

The

# Covenant Nations



VOLUME 6, NUMBER 7, 2025

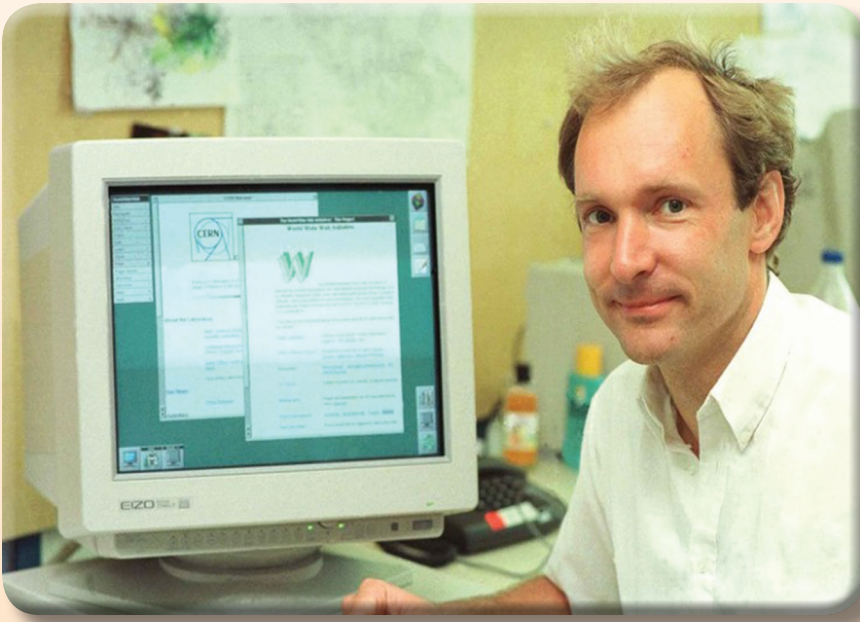


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### ▲ The World Wide Web - 1989

Tim Berners-Lee who was born in London in 1955 and educated at Oxford had a dream, one that came to fruition in the latter half of the 1980s.

As an independent contractor for CERN, Switzerland in 1980, he developed a project using the concept of hypertext to facilitate sharing and updating information among researchers. He built 'ENQUIRE', a prototype system, to showcase his information web project.

In 1989, after lending his talents to a private company, Berners-Lee saw an opportunity to join hypertext with the internet as CERN became the place to be. Berners-Lee wrote his proposal in March 1989 and, in 1990, redistributed it.

His 'ENQUIRE' system provided the basis to create the World Wide Web, for which he also designed and built the first Web browser. This has almost affected every single soul in the whole world.

Genesis 28:14 “...and in thee and in thy seed shall all the families of the earth be blessed.”

### ◀ COVER PICTURE:

Stonehenge is a prehistoric megalithic structure on Salisbury Plain in Wiltshire, England, two miles (3 km) west of Amesbury. It consists of an outer ring of vertical sarsen standing stones, each around 13 feet (4.0 m) high, seven feet (2.1 m) wide, and weighing around 25 tons, topped by connecting horizontal lintel stones, held in place with mortise and tenon joints, a feature unique among contemporary monuments.

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

# The Covenant Nations

Volume 6, Number 7 2025

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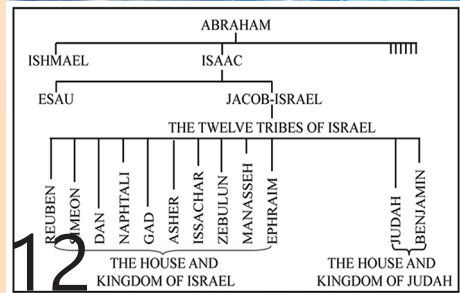
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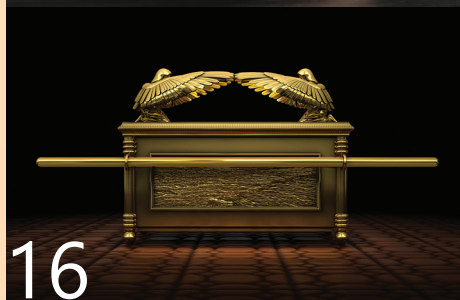
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

## EDITORIAL

# A PROPHETIC STATEMENT BY THE ANGLICAN EVANGELIST, CANON J. JOHN:

**“Something diabolic is stalking Britain**

“We, the British people are not being told the truth about the grooming gangs preying on young, highly vulnerable, white girls. We are not being told the number of cities and towns involved, as centres of abuse, nor are we told the numbers of girls caught up in this national scandal.”

J. Johns’s remarks were made in November 2019, and were directed at the British people, “who have been busy rejecting God”.

I came across this statement circulated by Premier Christianity and thought that this prophetic insight has a much wider application in the light of the growing grooming scandal around the depraved activities of men of mostly Moslem Pakistani origin.

All Christians are called to pray for national repentance and seek revival for the nation with the question: where were the fathers of these children and teenagers? Were these fathers neglectful and irresponsible dads?

This scandal goes to the heart of Britain’s spiritual declension.”

**Pastor John**  
Coordinator of  
*Strengthen the Faithful UK*



# FOUR PERSONALITY STUDIES

## Our Lord's Life and Ministry as Recorded in the Gospels.

In the course of our Bible studies over the years we have become very familiar with its basic structure in two parts, the Old and the New Testaments. With our identity teaching, the distinctive nature and meaning of these two parts have been clearly discerned, with the knowledge that they relate to the two great Covenants which God made with His Kingdom Israel. The first was based on the Kingdom commitment to the Commandments, or Law, of God to earn their unique place in His master plan of reconciliation. The second was given to counteract the failure of the Kingdom to honour its earlier commitment, so that they are no longer under the penalty of the Law for their unfaithfulness but continue to have their place in the redemptive purposes of God. They are now under His new covenant of Grace, through the blood of the Son of God shed on Calvary in order that they may still fulfil their great mission as He intended.

### Introduction of the main Character

The four Gospels of the New Testament introduce us to Jesus, the Son of God, and His earthly ministry. Herein the writers were each placing on record their own individual impressions and observations of this unusual man, Jesus of Nazareth, whose knowledge, powers and teaching were proving so remarkable. They were not giving a biography of our Lord but a narrative which revealed His unique personality, His Divine mission and His authority.

The gospels do have some things in common, ones perhaps we would

expect them to record because they are sufficiently important to be emphasised in this way. So they each record the ministry of John the Baptist. This was the prelude to our Lord's ministry, a wake-up call to the people to see that prophecy was being fulfilled in their own time and in their actual presence. John was clearly a man of vision and great faith and recognised that Jesus was the long-expected Messiah, and this he boldly proclaimed.

They each record the feeding of the five thousand, an event which happened shortly after the beheading of John. This miracle of feeding so many people with just five loaves and two fish is of course truly remarkable and certainly demonstrated our Lord's amazing abilities. But, perhaps more significantly, the five loaves can be seen in their association with Jesus and His assertion that He was the 'bread of life'. Then five loaves may direct our thoughts to the grace of God, which is signified numerically in the number 5. The two fish signify, in numeric terms, difference or division, the sign of opposition to God, which illustrates the attitude of mankind in their unregenerate state.

The four gospels record the betrayal of Jesus by Judas Iscariot. Unlike the other eleven disciples Judas was not a Galilean, thus not a Benjamite, as the Galileans were people who were sympathetic to Jesus and who generally accepted His teaching. So, when Judas betrayed the Lord to the Jewish authorities, Jesus rebuked him with the words:- "Betrayest thou the Son of man with a kiss?" Understandably all four gospel

writers would include this serious situation in their accounts for it would have been a black day indeed for them all.

Almost equally dramatic were the incidences of the three denials of Peter to being a follower of Jesus. The occasion when Peter denied his association with the Lord was at the latter's condemnation by the priests and elders who accused Him of what they regarded as blasphemy, which was punishable by death. Because the other disciples had by that time fled from the scene, Peter was on his own with no support to ease his situation. Thus he succumbed to the easy option of denial when he was confronted with the accusation of being a follower of the Lord. How wretched and remorseful he felt soon afterwards, when he heard the cock crowing, just as Jesus had predicted. Yet He did not condemn Peter for his abject failure, presumably accepting this example of human weakness as part of our fallen nature.

### Jesus on trial

The trial of Jesus, brought before Pilate, the Roman governor, is recorded in all four gospels. There are some apologists who try to exonerate the Jews from the charge of causing the death of Jesus, laying the blame instead on the Roman authorities. But the fact is that Pilate clearly stated that he found no fault in Him, describing the Lord as "this just person".

So the crucifixion of Jesus is reported in all four gospels. Indeed the record of His life and ministry takes us to this final act as the inevitable conclusion of His ministry. The

Lord's death, as the spotless Lamb of God, was necessary to fulfil the law of sacrifice for sin.

### Death overcome

But our Lord's resurrection was also necessary, that He could appear in person as proof that He had conquered death and thus gave confirmation that, for all who acknowledge Him as Saviour and Lord, there would be everlasting life in a resurrected or changed body. So the record of the risen Lord is also given in the four gospels, in which proof of His presence in His resurrected body is attested to by many eye-witnesses. The gospel writers thus give emphasis to the most important elements of our Lord's life. But they also record other incidents and facts which, to each Gospel writer, seemed worthy of inclusion in their accounts and would illustrate some aspect of His ministry, teaching and personality they wished to make known.

Accordingly, they selected the events, miracles and discourses of the Lord which were relevant to their presentation of Jesus.

### The personality studies

In Matthew's Gospel, we are introduced to Him in His royal personality. He is the fulfilment of the prophecy of Zechariah Chapter 9 -- "Behold, thy King cometh unto thee..." In the earthly sense His kingdom was inaugurated in the call of Abram whose descendants were to become the kingdom of God. For that reason our Lord's genealogy is traced back to Abraham. Jesus is the long expected Messiah, coming to redeem His people Israel. Since His authority is from God the Father in heaven, Matthew, in recognition of this, acknowledges such origin and refers to Israel as the 'kingdom of heaven'.

In Mark's gospel we are presented with a contrast, going from one

end of the social scale to the other, with the Lord as Jehovah's servant, again in fulfilment of prophecy in the words of Isaiah Chapter 42 -- "Behold my servant whom I uphold....". Jesus Himself said:- "For even the Son of man came not to be ministered unto but to minister." Consequently Mark's Gospel is one in which the good works of the Lord are presented more than His words and teaching. Because He would be of little account socially as a servant, no genealogy is given.

Luke presents the Lord Jesus as 'the man'. "Behold the man whose name is the Branch", as we read again in the prophecy of Zechariah ch.6. That reference to the 'branch' was a pointer to Nathan, another son of King David, and the brother of Solomon. Nathan, though not in the royal line of succession, was a branch of it, or, as could be termed, a side shoot from it. Luke's record of Mary's genealogy shows her



ancestry traced back to Nathan so that Jesus was of the family of David and thus of the house of Judah, in which was entrusted the royal line of the kingdom.(Gen.49 v.10)

Jesus is the perfect 'man', conceived uniquely by the Holy Spirit and thus without the stain of sin. His genealogy actually goes back to Adam, which gives support and confirmation to the declaration of St.Paul in 1Corinthians Chapter 15:- "For as in Adam all die, so in Christ shall all be made alive." In Paul's letter to the Corinthians he refers to Luke as the "beloved physician". So he was a doctor or healer and would appreciate the Lord's healing ministry. Only in his Gospel do we read about the 'good Samaritan', and the evangelist places more emphasis on our Lord's sympathetic approach to what were regarded as the outcasts of that society.

In John's Gospel we are introduced to Jesus Christ as Jehovah or God incarnate. In the prophecy of Isaiah Chapter 40 the prophetic call is issued:- "Behold your God." John certainly does that, beginning with the declaration:- "In the beginning was the Word, and the Word was with God, and the Word was God..... All things were made by Him and without Him was not anything made that was made. (then v.14) - And the Word was made flesh and dwelt amongst us."

Since God existed before anything was made, no genealogy was appropriate or relevant. Here is the personality of the Lord Jesus Christ revealed in all His majesty and power and this is how we should at all times think of Him in our times of prayer, praise and meditation. There is no need, as some modern thinkers suggest, for Jesus to be brought down to our inferior level, so as to be more approachable and identifiable. He did that two

thousand years ago and we read of the result -- "...He was despised and rejected of men..." just as the prophets foretold! How true is the old adage:- 'Familiarity breeds contempt.'

### **Continuity of the narrative**

One could go on further in the study of the writings of these four evangelists and find more that is either special to just one of them or that is referred to by more than one. But the overall picture they paint is of the unique personality of Jesus Christ and the essential roles He fulfilled in His great mission to His kingdom and to fallen mankind. However, I suggest that these Gospels have a continuity role in the whole narrative of the Scriptures, for they provide the evidence of the fulfilment of the promises of God to the Patriarchs. These were so that, in the foreknowledge of God, His kingdom, comprising the descendents of Abraham, Isaac and Jacob, would become a blessing to the world of fallen mankind; that though they would succumb to the temptations of Satan, their subsequent need for redemption would be met in the provision of a Redeemer Who would make possible their eventual regeneration. They would, in the end, fulfil their intended purpose in the providence of God. The kingdom fulfilled the prophetic vision of becoming a nation and company of nations, with a monarch descended from King David, all as prophetically foretold. Jesus Christ, the Son of God, our Saviour and Redeemer, thus proved central to this Divine plan and purpose.

### **Concluding thoughts**

That these Gospels have such a significant place in the Bible is perhaps emphasised in the special place given to them by the earlier Saints in our British Isles. The Lindisfarne Gospels and the Book

of Kells were compiled by such men, the latter Gospels being traditionally attributed to St.Columba, with its script written in Latin. It is colourfully illuminated and with symbols frequently included. Prominent among these are four winged figures, one with the head of a man, one with the head of a lion, one with the head of an ox and one with the head of an eagle. Far from being some pictorial anomalies, they are seen to mirror the same symbols recorded in Ezekiel 1:10 and are representative of the four heraldic banners of the four leading tribes in the wilderness encampment of ancient Israel! Strange that St.Columba should incorporate these tribal symbols in his unique presentation of the Gospels, when they were first used in Israel about 2300 years earlier! Or was he aware that his Celtic ancestors were descended from these ancient Israel tribes? In view of Paul's reference to Israel's 'blindness in part' situation, this thought may be justified. (Some of the above details about Columba are taken from the book 'Isle of Iona' by E.Raymond Capt, pp 44-47).

Whatever our thoughts may be, it is clear that the deeper one searches the Scriptures the more evidence one uncovers of their inspired origin. Thus we praise the Lord!

**Alfred Brown**



# GOD'S FORGOTTEN DELIVERANCE

As this Nation commemorates the 80<sup>th</sup> anniversary of D Day on 6th June, let us remember that there would have been no D Day, without God's deliverance at the time of the Dunkirk evacuation four years earlier. Shamefully today, neither Church nor Nation gives much thought to this miracle of deliverance.

May 26th is the anniversary of the National Day of Prayer which was called for by King George 6th at the time of the Dunkirk Crisis. 350,000 Allied troops were trapped across The Channel by the advancing German Army and if they weren't rescued, then the UK would have been invaded. Britain was on the verge of total defeat and panic was beginning to set in.

During the 1930s, all the warning signs of an impending war had been ignored by successive governments in both Britain and Europe. Many people argued that such a war would never happen, that cast iron alliances had now been formed between nations and common sense would prevail. Indeed, there was an almost hypnotic denial of these warning signs. Those like Churchill who repeatedly warned of a coming storm were mocked and ignored.

In 1936 Churchill and his friends embarked on a strenuous campaign to awaken Britain to the danger ahead. In one newspaper article which was published in 14 Countries, he wrote *"The peoples of Britain and Europe are chattering, busy, sporting, and toiling, amused from day to day by headlines and from night to night by cinemas...."*

*Stop it now. It is worth supreme effort to control the hideous drift of events which we are witnessing".* But few listened.



Instead, the majority of people simply continued to plan their careers, build up their businesses, and arrange their next holidays, pretty much oblivious of the coming storm. Now the Nazis were able to sweep all before them and Britain was next. There was **no human help** but as we know, there was **Divine help**.

In a national broadcast the King called for the people of the UK to turn back to Almighty God in a spirit of repentance and plead for Divine Intervention. Literally millions of people across the British Isles responded to his call and flocked into churches humbly praying for deliverance. Many who read this article will have seen the iconic photograph of the queue of people a quarter of a mile long trying to get into Westminster Abbey

to pray for Divine Intervention. This demonstrates just how terrified people were and yet how instinctively, they knew God could help.

Two events immediately followed this National Prayer Day. Firstly, a violent storm arose over the Dunkirk region grounding the Luftwaffe which had been killing thousands on the beaches. And then secondly, a great calm descended on The Channel, the like of which hadn't been seen for a generation, which allowed hundreds of tiny boats to sail across and rescue 335,000 soldiers, rather than the estimated 20-30,000. God's response to the National Day of Prayer was so clear and so dramatic, people of that generation referred to it as *"the miracle of Dunkirk"*

and Sunday June 9th was officially appointed as a Day of National Thanksgiving. In the film *Dunkirk*, reference is only made to the "little boats" and shamefully fails to admit that without the miraculous Channel calm coming precisely when it did, those little craft wouldn't have been able to sail. God's intervention in answer to prayer is totally ignored in the film just as it is today by many churches and politicians.

In all seven National Days of Prayer were held at crisis points throughout the War and after each one, God responded with His blessing and protection. Looking back at these events, the Bishop of Chelmsford Dr H.A. Wilson wrote, *"If ever a great nation was on the point of supreme and final disaster, and yet was saved and reinstated, it was ourselves... it does not require an exceptionally*

*religious mind to detect in all this the Hand of God."*

Now fast forward to 2024 living in what is now being called "Broken Britain". We are in chaos socially, morally, politically, economically and spiritually. Many people are frightened not just by world events but by what they see happening here in our own society.

Today's generation thinks that the teaching of the Bible, Christianity and churchgoing are irrelevant. The Lord Who delivered the Nation from invasion has now been driven out of our culture, out of our government, out of the education of our children and literally hundreds of churches have closed down. The result has not been peace and harmony but the very opposite: turmoil and discontentment. These consequences are a direct fulfilment of the principle stated in Psalm 107:34 "*A fruitful nation will become impoverished because of the sinfulness of those who dwell in it,*" and Proverbs 14:34 "*Righteousness will exalt a nation, but sin will destroy any people.*" This principle has never been revoked because God is Holy and

will not be mocked.

God wants to bless our Nation and our individual lives. He wants us to enjoy good things. But for years people in Britain have ignored and rejected the very moral Laws and Commandments in Scripture which would have brought blessing and plenty. As a Nation we are now simply reaping what we have sown.

Many politicians have come up with ideas on how to fix Broken Britain, but actually there is **no political answer**. Scripture teaches that there is no political answer because the root cause of our problems is spiritual – and being spiritual, only a spiritual solution will solve them.

To reverse our national decline and the disintegration of our society, Britain needs to return to obeying the laws of Almighty God, the God of the Bible, Who delivered us from invasion in the past. This would allow Him to bless, protect and prosper us, as He did so before.

**Pastor John**

Coordinator of

*Strengthen the Faithful UK*

[To discover more about God's forgotten deliverance and the National Day of Prayer, scan the QR code below or go on to *YouTube* and type in "*A Dramatic Answer to Prayer. The Miracle of Dunkirk*". If you would also like an email copy of this article **to share as a witness to your pastor, MP or Local Councillor** then simply email [strengthenthefairful2@gmail.com](mailto:strengthenthefairful2@gmail.com) simply putting *God's Forgotten Deliverance* in the subject box.]

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**We Have  
a Guardian**



W. B. Grant

# MY KINGDOM IS NOT OF THIS WORLD

## JOHN 18:33-37 AND DANIEL 2:31-44



**H**eavenly Father, may the words I speak this morning be your words, Amen.

The reading from Daniel is another sermon, but it is the beginning and ending of the sermon for today.

Jesus said to Pilate: “My Kingdom is not from this world. If my kingdom were of this world, my servants would have been fighting that I might not be delivered over to the Jews but My Kingdom is not of this world.

As Roman governor of Judea, Pilate’s primary responsibility was to maintain peace and order. Since the Jewish High Council wanted to put Jesus to death, they sent him to Pilate, being the only person who held the power to pronounce a death sentence. The high priest had to convince Pilate that Jesus was a trouble maker and a threat to Roman stability. He accused Jesus of claiming to be a king: a charge that would implicate Jesus in the crime of recruiting rebel forces to

launch a revolution against Roman authority. Caiaphas hoped that in order to avoid a rebellion, Pilate would determine to put Jesus to death.

When Jesus answered “My Kingdom is not of this world”. He was in essence telling Pilate that he needed no earthly defence because His Kingdom was not from this world. Pilate realised that Jesus had no interest in starting up trouble by causing a rebellion. He posed no threat to Rome. Directly following this conversation, Pilate told the Jewish leaders, “I find no basis for a charge against him”. We know the rest.

Jesus tells us His Kingdom is not of this world, but I suppose all of us here this morning would wish that it were our kingdom. Don’t you wish His Kingdom was here, or to put it another way, don’t you wish that his Kingdom would hurry up and get here? A lady I knew would regularly repeat those words, “I wish Jesus would hurry up, and sort

this mess out”. Yes we are in a mess but hasn’t this been so through time immemorial? We have not followed the laws of God.

Think about how much better our world would be if His kingdom were already here in its fullness. Think about what this world would be like if Jesus were in charge of it all, if this world was ruled by Jesus The King.

Many of us here today will remember the song John Lennon used to sing, “Imagine.” In that song John Lennon invites us to imagine a world without religion, (we can go back in time when religion has caused conflict and is doing so today. If we followed what God asks us to do, there would be no more wars and we would have perfect religious peace, perfect peace). A world without countries, a world without possessions, where there is no hell below us and above us, only Sky.

He invites us to imagine a world

without all of the things that we fight about. Imagine a world where everyone was living in peace. "It isn't hard to do", if everyone in the world tried.

I am not trying to re-write his song, but imagine a world with Jesus as our king. It would be a world where there is nothing to fight about. It would be a world without hunger or hatred. A world without poverty or prejudice. A world without evil or injustice. A world ruled by love. A world where everyone would be treated as they would want to be treated. Because it would be a world where everyone would be doing God's will, and living as God intended us to live.

Imagine a world where God's kingdom is here fully and where God's will is being done here, as it is in heaven. Think of how much better our world would be! You may say I'm a dreamer, but I am not the only one.

But we also see clearly that it is not easy to live in a kingdom that is not fully here. It is not easy to give our allegiance to a King who has not yet returned. It is challenging to confess Christ as King in our daily lives, and to live faithfully in His Kingdom in this world. There are many forces in this world that compete for our allegiances, as we try to put God's kingdom first in our lives, there are many forces that compete with this, because God's Kingdom can only be received in faith. It is not easy to follow our King in this, in between time, when the kingdom has come to us in faith, but has not yet come in its fullness. It is not easy but it is not impossible. This brings us to our Gospel reading.

In it, we get a snippet of an important conversation that Jesus has with Pilate, after He is arrested and before He was crucified. When Pilate asked Him, if He was a king, a claim for which he could

be executed. Jesus does not deny it. But He helps Pilate to begin to see the truth, that His Kingdom is not like the one which Pilate is living. Jesus' kingdom is not from this world. But Jesus invites Pilate to see the truth that everyone who listens to Jesus already belongs to His Kingdom even now. In fact this is why Jesus came into this world to testify to this truth, and to offer His followers a new way of living in this world through the freeing truth of the gospel,

We will remember back in John's Gospel chapter 8, what Jesus told his followers, when He said: "If you continue in my word, you are truly my

It is the truth that makes us free once we embrace it. And what is this truth? Jesus tells Pilate that the truth is the reason for His birth.

We also remember these words Jesus spoke as recorded in John's Gospel in Chapter 18:37.

"For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice".

We celebrate with other Christians today that Christ is our King. We belong to this truth and we listen to His voice, the voice of our King. We have received the Kingdom of God into our lives through word and faith, so we have been freed from captivity to all other kingdoms and rulers to all false gods. We know the truth that Jesus came to free us from captivity to all these other kingdoms and rulers, and the truth has made us free.

Since we know the truth, and belong to the truth, we can act in response to that truth and listen to the voice of our King. We can serve Him and Him alone. We can share through word and deed the joy we have in serving such a wonderful King. We

can invite others to meet our King. We can pray that His Kingdom would be seen by others through us and that others would receive it in word and faith, just as we have. While we await for His Kingdom to come in its fullness, we can get to work. We can work towards making this world look more and more like His kingdom.

Think how amazing it is that Jesus has entrusted you and me with the mission of bringing His kingdom to earth. Not fully, only He can do that. But we can get things started, we can begin to make this world look more like his kingdom while we wait for His return. Knowing that he is returning means that we don't have to finish this task but just have to get it started, by caring for the sick, by loving the stranger, feeding the hungry, by looking after the lonely and by incorporating everyone in the love of Jesus.

What a privilege it is to live in the Kingdom of God right now. To live this life with Jesus as our King, even as we wait for the day when He returns in all His glory and power. What joy we will have when we finally see the face of Jesus and we get to live in the Kingdom of God in all its fullness.

Amen.

**Margery Dowling**



# FROM DARKNESS TO LIGHT

An extract from the life story and testimony of Pastor Albion S. Gaunt

**Y**ou have been saved from darkness to light!". A counsellor with a striking Welsh accent knelt by my side and sought to explain the way of salvation. With thirty-nine others I had responded to an invitation to accept Jesus Christ as my personal Saviour. The scene took place during a wonderful spiritual revival campaign conducted by the then well known Welsh revivalists Principal George Jeffeys and his brother, Pastor Stephen Jeffreys, in the city of Hull during 1922.

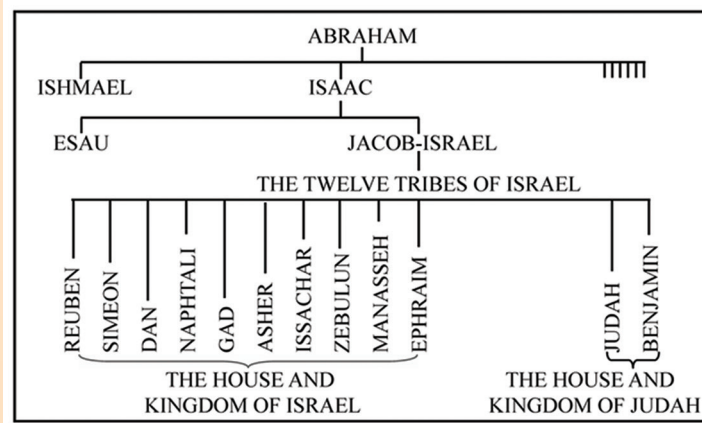
## LEAVING HOME

After serving an apprenticeship with the Barlock typewriter Co. Ltd. In the making and maintenance of typewriters, I left home

a year later in order to follow my trade at the firm's main factory in Nottingham. After settling in I sought out a place of worship and joined a lively evangelical church, the Nottingham Baptist Tabernacle on Mansfield Road. A member of this church, Stanley Oscroft, and I found much in common and we became staunch friends. Deacon Joe Osborn set his heart on both of us and sought to introduce us to 'local preaching'. Together we cycled miles around Nottingham and the surrounding district preaching the Gospel. God was pleased to bless and encourage us in those early crude efforts. We both felt a distinct call to the ministry and forthwith began to save for that end.

One day my friend happened to remark, "There's a fellow in our office who tells me he has a little book which contains a key to the Scriptures." Something within me quickly responded and I asked, "Do

you think he would let us borrow it?" The little book eventually came into my hands. It had a curious title – "The Lost Ten Tribes of Israel" – by Reader Harris, K.C., Founder of the Pentecostal League. I took the book home to my lodgings and found I could not leave off reading until I had read it through late into the night. It rang true in my heart and I was deeply intrigued.



The book orientated the so-called 'lost ten tribes of Israel' with the Anglo-Saxon peoples, being distinct from Jewry, the latter being descended from one of the other two tribes – Judah. I felt that there were grounds here for further investigation. It seemed that the Jews did not fulfil the prophetic picture outlined in the solemn covenant God had entered into with Abraham. The latter-day picture of Israel seemed to be fulfilled in quite another people – that is, in the Anglo-Saxon peoples. As I closed the book, one difficulty alone loomed up in my mind – it was all too good to be true.

## ENTERING COLLEGE

Following our call, my friend Stanley, entered St. John's College, London, while, in January 1929, I entered the Elim Bible College, also in London. I remember the sense of awe as I entered this august building. I had the feeling of entering heaven.

Surely now the Lord would fill me with His Holy Spirit and equip me for the work to which He had called me! From the early days of my conversion I had been taught that every believer needed a divine baptism of power from above if he was to serve effectively. Academic training alone was no substitute for the warmth and glow and power which the Holy Spirit alone could give. Many had prayed with me, laying on their hands, but the blessing I hungered for seemed illusive. Even here in college the blessing seemed as illusive as ever.

The curriculum in college included a study of St. Paul's letter to the Romans. These studies were conducted by the Dean. Eventually we became involved with the

doctrinal position of Israel relative to the Gospel. We soon became aware that the Dean was vigorously opposed to what he called 'British-Israelism'. He spared no effort to denounce this 'evil doctrine'. I can still see his wagging finger as he solemnly declared, 'If any of you boys ever become entangled with this erroneous doctrine you will spoil your ministry for life'" "Well now", I thought, "he is the Dean and he knows what is doctrinally sound or otherwise." Accordingly I dispensed with any ideas I had along these lines and I determined to destroy the few books I had collected on the subject. Nothing must creep in to mar my ministry! Thus I left college a thoroughly confirmed anti-British Israelite.

## MY FIRST CHURCH

Later, I was ordained and appointed to my first church. This was at Hornsey, North London. Imagine my concern when I discovered

that at least half of my sizeable congregation were ardent believers in the identity of Britain with Israel. These included the Church Secretary and his wife and other Church officers. I straightway felt it was my solemn duty to quietly 'clean up' the Church. At the same time, it seemed the members on their part felt that their new young minister needed further instruction in the Word. A battle royal developed involving, not so much the congregation as it did the Church officials and myself.

I was invited to the Secretary's home for tea. His wife, Mrs. Aiers, surrounded me with books, charts and genealogies. Her husband, Mr. George Aiers came home later from business and I found him quite formidable in the handling of the Scriptures and yet so courteous as to be disarming. His faith in the integrity of the Word of God was reminiscent of my mother's faith. I fought valiantly during this visit and on succeeding visits.

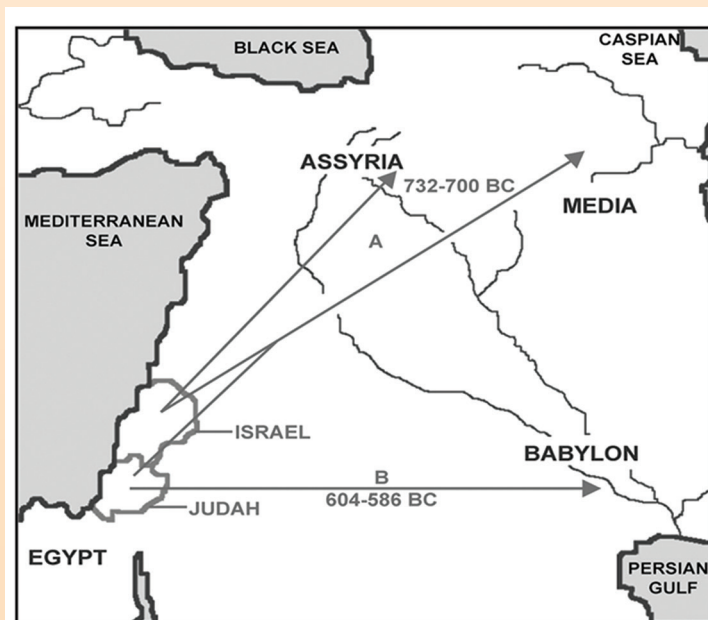
Gradually I became aware that my mind and heart were conceding to a number of points in their case which seemed to be quite water tight. They posed many questions to which, alas!, I had no reply. Never did they allow their young minister to feel embarrassed. Difficult situations were invariably turned to fun, and in that fun the answer to the question fell from their lips leaving me thoughtful.

### THE CONFLICT

Quite apart from his prophetic beliefs, it was obvious to me that Mr. Aiers was a very godly man. In discussions on other Biblical subjects I found him evangelically sound. Our conversations were deep and soul-satisfying. I came to hold him in high esteem and, in fact, so much so I found myself confiding in him concerning my own wretched

need and years-long yearning for the baptism of the Holy Spirit. Our fellowship on this subject brought me much comfort.

As I had now entered the practical side of my ministry, I became conscious of a kind of spiritual bankruptcy. My personal work and preaching were lacking in power. I knew I needed a divine anointing if my presentation of Christ to the people was to be effective and fruitful.



On the other hand I felt that even a godly man, like Mr. Aiers, could be deceived or obsessed with a line of teaching which was likely to deviate from the true Word of God. The wagging finger of the Dean and his solemn warning came constantly before me. "If any of you boys become entangled with this erroneous doctrine you will spoil your ministry for life!"

After one particular evening I was so concerned I went home to my lodgings and placed the open Bible on my bed and promised God I would not read another book on the Israel subject until I had read the Bible through. "Please Lord", I cried, "while I read your Word show me the truth concerning this matter." I was now able to take this stand with an open mind in a sincere desire to get at the truth. I worked it

out that if I read ten chapters a day it would take me seventeen weeks to read through the Bible.

### THE CLIMAX

Then followed a great crisis. I spent a dreadful fortnight in spiritual darkness. A deep sense of uncleanness in my human nature overwhelmed me. Prayer became impossible and I just wept before God. "If my people only knew my present spiritual condition", I thought, "they would never again come to hear me preach". The darkness was intense and I even contemplated quitting the ministry.

Then one evening, as the custom became, we gathered in one of the member's homes to pray and to discuss the Scriptures. Unknown to me, Mr. and Mrs. Aiers and some of the Church friends had agreed that that night they were going to pray their pastor through to the baptism of the Holy Spirit. We started, as usual, as a group standing

around the little American organ to sing a hymn or two. I was standing at the back of the group. We came to a hymn which just broke me down. It was 590 in 'Redemption Songs', entitled, 'More holiness give me'. Every line of that hymn tugged at my heart and especially so the last verse:

"More purity give me,  
More strength to o'ercome;  
More freedom from earthstains,  
More longings for home;  
More fit for the Kingdom,  
More used would I be;  
More blessed and holy,  
More Saviour like Thee."

I was glad no one could see the falling tears. By and by we all knelt by our chairs, and instead of the usual short season of prayer before discussion, we just prayed on. As for me, I could only confess, under

my breath, my wretchedness. Then quite suddenly, I had the wonderful inward witness that I was fully forgiven and cleansed. I don't know how it happened, but a great burden rolled away and a wonderful joy and assurance came in its place! With tears brimming, I could only say, "Thank you, Lord, Oh thank you!", and as I praised Him my tongue was loosed and I began to 'speak in other tongues as the Spirit gave utterance'. A most wonderful sense of peace and joy flooded my soul.

A new chapter was opened in my prayer life and my Bible sprang alive. From this time there was, to me, a warmth of meaning in my ministry I knew I ought to have had but had not known hitherto.

### MY BIBLE

After the glorious release from that trying fortnight of spiritual darkness I was able to resume reading my Bible with new zest. Remembering my unresolved dilemma on the Israel question, I began, as I thought, to read ten chapters a day. I found, however, that when I began reading chapter twelve of the Book of Genesis and the succeeding chapters, light streamed from its pages. I felt obliged to go back and ponder over these chapters. I discovered that the Book of Genesis is the story of four generations of

Abraham; Abraham himself, Isaac, Jacob and Joseph. I also found that the outstanding fact of Genesis was concerned with the solemn covenant God had entered into with these patriarchs. Here in this covenant was the foundation upon which God had based the whole of His plan to restore humanity, and the realm of nature, from the effects of 'the fall'. That purpose was vested in Israel. It involved the setting up of the Kingdom of God in Israel at Mount Sinai. It was concerned with the transmission of the Scriptures to Israel and, through them, their message to the world. It involved the bringing forth of the 'Satan – Bruiser' – the Messiah – promised to Eve, Who would be born of her seed, to minister and to give His life a ransom for a fallen world.

### THE NATIONAL ASPECT OF THE KINGDOM

I discovered that the Kingdom of God has a physical as well as a spiritual body. It is through the physical body that the soul is able to express itself.

The body-politic consists of, (a) the Kingdom as set up in the people of Israel at Mount Sinai (approx. 1450 B.C.), (b) an enduring throne with a royal house of David's line, (c) a divine law or constitution, and (d) a land – Palestine.

The physical aspect of the Kingdom follows through to the 'latter-days' and is then seen functioning away from Palestine (Mt. 21:43). Later still it is seen as a literal Kingdom during the coming Millennial reign of Christ on earth. The body-politic has never been abolished.

### DISCERNING BETWEEN ISRAEL AND JUDAH

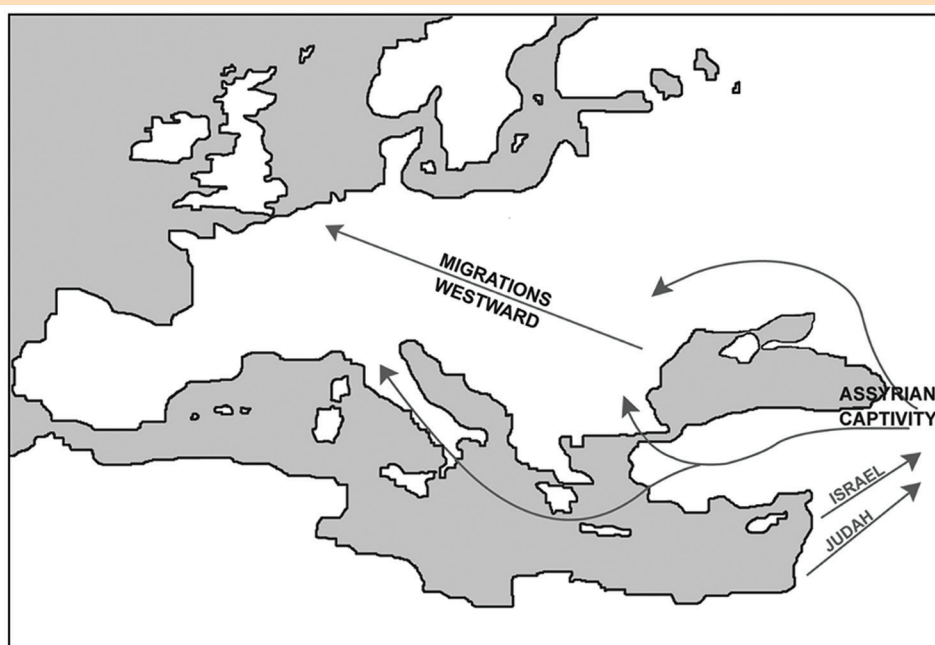
Mr. and Mrs. Aiers advised me strongly to mark the difference between the biblical terms, 'Israel' and 'Judah' as these are not synonymous terms. On examination I found this to be true, and now I fail to understand how anyone can arrive at a correct interpretation of Biblical prophecy without this important and vital key. It demonstrates beyond question that 'Jews' do not represent all Israel.

In the vicissitudes of the nation, twelve-tribed Israel split in B.C. 975 (Usher) into two kingdoms. The seceding ten tribes became known as the House of ISRAEL, while the remaining two tribes became known as the House of JUDAH. These two Houses are not confused by the prophets. Each have a destiny diverse from the other until these destinies finally converge at the second coming of Christ. The final re-union of Israel and Judah is dependent upon a right relationship of these Houses with Jesus Christ, the Messiah. TRUE Jews are descended from the House of Judah.

The prophetic role of latter-day Israel has doubtlessly been fulfilled by Anglo-Saxondom. Their characteristics, their world position, the spreading of the Word of God and Christian culture, and of the Gospel by them cannot be explained in any other way.

**The author's own account of his remarkable life and ministry.**

**Pastor Albion S. Gaunt**



# THE LORD'S DAY AND THE LORD'S SUPPER

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,' (Revelation 1:10).

Some people assume that this means 'the day of the Lord', a phrase that is found often in Scripture. But here 'Lord's' is a translation of the adjective *kuriakos*, a Greek word that is found in the Bible only here and in 1 Corinthians 11:20, where it occurs in 'the Lord's supper', and that is significant. 'The day of the Lord' and 'the Lord's day' are different.



## 'The Lord's Day'

The Lord's Day is a weekly reminder of the resurrection of the Lord Jesus Christ on the first day of the week. On Sunday, the Lord's Day, the Christian Sabbath, we worship the Risen Lord.

There was a time when the Lord's Day was better observed in Britain than on the European continent and we contrasted the British Sunday with the Continental Sunday.

'The Sabbath was made for man' (Mark 2:27) and it was a day of physical rest for the worker, a day of spiritual refreshment for the worshipper, and a day for the family.

Indeed British-Israel teachers promoted the observance of the Lord's Day and referred to this observance as one of the evidences for the identification of Britain with the House of Israel.

Indeed, at that time the BIWF magazine often carried full-page advertisements for the Lord's Day Observance Society.

Sadly, Britain no longer observes the Sabbath as once it did, a reflection of the advance of secularism and apostasy. But then even in the Old Testament we see times when Israel failed to observe the weekly Sabbath and instead profaned it (Nehemiah).

Moreover, in British history spiritual revivals have always led to a better observance of the Christian Sabbath.

The famous American evangelist D L Moody once wrote: 'Show me a Nation that has given up its Sabbath and I will show you a Nation that has got the seeds of decay.'

## 'The Lord's Supper'

When He was approaching the end of His early ministry and before His crucifixion, Jesus gathered His disciples in an 'upper room' in Jerusalem to celebrate the Passover and there He instituted a new remembrance.

'This do in remembrance of me' is a command that came from the lips of the Lord Jesus Christ (Luke 22:19, 1 Corinthians 11:24). We remember His body was nailed to a cross and we remember His blood that was shed for our sin.

Some Christians call this 'holy communion' and some call it 'the breaking of bread', while others call it 'the eucharist', or thanksgiving,

but in 1 Corinthians 11:20 Paul calls it the Lord's Supper'.

We see therefore that the Greek word *kuriakos* appears only twice in the New Testament, once in reference to the Lord's Day, which reminds us of the resurrection of Christ, and once in relation to the Lord's Supper, which reminds us of the substitutionary death of Christ at Calvary.

Together, the Lord's Supper and the Lord's Day constitute a witness to two great fundamental truths of our faith.

## 'Till He come'

'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' (1 Corinthians 11:26)

Jesus is coming again and then we shall enjoy an eternal sabbath with Him, we shall be with Him, we shall see Him 'face to face', and we shall feast with Him for evermore.

"Living He loved me, dying He saved me,  
Buried He carried my sins far away  
Rising He justified, freely, forever,  
One day He's coming, O glorious day!"

## Nelson McCausland



# JOSHUA - THE MAN WHO LED HIS PEOPLE

By Davida

In the November magazine we saw how the children of Israel were led into the wilderness by Moses on their way from Egypt to the Promised Land. There they had much to learn. It was almost like going back to school. You read, too, in that story how they were punished for complaining and made to stay forty years in the wilderness. Here Moses died and Joshua was chosen to lead on the young nation to conquer and possess the land of Canaan.

“Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them.”

It was a young nation in two senses. Firstly, it had only been a nation for forty years, and secondly, it now consisted of young people (except Joshua and Caleb), who had been born in the wilderness, the children of those who came out of the land of

Egypt with Moses. They had then to conquer the land as they advanced, beginning with the walled city of Jericho. However, there was one great drawback, and this was that the River Jordan flowed between them and the city. This was difficult to cross for an army and still more so with all the families and possessions. The inhabitants of Jericho were pleased and thought they would be safe with the river in front of them.

Joshua was raised up by God for the express purpose of leading the people after Moses' death. He was a soldier who could lead the army of the Young Nation Israel to capture the cities of Canaan. God told them to destroy the inhabitants utterly, as they were wicked people who would teach them to do wrong and to worship idols. He did not wish His people to mix with them or marry them. That would prevent the Israelites from remaining pure and clean as God's chosen people.

However, they did not obey and entirely destroy them, so that they had trouble with them for a long time afterwards. Another thing which they failed to do as God wished was to settle only in the strip of land between the River Jordan and the Great Sea, which we now call the Mediterranean. Here they would have been safe, but the two tribes of Reuben and Gad and half the tribe of Manasseh wished to live on the other side facing the deserts of Arabia, a prey to all the wild tribes who lived beyond. God allowed them to do this, but they later repented of their folly as He knew they would do!

During the first attack upon Canaan there was the Jordan to cross. God then performed a miracle by making them ready to cross just as an earthquake dammed up the water for a short time, as it has done since on at least one occasion. The waters rolled back just as those of the Red Sea had done when Moses was leading the people out of Egypt forty years before, and the army of the angry Pharaoh was coming on behind.

Because Joshua knew that this was about to happen, he told the people not to be afraid of what they saw. Everyone could see the ark as they were crossing, so that no mistakes should be made. How often when we pass on instructions to others, we do not listen enough or remember correctly and then the message is given wrong. They must not tell one another what to do, but must watch the ark and take their orders from that visible symbol of their unseen King. Then, too, the people had to be obedient, ready and listening for



all God's commands and messages.

Quite close to the Jordan the first place to which the people would come was a town called Jericho. It was a walled city, fortified by the people of that part and ready for defence. They were fierce people, who hoped to make short work of this young army, inexperienced in the art of warfare. How then were the children of Israel to take possession of it, even though they had crossed the river?

They did the best thing possible, which was to make camp and wait for some sign or message from their King direct or through His servant Joshua. I wonder how long Joshua had to wait; but presently he saw a man standing between the camp and the city. He knew at once who it was, and he fell down and worshipped. It was God Himself, the King of Israel. He wished to show Joshua that He would help him take the city.

The story of the famous fall of Jericho is very well known. It is a very thrilling story, the solemn procession going round and round the city once a day and the seventh day, seven times. Then God used another earthquake to make the walls of the city fall flat. The wise men who go over and dig in these old cities often prove these things for us by long and patient search and study as I have explained to you before. Here, then, they found the old walls of a certain period (which they worked out to be this period) had fallen flat. Only one family was saved, the family of a woman called Rahab, who was told to put a red cord in her window. This was because she had once been kind to some of the Israelites when they had come over to spy out the land, and they had told her that anyone with her in her house should be saved from the sack of the city.

When the walls fell then and then only did the army of the Israelites



march up and enter the city. They had no battle to fight, their King had prepared their way for them, "and it came to pass on the seventh day that they rose early – and compassed the city after the same manner seven times... And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout, for the Lord hath given you the city."

So they burnt the city with fire and then set about conquering the rest of the Promised Land. They made many mistakes and were punished, but gradually they subdued 31 petty kings and still there was a great part of the land which did not belong to them. Joshua was now getting old and God told him the portions which had yet to be taken.

By this time some of the tribes had settled down in their allotted land divided by Moses. The city of Hebron which became famous later, was given to Caleb, the old friend of Joshua "because that he wholly followed the Lord God of Israel." "So the Lord was with Joshua and his name was noised throughout all the country."

Before he died Joshua gathered all the people together at Shechem and told them what God had done for them and would do. His last words to them were these. "Now therefore fear the Lord, and serve Him in sincerity and in truth."

**The Youth Message,  
February 1936**

# IS BRITAIN MENTIONED IN THE BIBLE?

**T**hat the **Abrahamic Covenant** was absolutely **unconditional** and **everlasting** and has never been annulled. – (See Genesis 15:18, 22:16-18, 26: 3-4, etc.).

That **Jesus Christ** came to **confirm** the promises made to the fathers. (Romans 15: 8).

That, for their sins, the **House of Israel** (as distinct from the House of Judah) was taken captive by Assyria, and settled in the region South-West of the Caspian Sea, about 720 B.C.

That this region is **the very place** to which Sharon Turner, in his “History of the Anglo-Saxons,” traces **our ancestors**, who were then called **Scythians**; and, moreover, he found that the Scythians first appeared in this region about **700 B.C.!**

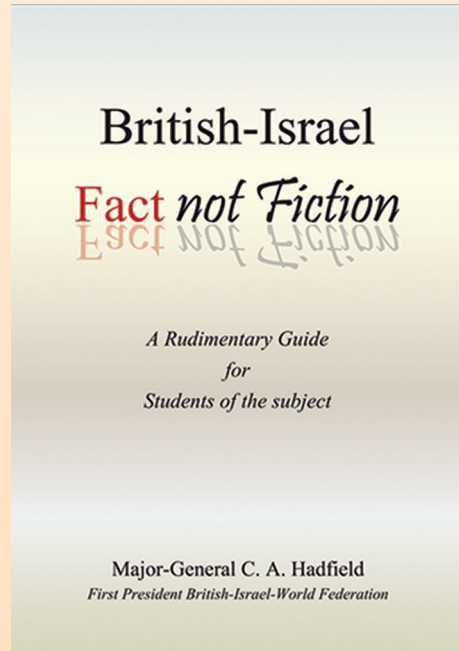
That Sharon Turner said that the Angles, Saxons, Jutes, Danes, Normans and Scots are **all branches of the same stock**, and were known earlier as **Cymri, Cumbri and Khumri**, and earlier still as **Skythians**. The former name we still have with us in “**Cambria and Cumberland**,” and the latter in “**Scotland**.”

That older historians, such as Strabo, Homer, Herodotus, Pliny, Diodorous, Ptolemy, Polydore, Virgil, Plutarch and others, all give evidence supporting the above statements.

That from the above and other writers it is further established that the **Goths** or **Scythians** were also known as **Sacae** or **Sakai**.

That various inscriptions have also been found in Babylon and Assyria identifying the **Khumri** with the

**House of Omri** or the **House of Samaria**, that is, the House of Israel.



That inscriptions have also been found proving the **Sacae** to be the same people as the **Skythians**, and as the **House of Omri**. In other words, all these names are names assumed by the **House of Israel**, or by which they were known to **other** nations in the course of their travel, through many countries during many centuries.

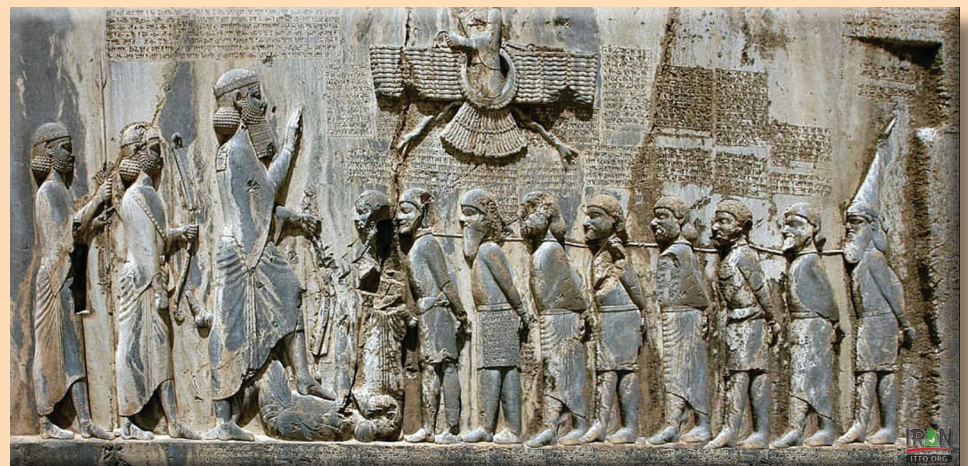
That there is, therefore, **not a link missing in the historical evidence** tracing the descent, over a period of 2,500 years, of the **British (or Anglo-Saxon-Celtic)** race through

the Scythians, Sacae, Goths and Cymri from the **House of Israel**.

Moreover the Scriptures declare not only that **the House of Israel was to be lost to the world** for a time, scattered through all nations, and eventually to develop into “a nation and a company of nations,” and “a blessing to all nations,” but that she was to be known by another name and speak another language – “With stammering lips and **another tongue** will He speak to this people” (Isaiah 28:11). “And the nations shall see Thy righteousness, and all kings Thy glory; and thou shalt be called by a **new name**” (Isaiah 62:2). “He shall call His servants by **another name**” (Isaiah 65:15). Hence we must expect to find the House of Israel known in the world “by another name,” or else they would never have been lost.

Have you considered the implications involved in this statement? How it fits in **exactly** with “**all that** the prophets have spoken,” as to the training, development, and destiny of the “Servant” nation, Israel, specially chosen to be the instrument of His purpose in the Salvation of Mankind! and where that Nation is today.

**The Youth Message, February 1936**



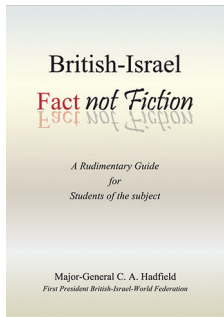
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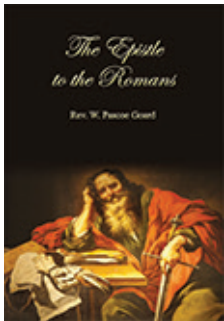
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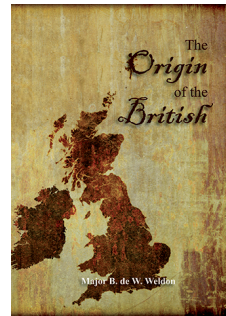
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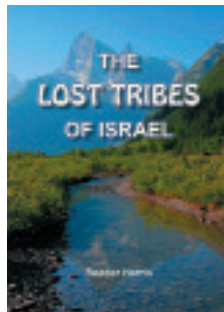
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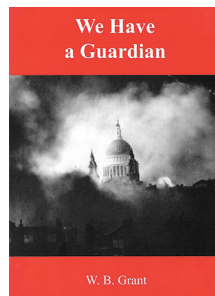
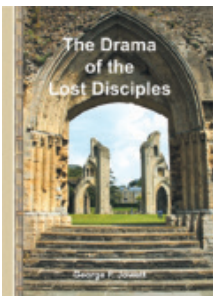
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Picture of Cullinan Jacaranda in South Africa

This is the mining town of Cullinan in South Africa East of Pretoria where the famous diamond of 3,106 carats (about the size of a lady's fist) was found. It is still the largest diamond ever found and seemed to be broken in half. The other half was never found. Because of the insurance liability it was given to King Edward VII of the United Kingdom. The Stone was cut into many pieces the largest of which now resides in the sceptre of the British Crown Jewels and is used in the Coronation Service.



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