise instructions were: "Go ye rather to the lost sheep of the house of Israel."

We must believe that Christ accepted the truth of Daniel's prophecies concerning the coming of that everlasting kingdom. Our Lord, however, taught of the kingdom of Heaven which was ultimately

to be set up on earth. There can be no doubt but that the kingdom of Heaven and the great kingdom spoken of by Daniel are eventually to be merged. But our Lord is to sit upon the throne of His father, David, the throne of Israel. Thus we have established the ultimate unity of three great kingdoms, namely, that of Daniel, the kingdom of Heaven and the Kingdom of Israel under David.

We can now see the redemption of Israel, which fits perfectly into the divine plan. We also understand how the regeneration of faith is necessary so that Israel may be lifted up into higher spiritual realms; and through the precious rebirth through Christ the whole earthly kingdom is lifted up and given to the Father that He may become all in all.

The Youth Message  
November 1935, page 4



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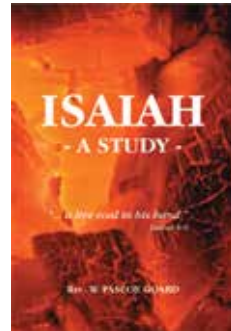


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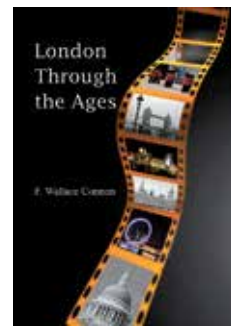


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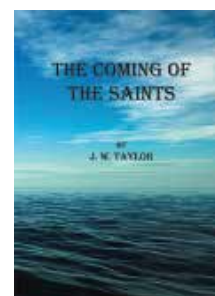
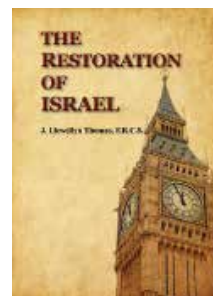
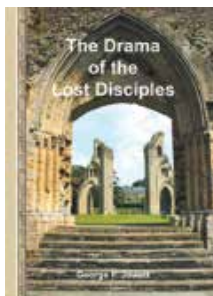
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Walk upon Englands mountains green:  
And was the holy Lamb of God,  
On Englands pleasant pastures seen!



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