

# CHRISTIAN WATCH

A PROTESTANT BIBLICAL WITNESS

“And what I say unto you

I say unto all, Watch”

Mark 13:37

**NEWSLETTER**

January 2012

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# CHRISTIAN WATCH

## To all Christian Watch Members

Dear Friends,

Greetings in the Name of the dear Lord and Saviour Jesus Christ, who is our only hope for time and eternity. As we live, if spared, through another year, may we be favoured to abide in Him and He in us, that we may bring forth and bear much fruit to the Lord's honour and glory (*John 15*). We are thankful for those who witness against the evils of our present time and whilst we know, according to the Word of God, that "all that live godly in Christ Jesus shall suffer persecution" (*2 Timothy 3:12*), the Lord will never fail those who put their trust in Him when and where they are contending against wickedness according to His commandments.

No doubt many of our Members did not hear the Christmas broadcast of Her Majesty, Queen Elizabeth, on Sunday 25<sup>th</sup> December last. Because of its excellent content, we include a copy of it under the title, **The Queen's Christmas Broadcast 2011**. How good it is that she refers to the Lord Jesus Christ as "a Saviour, with power to forgive" and also, "It is in forgiveness that we feel the power of God's love". If she, and we ourselves, know these sacred truths by the teaching of the Holy Spirit, we shall be in glory with the Saviour when we depart from this life. May it be so for each of us, if the Lord wills. We have written to Her Majesty to convey our appreciation for her remarks and to encourage her in the important act of prayer.

The most solemn and serious decline in virtually every aspect of our national life continues and few, if any, of those in authority appear to be aware of the cause. We include an article forwarded to us by Internet Pulpit entitled, **What is happening to our nation?** This provides an accurate summary of our national situation and identifies the urgent need for us to return to the commandments and exhortations given by the Lord in the Bible, as was clearly identified by the late Queen Victoria.

A potentially serious issue is highlighted by the National Chair of the Australian Monarchist League in an article entitled, **Proposed Change to the Act of Settlement puts the Queen in an Impossible Position**. Thankfully, we understand it is impossible for the British Government to revoke the Coronation Oath Act of 1688 without the agreement of all member countries of the British Commonwealth. This Act enforces a Protestant Succession to the Throne.

The situation in the Middle East is becoming increasingly serious. We include a report by Barnabas Fund International entitled, **Barnabas Fund Briefing on the Situation of Christians in the Middle East**. Christians are suffering persecution by Islamic parties that are taking control in a number of countries. We must ever remember that the Muslim stated strategy is to progressively take control of various areas of the world, including the United Kingdom. We have a copy of a recent report by Social Credit International which provides details of the Muslim campaign to turn twelve major British cities into independent Islamic states, under the banner, "The end of man made law and the start of Sharia law". May the Lord deliver us from it and preserve to us our Protestant liberties.

The experiences of the Lord's people as they progress through this life vary according to that which the Lord determines for their good, and how vitally important it is for us to always remember that whatever event may occur, it is among the "all things that work together for good to them that love God" (*Romans 8 : 28*). We include an article confirming this point by Rev. Daniel Kleyn entitled **Faithfully Afflicted** in which he identifies the purposes of God in His dealings with those whom He loves.

The late Joseph Hart included the following verse in one of his hymns:

Afflictions make us see,  
What else would 'scape our sight,  
How very foul and dim are we,  
And God how pure and bright.

We trust this article will be a support and encouragement for those who presently are experiencing afflictions or trials and tribulations by other means.

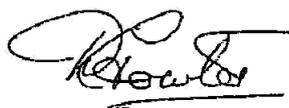
A particular concern is the failure of some organisations, who profess to be Christian, to maintain a biblically based stand against the ever increasing evil and wickedness that is nationally and internationally taking place. For example, the fact that the leader of one such organisation took part in the New York Marathon on the Lord's Day last November shows a total disregard for the Lord's command to keep the Sabbath Day holy. Because of these sad events we consider it important for CW to have a voice in some organisations which provide access to the world's news media. For this reason we are supporting the campaign for a United Nations Parliamentary Assembly, the purpose of which is to provide a platform from which, with the Lord's help, we can endeavour to promote and contend for the Lord's cause. We include an article which explains details of this planned campaign under the title, **Giving the World's Citizens a Voice**.

The situation concerning the nation and people of Israel continues to cause concern and not only for Israel itself, but also for the rest of the world. We include an article entitled, **Confrontation, Corporate Composure & Conquest Confirmed in the Face of Difficulties** by Pastor Hedley Taylor. It consists of the notes of a Prayer Meeting address, based on 2 Chronicles 20 given at 'Rehoboth' Baptist Chapel, Bromley at the New Year.

We consider it is important for our Members to be aware of events taking place that will inevitably result in the Lord's further judgments upon our Nation. We include an item that reveals further solemn developments: **Oxford College flies University's "First-ever Rainbow Flag"**. We are thankful, however, that there are still some people in authority who contend for that which is right and we are pleased to include an article entitled **High Court Judge launching Pro-Marriage Foundation**. May the Lord enable others in positions of responsibility to do the same and to act in accordance with the revealed will of a just and holy God.

Finally, we thank all our Members who have already renewed their membership with us for another year and we continue to request an interest in your prayers.

We wish you the Lord's Blessing.  
Yours in His service,



**David Crowter**

**Management Committee**

Mr D Boyd; Mr M Brockes (Hon Treasurer/Co Secretary); Mr D Crowter (Chairman); Mr P Baker;  
Mr I Henderson; Mr M Hobbs; Mr D Lawson; Mr M de Semlyen; Mrs J Cummins (Secretary).

# **The Queen's Christmas Broadcast 2011**

In this past year my family and I have been inspired by the courage and hope we have seen in so many ways in Britain, in the Commonwealth and around the world. We've seen that it's in hardship that we often find strength from our families; it's in adversity that new friendships are sometimes formed; and it's in a crisis that communities break down barriers and bind together to help one another.

Families, friends and communities often find a source of courage rising up from within. Indeed, sadly, it seems that it is tragedy that often draws out the most and the best from the human spirit.

When Prince Philip and I visited Australia this year we saw for ourselves the effects of natural disaster in some of the areas devastated by floods, where in January so many people lost their lives and their livelihoods. We were moved by the way families and local communities held together to support each other.

Prince William travelled to New Zealand and Australia in the aftermath of earthquakes, cyclones and floods and saw how communities rose up to rescue the injured, comfort the bereaved and rebuild the cities and towns devastated by nature.

The Prince of Wales also saw first hand the remarkable resilience of the human spirit after tragedy struck in a Welsh mining community, and how communities can work together to support their neighbours.

This past year has also seen some memorable and historic visits – to Ireland and from America.

The spirit of friendship so evident in both these nations can fill us all with hope. Relationships that years ago were once so strained have through sorrow and forgiveness blossomed into long term friendship. It is through this lens of history that we should view the conflicts of today, and so give us hope for tomorrow.

Of course, family does not necessarily mean blood relatives but often a description of a community, organisation or nation. The Commonwealth is a family of 53 nations, all with a common bond, shared beliefs, mutual values and goals.

It is this which makes the Commonwealth a family of people in the truest sense, at ease with each other, enjoying its shared history and ready and willing to support its members in the direst of circumstances. They have always looked to the future, with a sense of camaraderie, warmth and mutual respect while still maintaining their individualism.

The importance of family has, of course, come home to Prince Philip and me personally this year with the marriages of two of our grandchildren, each in their own way a celebration of the God-given love that binds a family together.

For many this Christmas will not be easy. With our armed forces deployed around the world, thousands of service families face Christmas without their loved ones at home. The bereaved and the lonely will find it especially hard. And, as we all know, the world is going through difficult times. All this will affect our celebration of this great Christian festival.

Finding hope in adversity is one of the themes of Christmas. Jesus was born into a world full of fear. The angels came to frightened shepherds with hope in their voices: 'Fear not', they urged, 'we bring you tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour who is Christ the Lord.'

Although we are capable of great acts of kindness, history teaches us that we sometimes need saving from ourselves – from our recklessness or our greed. God sent into the world a unique person – neither a philosopher nor a general (important though they are) – but a Saviour, with the power to forgive.

Forgiveness lies at the heart of the Christian faith. It can heal broken families, it can restore friendships and it can reconcile divided communities. It is in forgiveness that we feel the power of God's love.

In the last verse of this beautiful carol, O Little Town of Bethlehem, there's a prayer:

O Holy Child of Bethlehem  
Descend to us we pray  
Cast out our sin  
And enter in  
Be born in us today

It is my prayer that on this Christmas day we might all find room in our lives for the message of the angels and for the love of God through Christ our Lord.

I wish you all a very happy Christmas.

## **What is happening to our nation?**

[www.internetpulpit.co.uk](http://www.internetpulpit.co.uk)

Our country is lurching from one crisis to another and it is not difficult to recognise that God is neither blessing our nation nor protecting it.

How can a righteous God bless and protect a nation which clearly wants nothing to do with Him, His church or the Ten Commandments He gave? Our society has lost touch with the reality of sin and the consequences it brings. For some this may seem an old fashioned message – a message that sits uncomfortably with their own personal agenda of 'me first selfishness' but to such people I would ask the following – "if liberalism is so good, why is everything going bad?"

Our country is now developing an unprecedented level of debt, but more borrowing and spending cannot fix the problems caused by too much borrowing and spending! Money will not save us. Our national salvation lies instead in addressing the spiritual crisis which is the root cause of our national ills. A sane, spiritual revival which changes the hearts and minds of our people is what is really needed!

There is a famous incident which occurred during the reign of Queen Victoria which illustrates this. On one occasion she was asked by a prince from India to explain the secret of Britain's power. For her answer the Queen picked up a Bible from the table

and said “This is the secret”. The secret was that as the nation took the laws of God seriously and people applied the Commandments to their own personal lives, God’s blessings flowed.

It is easy to forget just how Great Britain was and how recently. At the turn of the 20<sup>th</sup> Century our wealth and power was unmatched. Our country was then the world’s number one producer of petroleum, coal, steel, pig iron, gold and every other precious metal. The Royal Navy was larger than the world’s next two largest navies combined, and provided a presence around the globe. We made sure we were reliant on no other country for defence! At its peak the Royal Navy had almost 900 warships. Currently we have 22 and only a third of these can operate at any one time.

Our once prized military self-sufficiency in arena after arena has gone – we are forced to trust on the goodwill of other nations for our military needs. Put another way, we now rely on other countries for our defence and liberty. People may hold various views about Britain’s past, but this doesn’t change the fact that a country which not long ago governed one out of every four people on the planet is now having trouble governing its own children and has become a fractious nation full of infighting! Our society has done away with God’s “thou shalt nots” which were intended for our benefit and blessing and the consequences of this rejection can be seen all around us. These consequences are outlined in detail in chapter 2 of ‘A Call to the Nation’ which can be downloaded free from the website: [www. internetpulpit.co.uk/bibleprophecy](http://www.internetpulpit.co.uk/bibleprophecy).

### **“So walk ye in Him.” Colossians 2:6 by Charles Spurgeon**

If we have received Christ Himself in our inmost hearts, our new life will manifest its intimate acquaintance with Him by a walk of faith in Him. Walking implies action. Our religion is not to be confined to our closet; we must carry out into practical effect that which we believe. If a man walks in Christ, then he so acts as Christ would act; for Christ being in him, his hope, his love, his joy, his life, he is the reflex of the image of Jesus; and men say of that man, “He is like his Master; he lives like Jesus Christ.” Walking signifies progress. “So walk ye in Him”; proceed from grace to grace, run forward until you reach the uttermost degree of knowledge that a man can attain concerning our Beloved. Walking implies continuance. There must be a perpetual abiding in Christ. How many Christians think that in the morning and evening they ought to come into the company of Jesus, and may then give their hearts to the world all the day: but this is poor living; we should always be with Him, treading in His steps and doing His will. Walking also implies habit. When we speak of man’s walk and conversation, we mean his habits, the constant tenor of his life. Now, if we sometimes enjoy Christ, and then forget Him; sometimes call Him ours, and anon lose our hold, that is not a habit; we do not walk in Him. We must keep to Him, cling to Him, never let Him go, but live and have our being in Him. “As ye have received Christ Jesus the Lord, so walk ye in Him”; persevere in the same way in which ye have begun, and, as at the first Christ Jesus was the trust of your faith, the source of your life, the principle of your action, and the joy of your spirit, so let Him be the same till life’s end; the same when you walk through the valley of the shadow of death, and enter into the joy and the rest which remain for the people of God. O Holy Spirit, enable us to obey this heavenly precept.

## **Proposed Change to the Act of Settlement puts the Queen in an Impossible Position**

The British Prime Minister wants to end what he terms 'discrimination' within the British Monarchy against Roman Catholics, but the changes he proposes are virtually impossible to implement because the Monarchy is a Protestant institution, in a similar manner to the way in which the monarchies of Belgium and Spain are Catholic institutions.

Over three hundred years ago, the English Parliament established what is termed the 'Protestant Succession', requiring future monarchs to be in Communion with the Church of England. These provisions are contained in several Acts, but mainly the Coronation Oath Act (1688) and the Act of Settlement (1701).

According to these Acts, the Queen was required to take an inviolable life-long oath at her Accession to: "...solemnly and sincerely in the presence of God, profess, testify and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments to secure the Protestant Succession to the Throne of my realm, uphold and maintain such enactments to the best of my power". Whilst no one Parliament can bind another, the Oath taken by the Queen cannot be set aside and would therefore explicitly prohibit her from giving Assent to any act of the British Parliament which would rescind those laws relating to the Protestant religion.

As George III stated in 1801: "Where is the power on earth to absolve me from the observance of every sentence of that Oath, particularly the one requiring me to maintain the Protestant Reformed Religion? ... If I violate that Oath, I am no longer legal Sovereign in this country".

As long as these Acts remain in force, every King and Queen is required to take such an Oath at their Coronation, which means that as long as the Monarch is required to give Assent, these laws cannot be changed whatever the Prime Minister or the Parliament of the time may wish.

*Philip Benwell MBE; National Chair; Australian Monarchist League*

## **Barnabas Fund Briefing on the Situation of Christians in the Middle East**

Religious minorities have been placed under growing pressure in the wake of the momentous changes brought about in the Arab world as a result of the so-called "Arab Spring". These momentous changes brought with them hopes for democracy, respect for human rights and prosperity for all citizens of the Middle East.

Sadly, the current developments we are witnessing turn these hopes into fears. From Tunisia to Egypt, Islamist parties have gained ascendancy. This is a potential disaster for religious minorities, as Islamist parties rely on a conservative interpretation of Sharia as the principal source of law and ultimately want to make it the law of the land, thus greatly restricting reforms that promote human rights and placing even greater restrictions on non-Muslims than previously existed.

The crisis that has engulfed Syria threatens the two million Christians living there. Since the armed conflict in Iraq, Syria has provided refuge for hundreds of thousands of Iraqi Christian refugees, amongst others who fled to Syria after they were targeted by Islamist extremists in Iraq. While the Assad regime has undoubtedly been authoritarian and brutal in its treatment of its citizens, Syria has traditionally protected its religious minorities more than any other country in the Middle East. Should Syria become consumed by a civil war, it is feared that the vulnerable Christian population will be targeted on a similar scale to what we witnessed in the aftermath of Western intervention in Iraq. Other minorities may face a similar backlash. Syria's Christians are in a frightening position and their weakness and lack of protection could leave them as easy targets for Islamist extremists who may use the political vacuum created by internal conflict.

Mindful of the tragic levels of civilian suffering brought about in Iraq by over ten years of extensive sanctions imposed by the international community, we would invite caution against further sanctions being considered against Syria that run the risk of impacting on the civilian population. Instead there is a need for direct consultation between HM Government and representatives of all those affected by developments in Syria, particularly Christians. Consultation needs to translate into considered policies that seek to protect all civilians of Syria and particularly those who are most vulnerable should the country be destabilised by military action.

The continued threat of unilateral military action against targets in Iran could also increase the ongoing persecution of Christians there. Iran is home to over a million Christians who live under constant oppression by the authorities. There are real fears that these Christians will be treated as co-conspirators by the Iranian authorities if or when any Western or regional power acts decisively against the Iranian regime. Such action will spark arbitrary arrests, detention and even torture.

Egypt has been one of the countries at the centre of the Arab Spring. It is home to a large Christian minority that makes up about 10% or more of the total population. Numerous incidents of sectarian hostility have taken place over recent years. Christians have frequently been attacked by their Muslim neighbours and by religious extremists, and little or no protection has been given to them by the police and security forces. The legal system has been heavily Islamised and restricts religious freedom. The Arab Spring created hopes amongst many Christian citizens that all Egyptians would soon enjoy the freedoms of a truly democratic, secular state that would respect human rights and religious freedom in particular. This hope quickly faded as Islamists began to gain privileged influence in the post-uprising Egypt and there were renewed deadly attacks on Christians by Islamists and security forces. Early indications are that the Muslim Brotherhood and Salafi political parties (who take an even harder line) are likely to dominate any elected government. These parties want to Islamise Egypt even further. There is now little possibility of the conditions for religious minorities improving; indeed, many fear they will get worse, and huge numbers of Egyptian Christians are emigrating.

Similar trends are emerging in Libya as the National Transitional Council has determined that Sharia will be the principal source of law in the new constitution of Libya. This decision was taken without widespread consultation among the people of Libya, and has sparked widespread concerns among civil society groups in Libya that human rights and fundamental freedoms will once again be denied.

# **FAITHFULLY AFFLICTED**

By Rev. Daniel Kleyn, Michigan, USA

Every child of God experiences afflictions. Not just a little, but usually much of it. The amount does indeed vary from time to time. The severity also varies. But if one adds up all the afflictions experienced in a lifetime, there are many. As David said in Psalm 34, "Many are the afflictions of the righteous."

The believer confesses that these afflictions come from the hand of God. Jehovah sends them. They do not happen by chance. Nor do they come from the devil. They come from God. His hand is behind them. He is the One who eternally ordained them, and who sends them. It is unbiblical and it is unbelief to say God sends the good things, but has little or no control over the evil things. God is sovereign over all, including the evils and troubles that befall us. "Shall there be evil in the city, and the Lord hath not done it?" (Amos 3:6).

However, the believer also confesses that God sends these afflictions in faithfulness. We say with David (Ps.119:75): "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

This is quite a startling confession to make. Quite often we are inclined to say that troubles demonstrate that God is being unfaithful. When things do not go well we feel that God has forgotten to be kind. But the opposite is actually the case. Afflictions are themselves evidence of God's faithfulness. They demonstrate that God loves us. If God did not afflict us, He would be unfaithful and unloving. But when He afflicts, that very affliction is proof of His steadfast and unfailing love for us in Christ.

That is true of afflictions because of who God is. He is Jehovah. He is the unchangeable God in Himself. He cannot and does not change.

God is therefore unchanging in His attitude toward His elect children. That attitude is always love. He loves them when He sends them good things in life — He also loves them when He sends evil things. He loves them when He gives them joys — He also loves them when He sends sorrows. He loves them when He makes their way easy — He also loves them when He makes their lives difficult. Because we are His in Christ, never is God's attitude that of hatred. Not even when we sin. Always He loves us. And afflictions are always a proof of that love.

Afflictions demonstrate God's love because He uses them for our good. The believer confesses this when he says (Ps.119:71), "It is good for me that I have been afflicted." Or as we sing in Psalter number 329, "Affliction has been for my profit." Afflictions do not harm us. It may seem to us that they do.

At times, due to our limited, earthly perspective and understanding of things, we feel that the troubles God sends are not doing us any good at all. They overwhelm us and lead us to despair. At times they seem to drive us away from God. They appear to make our faith weaker. That is because afflictions are also trials, and quite often we initially fail the test. But ultimately God works even in these things for our salvation and uses the afflictions for our spiritual benefit. He has promised to save and to glorify His people. He will certainly do that. He will do it and is doing it through absolutely everything that occurs in the world and in our lives. He is carrying out a glorious work in us. All afflictions are for the good of our souls.

Why is affliction good? Why is it proof of God's love? How is affliction for our profit? Because affliction is also chastisement. God uses it to correct His people and to turn them from sin. Whom Jehovah loves He chastens.

God is not like Eli. Eli was a permissive parent. He knew that his sons were sinning seriously in their office as priests, but he did nothing about it. It is true that he spoke to them. But his speech was weak. It could hardly be called admonition or rebuke. God is not like that. God is not a Father whose so-called love allows His children to continue in sin without correction. His love is so great that He corrects us. That is true love. For what kind of love is it that allows someone to continue on the road that leads to eternal destruction?

God sees our sins. He sees every one of them, including the sins within — our sinful thoughts, lusts, desires. God also sees that we are by nature blind to our sins and need to be shown them. So He afflicts. He sends troubles in our lives in order to stop us in our tracks. He humbles us. He brings us low. He does so in order that we might see how much we are in need of Him and His grace. He afflicts us in order to lead us to Christ, through whom we receive pardon and peace and joy.

Afflictions are therefore messengers of God. God speaks to us through them. He uses them to show us our sins and to turn us from those sins.

Remember, though, that afflictions are not God's way of punishing us for our sins, in the sense that they are payment for our sins. That is never the case. We have to distinguish between punishment and chastisement. God punishes the wicked for their sins. But God never punishes the righteous, the elect. All of the punishment and payment for their sins was taken care of by Christ. Therefore afflictions are chastisements. They are sent in love, with the purpose of correction.

It is also important to note that if you are suffering many afflictions, that does not mean you have committed many more sins than most other people of God. An individual believer may think this way because it seems to him that his afflictions are much more in number and much more severe than those of other saints. But that is not necessarily so. All of God's people have afflictions. Many are the afflictions of the righteous — that is, of every one of them. Some of those afflictions are obvious and easily seen. But other saints suffer silently. All God's people suffer. And that they do is proof of God's love for them. If you are suffering many afflictions, then remember this — it demonstrates the greatness of God's love for you.

Since afflictions are God's messengers to us, we must ask the question, "What is God showing me? What sins and weaknesses does He purpose that I see?"

The sins might not be such terrible or gross sins as David committed and was for a time blind to, namely the sins of adultery and murder. But each of us still has plenty of them.

Perhaps it is worldliness. Perhaps you place too much trust in earthly riches and pleasures. And so God makes you sick in order to wean you away from the things of this life. He reminds you that all is vanity without Him. He makes you see again that earthly things cannot satisfy the soul.

Perhaps it is pride. Perhaps you consider yourself self-sufficient. You are inclined to trust in yourself. And so God places troubles in your life to make you realise how weak and frail you are. He leads you to acknowledge that without Him you can do

nothing. You see clearly how dependent you are on your heavenly Father.

Perhaps you have forgotten God. You have failed to read the Scriptures. You have not prayed. You have neglected the means of grace. Your spiritual life is shallow. That's often how we can be when all is going well in our lives. Quite often we drift away from God and the things of His kingdom. And so God must send heavy burdens and adversities in order to turn us back to Him — so that we think of Him, pray to Him, and place our trust in Him once again.

In all these ways our faithful covenant God is doing His glorious work of sanctifying and saving us. We might not see right away that He is doing so, or how He is doing so. Often when the afflictions first come we are greatly troubled by them. We do not immediately see the benefit and good of the affliction.

But later, we realise that God did use it for good. We needed that affliction. We needed it spiritually. Our hearts needed humbling so that we would sincerely seek Christ and His mercy. We look back and see that the times in our lives when we were afflicted were the times when our faith was strongest. We were closer to God then. We were much more spiritual. Our prayers were much more meaningful. Yes, we know from experience that afflictions are indeed for our good.

God is faithful. In faithfulness He afflicts us. It is good and necessary for us that He does. Let us remember that in all the troubles He sends us in this valley of tears. May our faithful Father use those afflictions to draw us nearer to Himself.

“In my affliction this I found,  
That human help deceived,  
But ever faithful was the Lord  
In Whom my soul believed.”  
*(Psalter # 312, stanza 6)*

## **Giving the World's Citizens a Voice**

The Campaign for the Establishment of a United Nations Parliamentary Assembly (UNPA) is a global network of parliamentarians and non-governmental organisations advocating citizen's representation at the United Nations.

At the Campaign's launch in April 2007 at more than one dozen events on five continents an international "Appeal for the Establishment of a UN Parliamentary Assembly" was published. In April 2009 the Campaign issued a "Call for Global Democratic Oversight of International Financial and Economic Institutions". The Campaign's statements are supported by 4501 individuals from 150 countries, among them 806 members of parliament, and 323 NGOs from all around the world.

Four international conferences have taken place so far: In November 2007 in the Palais des Nations in Geneva under the patronage of former UN Secretary-General Boutros Boutros-Ghali; in November 2008 in the European Parliament; in October 2009 in New York and in October 2010 in the Senate of Argentina in Buenos Aires.

The Campaign's Secretariat is led by the Committee for a Democratic United Nations.

The work of the Campaign is guided by an informal Steering Committee, which helps to define the Campaign's goals, policies and strategies.

### **The Campaign's objectives**

- To make the UNPA proposal visible in political debates and the media.
- To facilitate the creation of national and local networks of individuals, non-governmental organisations and Parliamentarians advocating a UNPA in their sphere of influence.
- To establish a global multi-stakeholder coalition which unites Parliamentary and civil society efforts for a UN Parliamentary Assembly.
- To facilitate contacts and debates with potentially like-minded Parliaments and Governments.

A United Nations Parliamentary Assembly (UNPA) for the first time would give citizen representatives, not only States, a direct and influential role in global policy. The Assembly would not replace existing UN bodies but would be a transitional step until direct elections become practical, additional means to integrate Parliamentarians more effectively into the shaping of globalisation.

The UN Parliamentary Assembly could consist of delegates from national and possibly regional Parliaments, reflecting their political diversity. The UNPA would therefore include members of minority parties whose opinions are often not represented in the United Nations. Unlike current UN ambassadors, UNPA representatives would not be subject to the authority of national Governments. These Parliamentarians would be free to ask probing questions, raise sensitive issues, and table innovative proposals for consideration by the Security Council, the General Assembly, the Bretton Woods financial institutions and other UN bodies.

The great problems of our times – such as war, disease, poverty and climate change – cannot be solved by individual nations acting alone. Direct citizen representation could help the world develop a greater understanding of itself as a global community. At the highest levels of the United Nations, a UNPA could function as a world conscience and watchdog, and a catalyst for further reforms. Over time, the UNPA could evolve from a consultative body to a world Parliament with genuine rights of information, participation and control.

A consultative Parliamentary Assembly at the UN could be established as a subsidiary body by a vote in the General Assembly under Article 22, without changing the UN Charter. The historical record demonstrates, as with the Land Mines Treaty and the International Criminal Court, that if a few countries - urged on by civil society - take the lead, significant transformation at the international level is indeed possible.

The "Appeal for the Establishment for a Parliamentary Assembly at the United Nations" promoted by the UNPA-Campaign reflects the consensus among like-minded Parliamentarians, civil society representatives, activists and scholars regarding the proposal.

*The Campaign for a United Nations Parliamentary Assembly*

# **Confrontation, Corporate Composure & Conquest Confirmed in the Face of Difficulties**

**Comments by Pastor Hedley Taylor of "Rehoboth" Baptist Chapel,  
Bromley, Kent on 2 Chronicles 20**

Our chapter commences with certain peril. There is on the horizon the fearful threat of trouble and danger of an attack being levelled against God's chosen nation, Israel. Though the scene was set some 2,850 years ago, little has changed - certainly the church of God in England is being marginalised - if not under direct attack. One thing, according to Holy Scripture, that has changed, rests in the subtlety of the foe, as Paul shares with us, Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (The margin in some bibles gives the alternative of 'heavenly' for 'high places'. Could that be in the church?)

The same situation faces us that confronted Jehoshaphat those many years ago, an attack is being made upon Christianity, on the churches of God, although, as observed, the attacker is more subtle, and uses more devious and deceitful ways.

Jehoshaphat in his day met the problem in such a manner that we could well emulate today; the words that head our paper outline for us Jehoshaphat's reaction: **confrontation; corporate composure**; with a sure **conquest confirmed**.

**Confrontation:** Jehoshaphat and all Judah are **confronted** by a great coalition led by Moab and Ammon, v.1, "and with them *other* beside." Today the forces are as great if not greater; certainly they are more subtle. The Word of God advises us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

**Corporate Composure:** Jehoshaphat met that **confrontation**, although alarmed and fearful, showing real **composure**, the **composure** of a man of God, a man of faith, having confidence in the Lord his God. He recognises there is no other way, or strategy, open to him, the situation appears utterly impossible, and he sees himself totally helpless; v.3, he "proclaimed a fast throughout all Judah," and they came together, v.4, "even out of all the cities of Judah they came to seek the Lord." It is at this point that Jehoshaphat, with the true **composure** of a man of faith, before the people, in the house of the Lord, leads them to God in prayer. In vs. 7-12, the King Jehoshaphat lays before the Lord, the God of heaven, the situation that **confronts** them. In v.13, we are presented with a lovely picture of **corporate composure**, as "all Judah stood before the Lord, with their little ones, their wives and their children." And there they are being encouraged by the reminder from the King of past blessings and deliverances the Lord had graciously wrought on their behalf, and to look again to the Lord in their felt helplessness. There they were, the enemy advancing in their hordes on every side, and they felt powerless, and were without a plan. They had no might, and just didn't know what to do. They could do no other than together lift the eyes of their souls to God in faith seeking His aid and help, v.12, "our eyes are upon thee."

**Conquest Confirmed:** They received the needed help; at v.17 they have renewed assurance of the Lord's presence, "the salvation of the Lord with you." At v.15, their fears are calmed, "Be not afraid nor dismayed by reason of this great

multitude; for the battle is not yours, but God's." At v.16, they receive distinct direction as to the time and place of God's appointed and ordained victory. As the battle nears, Jehoshaphat, we believe at the head of his people, encourages and urges them onward to greater faith and trust, "and as they went forth, Jehoshaphat **stood** and said, 'Hear me O Judah, and ye inhabitants of Jerusalem; **Believe in the LORD your God**, so shall ye be established; believe His prophets, so shall ye prosper.'"

A pattern we could well emulate as a nation, particularly when we look back to scenes of World War II, and our gracious Queen's father, the late King George VI, calling for days of public prayer, calls that were very graciously honoured by the Lord giving us victory upon victory.

With Jehoshaphat we have the **conquest confirmed** and assured by God, His Holy Spirit resting upon Jahaziel, confirming victory will be theirs, and that He, the Lord their God will be with them, will fight for them; all that was required of them was the watchfulness of faith, v.17, "stand ye still, and see the salvation of the Lord with you."

May the dear Lord grant such wisdom to our leaders today, causing them to recognise the value and necessity of prayer - earnest, urgent and sincere prayer. May He grant that grace to our spiritual leaders in the confidence of faith to stand still, and be still, assured our need today is, as ever, the salvation of God, calling us to be prayerful

## **Oxford College flies University's "First-ever Rainbow Flag"**

An Oxford University college has flown the rainbow flag above a campus building for the first time in its history. Wadham College hosts the annual Queerfest, a party which celebrates gay history and culture, and raises awareness for LGBT rights.

In recent years this has been preceded by Queerweek, a collection of talks, discussions and social events.

Queerweek organiser, Michael Brooks, 19, a Philosophy and German undergraduate, told PinkNews.co.uk the reaction from the university and the city has been positive. Brooks agreed on the idea of raising a flag among the city's spires with the other event organiser, Sarah Pine, before approaching university authorities. He said: "We discussed it with the college Dean and then it went through to Governing Body. Everyone responded really positively to the idea and we ended up flying the rainbow flag over Wadham for an entire week. Putting up the flag was such a simple thing to do, but it had a huge effect on Oxford. I heard many people from different colleges talking about it. I saw tourists stopping outside Wadham to take photos of it. It challenges the stereotypes people have of Oxford and I hope that it will make those within Oxford who do hold very conservative views concerning LGBTQ rights to think differently. I was speaking to one student about the rainbow flag and he told me that he was surprised that the 'powers-that-be' at Wadham allowed us to fly the flag. I think that this shows that other Oxford colleges do not offer enough support to their LGBTQ community and it's time for that to change."

Ross Brooks, the author of Oxford's LGBT city guide Queer Oxford, said he was "stunned and delighted" to have seen the rainbow flag over a university building. He told PinkNews.co.uk: "For centuries, LGBT culture has been integral to life here in Oxford, although it has not always been acknowledged and appreciated.

## **High Court Judge launching Pro-Marriage Foundation**

A High Court family judge has spoken out against Britain's liberal divorce culture, encouraging couples to "mend it – don't end it".

Sir Paul Coleridge, who said he had seen the fallout from broken relationships in his many years of work in family justice, made the comments as he announced plans for a pro-marriage organisation.

The Marriage Foundation will aim to be a hub for information on marriage as well as commissioning research and eventually campaigning for "family-friendly" policies.

### **Broken**

The Foundation is backed by prominent family law specialists Baroness Deech, Baroness Butler-Sloss and Baroness Shackleton.

Mr Justice Coleridge said: "Over 40 years of working in the family justice system, I have seen the fallout from these broken relationships.

"There are an estimated 3.8 million children currently caught up in the family justice system. I personally think that's a complete scandal."

### **Children**

He added: "My focus is on the children. I am unashamedly advocating marriage as the gold standard for couples where children are involved. I desperately want to avoid a moral crusade."

Sir Paul also told The Times newspaper that the legal profession "has made its fortune from marital breakdown; it is now time to put something in".

He commented: "I am not saying that living together is wrong. But marriage, though not perfect, is better."

### **Stable**

Sir Paul said he wanted to encourage people not to have children unless their relationship is stable – and if it is stable, to provide extra stability through marriage. Jill Kirby, an analyst specialising in social policy, said: "It is very good news that an eminent family judge can make such a stand on the importance of marriage and family structure."

She added: "It is a change after years in which we have seen so many judges and lawyers try to undermine the status of marriage."

Conservative MP for Canterbury Julian Brazier commented: "This can only help make the political and legal establishment aware of the importance of marriage."

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