

The

Covenant Nations



VOLUME 6, NUMBER 2, 2023

*A time of great trouble such as never was –
yet also of deliverance!*

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▲ The statue of St. Paul in the grounds of St Paul's Cathedral in London. Near this spot stood originally a preaching cross and open-air pulpit in the grounds of Old St Paul's Cathedral, the so-called St. Paul's Cross. The Puritans destroyed the cross and pulpit in 1643 during the First English Civil War. The present column was erected between 1908 and 1910. The Long Lost Chapter of the Acts of the Apostles describing 'Paul's Journey in Spain and Britain' is available from the Covenant Publishing Company.

◀ COVER PICTURE:
A message of hope in these dark and difficult days.

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

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Volume 6, Number 2 2023

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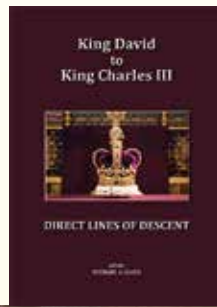
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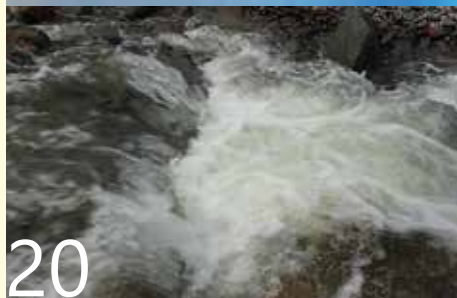
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

*“When I consider thy heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained” (Psalm 8:3).*



Caroline and William Herschel working together in Bath, 1896 Lithograph

Caroline Herschel was an acknowledged scientist in her own right. The sister of William Herschel, Astronomer Royal under George III, Caroline discovered eight comets and multiple nebulae during her long life. Born in Germany, she joined her brother in Bath and it was then that she developed her scientific studies.

Her many firsts include: first woman to be officially recognized as a scientist; first woman to gain honorary membership of the Royal Society; first to be given a paid scientific position by King George III. She died in 1848 continuing to work for as long as she was able. This year marks the 175th anniversary of her death.

For a full article on her life, see “Eyes to the Skies” by Fiona Young-Brown, *This England*, Summer, 2023

EDITORIAL

TYRANNICAL CHINA WANTS TO TOPPLE THE US DOLLAR

Leftist ideology makes it harder for the West to adapt to a multipolar world of great power conflict

Every day, America's adversaries are working closer together to undermine our foreign policy toolkit. Recently, they have set their sights on the existing system of international finance. This challenge will require us to be more creative and more collaborative. It's yet another indication that the unipolar moment is over and the world is entering a new era of great power conflict.

When the Soviet Union fell, the U.S. became the world's preeminent superpower. That position – one of military, economic and cultural dominance – gave America an unmatched ability to influence global events. Chief among the tools at our disposal were financial and banking sanctions.

Sanctions allowed us to pursue our foreign policy interests without boots on the ground or planes in the sky. And they were both symbolically and tangibly effective because every major nation was plugged into a global financial system built on the US dollar and US banks.

However, that system is increasingly being challenged, which means so is the effectiveness of international sanctions. The Chinese Communist Party is the driving force behind this change. The regime has long sought to elevate the renminbi,* but historically, few nations were willing to place their trust

in Beijing. China's seemingly arbitrary currency value combined with closed markets, authoritarian rule and a history of exploitation made the yuan untrustworthy. All of that remains true today, but perception has begun to change as China's economy grows and trade relationships expand.

In 2022, Russia launched a transfer system to trade with China independent of Western banks. The yuan has since surpassed the dollar as the most traded currency inside Russia. Meanwhile, this January, Russia and Iran linked their financial systems. In other words, by working together, the tyrannical regimes of Moscow, Beijing and Tehran can now blunt the impact of US policies.

This alternative financial system is currently limited by its scope. No three countries, even with an industrial giant like China among them, can replace the global economy. Nevertheless, it is providing a lifeline to Vladimir Putin as he resists punitive measures in the wake of his invasion of Ukraine. It also creates a blind spot in which other actors – including nations and companies doing business with America – can hide questionable behaviour from the global community. Moreover, as China's economy continues to grow, more nations will enter Beijing's orbit and this emerging system. When that happens, alternatives to the

dollar will attain greater viability.

Lula da Silva, the Brazilian president, proved this trend is already under way when he signed fifteen agreements with Beijing, on everything from scientific research to information technology to agriculture, during his recent trip to China. Lula announced his intention to help the Chinese Communist Party “balance world geopolitics” – that is, diminish the influence of the US. He also endorsed the establishment of an independent currency to compete with the dollar.

Two policy conclusions should follow from these developments. The first is that we need to revitalise domestic manufacturing. Since 2000, when America ceded its status as the World's Factory to China, our sole economic advantages have been our ability to innovate and our financial dominance, but the former is stagnating and the latter is waning. To survive and thrive in a multipolar era, we need to be able to make things again – from semiconductors to pharmaceuticals and everything in between.

The second takeaway is that the US needs to get better at making and keeping friends. We can no longer count on foreign countries to follow our lead by default. To balance Beijing's growing anti-American coalition, and to keep the dollar as strong as possible, the US must build a coalition of its own.

Fortunately, there are plenty of influential countries that have no desire to see the Chinese Communist Party become the world's dominant power. They range from traditional allies in Europe to Asian powerhouses such as Japan and South Korea. The Biden administration must convince these nations that it pays to collaborate with the US. To do that, we must be reliable and respectful partners, and we must keep progressive ideology out of finance.

Foreign companies don't want to route their transactions through New York if it means paying exorbitant corporate taxes or taking on the risk of being de-banked by a woke pressure campaign. If Leftism has free rein, it will push currently unaligned nations – and maybe even some of our friends – into the arms of our adversaries. To prevent that from happening, our leaders must choose restraint over ideological purity.

That will be hard, but so will almost everything about the transition to multipolar finance. Nevertheless, we must adapt, because it's a lot harder to let the world change under your feet and live with the consequences of doing nothing about it.

[*Ed. The Fiery Furnace awaits!*
Daniel 3 & Psalm 83:3-5]

MARCO RUBIO
(Senator, United States)
(*This article first appeared in*
The Daily Telegraph, 17 May, 2023)

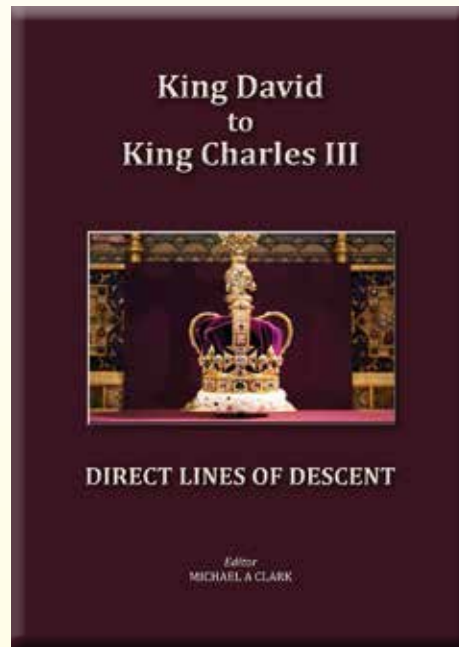
* Chinese money comes by two names:
the Chinese Yuan (CNY) and the people's
renminbi (RMB).

THANKS TO ERNEST AND KATHLEEN GAGE

For sixteen years since the first issue in 2007 Ernest Gage and Kathleen Gage have been enthusiastic and dedicated members of the Editorial Team of *The Covenant Nations* magazine. Their contributions as writers and proofreaders will be greatly missed but we wish them well in their richly deserved retirement.

Also, Ernest and Kathleen gave many years of loyal and dedicated service on the Board of Management of BIWF, Ernest serving for 10 years as its Chairman. Both were very active in the Leeds Area and lectured extensively at Branch Meetings, Summer Conventions and Annual Congresses.

Editorial Team



King David to King Charles III

DIRECT LINES OF DESCENT

This new free issue booklet presents *the most significant* historical research by **George H Thompson**, about the hidden transference of the royal line of the Kingdom of ancient Israel from Palestine to Ireland, via Egypt and Spain; then to Scotland and finally to England.

First published in 1977, this work has now been fully revised subsequent to the new reign of King Charles III. The Editor, **Michael A Clark**, has included updated prophetic evaluation since the first edition.

We invite you to send for additional copies for friends and contacts. All contributions towards printing and postage will be gratefully received. Please make cheques payable to '**BIWF**'

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LIA FAIL OR ‘STONE OF DESTINY’

The Anointed shall be God’s House



(Photo: *The Scotsman*)

The Stone of Destiny; returned to Westminster for the Coronation

Introuction

The Coronation Stone has from time immemorial been called the “Lia Fail” or “Stone of Destiny.” It is recorded in Ireland’s ancient annals; finding its way to Scotland for the crowning of the Irish Prince Fergus I and was eventually removed to Westminster Abbey in AD 1296, where it became the Coronation Stone of the British Royal House. To the Scots it was known as “The Stone of Scone” because of its long association with that historic place. In November 1996 the British Government returned the stone to Scotland which came back to Westminster Abbey for the Coronation of King Charles III on 6 May, 2023.

In this article (which is revised from its first publication in 1977), it is submitted that this stone is the original ‘pillar’ anointed by Jacob at Bethel; a pillar destined to become a witness to God’s everlasting covenant with Abraham, Isaac and Jacob, whose name was changed to Israel at Peniel. Jacob subsequently passed on his **birthright** (and the pillow-stone, *Genesis* 49:24) to Joseph – and not as is generally believed

to Judah (see *I Chronicles* 5:1-2).

Sir Walter Scott’s famous translation of the old Gaelic distich makes sense, if the Scots of both Ireland and Scotland derive their name from **Scota** and if her offspring past and present are associated with a simple sandstone block or Stone of Destiny:

“Unless the fates have faithless grown
And Prophet’s voice be vain,
Where’er is found this sacred stone
The Scottish race shall reign.”

This symbol of national witness at the Coronation of King Charles III took on a new and even greater significance than a symbol (only) of the Scottish Kings, as was stated by the Media. There is a history going back through the Irish Kings and much further to the escape into Egypt of descendants of the Israelite monarchy over four millennia which was faithfully upheld in the sacred and biblically-based Coronation ceremony, witnessed by billions for the first time, via television in 2023.

A Pillar of Witness

Early in the 20th century two well-

known personalities stood gazing at the Coronation Stone in Westminster Abbey; one was a world-famous poet and the other an Irish patriot. After a while Maud Gonne MacBride turned to William Butler Yeats and said: “And now Willie, let us talk of the Lia Fail.” In the subsequent record of their conversation Maud Gonne stated:

“We stood in the great grey Abbey in front of the great grey stone, the stone that belonged to Ireland, and that must be brought back again to Ireland, the Stone of Destiny. The stone on which the kings of Ireland used to be crowned . . .”

Strange, indeed, to read that the Irish and Scottish Nationalists claim ownership of the Lia Fail for their respective countries, as if the Stone were an essential part in the re-constitution of their kingdoms.

Only when the history of the Coronation Stone is fully understood and its spiritual significance appreciated in all three kingdoms of Ireland, Scotland and England, will these ancient kingdoms unite and enjoy the benefits of the Davidic

Covenant it represents under the one and only throne of David.

That the Stone is still the focus of much attention prompts us to look a little closer, especially at the happenings of the past few decades in Westminster Abbey. Towards the end of December 1950, four young students visited Westminster Abbey with a plan to remove the Coronation Stone and take it back to Scotland. The students were members of the Scottish Covenant Association, a group that supported home rule for Scotland. That months of preparation should have been devoted to removing 337 lbs (153 kg) of red sandstone from England to Scotland, especially on Christmas Day, proves that at least they knew a great deal more about the Stone than most people. They succeeded in their plan and, when the disappearance was discovered, the hue and cry was unprecedented.

There were many and varied reactions. Church dignitaries frowned upon the incident as sacrilege and the Dean, The Very Rev. Campbell Don vowed that if necessary, **“I will go to the ends of the earth to recover the Stone. . . it is the most devastating thing which could have happened, and a deed which until rectified would never permit us to be happy again.”**

To our knowledge, the word happiness had never been coupled with an old sandstone block, nor had we ever heard, not even in official guidebooks, that it had any great significance. At most it was termed historical, but never of spiritual significance. All the more reason for perpetuating the Dean’s comments, especially as we know the Stone has a great part to play in the future of the Celto-Anglo-Saxon peoples; not as a stone, but as a **pillar of witness**.

Returning to the escapade of the Stone’s removal, some consider it a students’ prank, but seasoned commandoes of World War Two

spoke of it as a well executed project. A leading columnist wrote:

“In a nation which reverences tradition, and all the relics of the earliest period of British history, the theft has everybody agog in the United Kingdom. It is something more than a laughing matter.”

Let us pause and ask: Is it not strange, to say at least, that something so small and of no commercial value should have “everybody agog in the United Kingdom”? That top-level Cabinet meetings have to be convened on matters regarding a sandstone block?

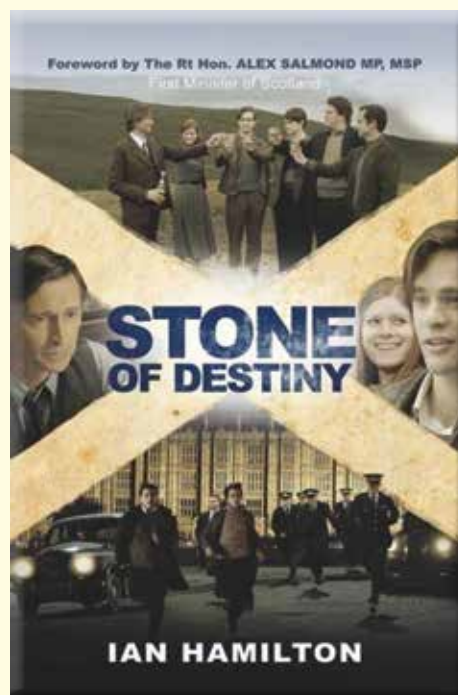
Needless to say, the masses could make no sense of the affair, but those who knew something of the history of the stone, considered the time had come to re-assess its significance and publish it far and wide. One thing is quite clear, the Scots who removed it know that for almost 800 years it had been in Scotland; it had been removed to Westminster by King Edward I and had never been returned, so why not take it back to Scotland and draw attention to the need of Scots Independence, for after all, they had been declared an independent people as far back as 1320! These were the thoughts running through the minds of the young people, but

several things went wrong.

The practice they had on removing the stone of similar proportions in Glasgow turned out to be of little use for two reasons. *First*, the Coronation Stone was heavier by far than anticipated. *Secondly*, it was cracked diagonally across the surface and on removing it from under the Chair it crashed to the floor and broke into two pieces – a prophetic signal, no doubt, of the division with the devolved Scottish government that was to come in future decades.

Under the title of the book *Stone of Destiny* (new edition, 2008, Berlin, 224 pages), Ian Hamilton KC, who died aged 97 on 4 October, 2022, (*just 26 days after Elizabeth II*) tells the story of his experience in Westminster Abbey on the night in question, his hopes gave way to fears as he was left alone to manoeuvre the larger part of the stone, to a back door for transport by car to its hiding place outside London. The return of the Stone on 1 April, 1951, left on the altar of Arbroath Abbey is now a fact of history. All sorts of stories circulated about the incident, including that a fake stone was returned though most agree that the real stone was returned to the Abbey authorities. There were the most detailed forensic means of identifying the Stone, and experts were agreed that it would have been impossible to reproduce the ancient well worn rustless iron rings used for carrying the Stone from place to place during its long history.

Ten years after this event occurred, we decided to visit Scotland in the hope of meeting some of those involved in the affair. At Arbroath Abbey we learned for the first time the name and address of the person responsible for repairing the Stone, so on proceeding to Glasgow we contacted Mr Robert Grey who agreed to our request for sample chippings of the Coronation Stone. He also furnished us with a letter describing the state of the Stone and the repairs he carried out as follows:





Ian Hamilton's sons helped carry his coffin for burial at his home in North Connel. A lawyer who helped steal the Stone of Destiny in 1950 will be remembered for as long as Scotland exists, mourners at his funeral service were told.

12th August, 1960

Dear Sir,

When the Stone of Destiny was removed from Westminster Abbey on Christmas Day 1950, it was in two pieces. It had been broken for some years and was not damaged in any way when being removed. It was possible that it was broken when the Suffragettes attempted to blow up the Coronation Chair [on 12 June 1914].

We decided to repair it before handing it over to the Church of Scotland at Arbroath. I carried out the repair.

(signed) Robert Grey,
Monumental Works.
474 Sauchiehall Street, Glasgow

With this letter and the pieces from the 'heart' of the Stone we proceeded to 'scotch' ideas in circulation, that the Stone had been quarried near Perth. We had information we felt should be reprinted:

"Fergus Mor MacEarca was unanimously elected and chosen as king as being of blood royal of his mother. Fergus sent to his brother who was then monarch of Ireland, for the Lia Fail or Stone of Destiny to be crowned thereon; which happened accordingly; for, he was the first absolute **King of Scotland** of the Milesian Race, so the succession continued in his blood and lineage ever since to this

day" (*O'Hart's Irish Pedigrees*, 4th ed. Vol.1, p. 713).

This kingly line in Scotland reached crisis point during the reign of Edward I of England, when he was called upon to arbitrate regarding the succession. He decided on John de Balliol whose coronation was fully recorded by the English Chronicler, William of Rissanger:

"John de Balliol, on the following feast of St Andrews, was seated upon the royal stone which Jacob placed under his head when he was sent from Beersheba to Hara, was solemnly crowned in the church of the Canons Regular at Scone."

So far no Irish source had ever suggested the Lia Fail to have been of Irish origin. In fact, those who do mention it always couple its arrival in Ireland with the Tuatha De, or People of God. A large cross section of people in Scotland recalled being taught the Bethel origin of the Stone. So, when we heard the report of a public debate in the City of Birmingham, we determined to proceed as far as possible in our investigations.

The Birmingham report:

"I will not trouble you with the nonsense about the Stone in Westminster, which is sufficiently refuted by the geology of the case.

The stone is of old red sandstone formation in Scotland, and has **nothing in common** with the limestone rock in Palestine."

If we could prove the possibility of similarity between the Coronation Stone and a piece from Bethel, we felt the "nothing in common" statement would fall to the ground for all time. But we were assured by geologists that there was no sandstone in Palestine, however, by 1948 Dr G S Blake had compiled his findings on *The Stratigraphy of Palestine*, in which he stated:

"In the Jordan valley exists a sandstone of Pliocene Age . . . there is an outcrop north of Jericho."

His illustrations revealed sandstone in and around the Bethel area, so it seemed that a slice from there would be interesting. We obtained a sample from Bethel and submitted both it and the Coronation Stone pieces to a Scottish petrologist as exhibits A and B. After a careful examination his report was as follows:

"There is an interesting similarity in the constituents and it is possible that the specimens may be **very closely related** both in space and time . . . they may both be part of a rock-bed which shows a graded structure."

We only submit this Report on the analysis to prove that sandstone similar to that of the Coronation Stone does exist in Palestine and at Bethel.

The Anointing

The story of Jacob's dream is fully recorded in *Genesis 28*:

"And Jacob rose up early in the morning, and took the stone he had put for his pillow and set it up for a pillar, and poured oil upon the top of it" (*Genesis 28:18*).

After this act of consecration Jacob said:

"And this stone which I have set for a pillar shall be God's house."

It cannot be overstressed that this act of anointing was of the greatest

significance. The Hebrew words (and the English dictionary) signify: “Anointing to smear or rub with oil: to consecrate to an office or religious service.”

Many years later Jacob was commanded of God to return to Bethel where God confirmed the Abrahamic covenant (*Genesis* 35:1) and we are told, he “*set up a pillar in the place where he had talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon*” (v. 14). By this time Jacob’s name had been changed to Israel.

The next reference to a specific stone is at the time of Jacob-Israel’s death. He called his twelve sons together and told them what would befall their descendants in “**the last days** ...” Singling out Joseph he said: “. . . *from thence is the shepherd, the stone of Israel.*”

The phrase “from thence” means, out of that place, namely, Bethel, and we know that Bethel became part of Joseph’s inheritance.

Bethel – ‘The Place of the Altar’

It is refreshing to read an up-to-date article from a secular source regarding Bethel:

“A village on the watershed of the Judean hill-country, in Palestine 11 miles N. of Jerusalem, and 2,900 feet above sea-level. Bethel (House of God) now called Beitin, was accounted a holy place, due perhaps, to the existence near-by of **a natural stone circle**. Here Abram pitched his tent and built an altar (*Genesis* 12:8). Here Jacob had his vision, and here at one time was found the Ark of the Covenant . . .” (*Encyclopaedia Britannica*, 1955).

Certainly Bethel was no ordinary place! The natural stone circle (like Stonehenge in England) would have made it a landmark, but in fact it was the same area where Abram built an altar to the Lord; an altar to which he subsequently returned after his

visit to Egypt (*Genesis* 13:3-4), makes it a very special place indeed.

During this second visit to Bethel and after he had separated from Lot, Abram “*called on the name of the LORD.*” God promised he would make his seed as “*the dust of the earth.*” That one family alone was destined to become “*a great nation*” in whom “*all the families of the earth were to be blessed,*” is the essential ‘key’ to the message of the Bible. That this nation was Joseph and **not** Judah is clearly seen in the fact that Joseph received the **Birthright and the stone** (*I Chronicles* 5:1-2).

The Stone – ‘That Spiritual Rock’ (Anointed – Messiah, an Epithet of Jesus Christ)

In Paul’s epistle to the Corinthians he outlines God’s guidance in regard to His people:

“*And all our fathers were under the cloud . . . passed through the sea . . . were all baptised . . . and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them and that Rock was **Christ***” (Gk. ‘the Anointed’; *I Corinthians* 10:1-4).

The spiritual food mentioned by Paul was the manna: the spiritual drink was the water out of the rock: the rock was the one which accompanied them (went with) in their journeying through the Wilderness. Only **one stone** was anointed to fulfil this role and that was the **Stone of Bethel**, Jacob’s pillow. To the Apostle Paul it was not only a Stone of Witness, but a symbol of the Christ he loved.

The Stone – A National Witness

During a period of extreme national crisis, Joshua gathered all the tribes of Israel to Shechem. He outlined how, in the past, the nation had been delivered. He then admonished them: “*Now therefore fear the LORD, and serve Him in sincerity and truth . . . choose you this day whom you will serve . . . as for me and my house we will serve the*

LORD.” The result of this challenge was a turning to God, for the people said unto Joshua; “***We will serve the LORD.***” Let us note carefully what took place immediately afterwards:

“Joshua made a covenant . . . Joshua wrote the words in the book of the Law of God . . . Joshua took a great stone, and set it up there (at Shechem – Joseph’s inheritance) under an oak by the sanctuary of the Lord . . .” Joshua said: “***This stone shall be a witness unto us: for it hath heard all the words of the LORD which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God***” (*Joshua* 24:25-27).

The Stone – A Coronation Witness

In the days of the kings of Judah they were all crowned “*standing by a pillar as the manner was.*” The monarch received the Testimony, or Book of the Law, and a covenant was made “*between the LORD and the king and the people . . . and they clapped their hands and said; **God save the King***” (*II Kings* 11:12-17).

Is it a coincidence that His Majesty King Charles III was crowned sitting on a chair containing the Coronation Stone: that he too received a copy of the Bible, the Law of the Lord; that he made a solemn covenant “to govern the people with justice, and maintain their Protestant Gospel”?

We submit that the Coronation Stone did come to these British Isles with the Royal House of David and has been a witness at every Coronation Service – a witness that all the promises God made to Abraham, Isaac and Jacob, were fulfilled within the Celto-Anglo-Saxon peoples.

**God’s house is the House of Israel.
The Stone is the Stone of Israel.
The King is the King of Israel.
Christ is the Redeemer of Israel.**

**GEORGE H THOMPSON
& MICHAEL A CLARK**

THE TIME OF JACOB'S TROUBLE

*'Alas! for that day is great, so that none is like it'
(Jeremiah 30:7)*

We are publishing selected parts of this article at this time by a highly respected scholar of the Kingdom teaching, which has been updated from its original publication several decades ago, as it reveals the prophetic nature and timing of the escalating global siege of Western civilization – the Israel of God in the 21st century.

Only Jacob can experience Jacob's trouble, for it is peculiarly his. Possession of Jacob's trouble is a prophetic marker for identifying Jacob in this Age-end time. Find who has Jacob's unprecedented worldwide trouble and you have found Jacob. If the British peoples are literal descendants of Jacob

(whose name was changed to Israel), as all the evidence attests, then it is impossible for them to escape Jacob's trouble. This being so, the question must be asked as to when Jacob's trouble comes? The answer is given in the context of the Prophet Jeremiah when he says "... **in the latter days ye shall consider it**" (Jeremiah 30:24).

Jacob's trouble is a latter day phenomenon and that means what we are seeing now! *It only comes once.* It is a unique period in the history of the Israel people and constitutes the high-water mark of Satan's strategic attempts to overthrow and destroy the foundational inheritance God set down at Mount Sinai in His Servant Nation Jacob-Israel.

A parallel exists between *Jeremiah 30:7* and that which the Prophet Daniel declared in chapter 12 verse 1 which reads:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people [Israel]: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Both Jeremiah and Daniel foretell a time of unparalleled trouble, and both state emphatically that God's people will be delivered out of it. Since there can be only one



The Statue of Liberty remains shrouded in smoke on 15 September, 2001.

'greatest time ever' time of trouble (or extreme tribulation) it logically follows that both prophets describe the same event. It also follows (for the same reason), that Jacob's trouble is coincidental with the time of trouble described by the Lord Jesus Christ when He stated in His Olivet discourse:

"For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:21-22).

It is significant that the Apostle Mark in chapter 13 verse 20 renders the same quotation "*hath shortened the days,*" which implies that the number of days is **pre-set** rather than altered. This relates directly to verses 24-26 in *Matthew 24* and the ending of the temporal powers of the false Christ system of Roman Christianity, in the "*secret chambers*" (after 1260 years) and the false prophet cult of Islam in the "*desert*" (after 1335 years). Multiplied millions were slaughtered by both systems which, had their temporal rule not been **set to end**, no flesh would have survived.

From the context of *Matthew 24*, it is seen that this unique time of trouble will climax with the second advent of the Lord Jesus Christ, hence it will be at a time when the nations of the world are "*gathered together into a place called in the Hebrew tongue Armageddon,*" referred to in *Revelation 16:13-16*. The timing of the conflict being when **three unclean spirits** like frogs come out of the mouth of the **dragon** (paganism), the **beast** (world economic system) and the **false prophet** (religious deception),

linked in context, to the fall of the great city of *prophetic* Babylon which "*was divided into three parts*" at the time when "*the cities of the nations fell*" (verse 19). Today the world is divided into three parts, namely, the West, Europe and the East; the nations of Jacob being identified today as the West and Europe in part.

It has been in the European sphere where two World Wars and the politico-economic system of the European Union, based on Roman Civil Law, have been at the centre of the **Time of Jacob's Trouble** for Britain and the United States over the past **120 years** – a **period of warning**. The present growing threat to Europe now is coming from Islamic terrorism and illegal migration as country after country has fallen into violent civil conflict and chaos.

There follows in *Matthew 24:29* "*Immediately after the tribulation of those days,*" of warning, events that pose a threat to the civilized order of life on earth when, as is stated: "*the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken.*"

Jacob's trouble, then, occurs in the latter days and runs parallel with the climax of the world's troubles, although absolutely distinct from them. It remains to define what Jacob's trouble is, which can only be truly evidenced as events have developed in the world now undermining the nations of Jacob-Israel. *In symbol*, they are likened to the sun, moon and stars failing to give their light, by which all peoples are able to navigate upon the seas of civilization. The resultant darkness has imperilled the very stability of leadership in the United States of

America now seen to be under threat when it is being said "**If America goes, we all go,**" including the United Kingdom. Both of these great foundational nations are experiencing a flood of illegal immigration as a result of violence from civil war on other continents.

The 'Woke' agenda of the new elite now dominant in all centres of learning accompanied by the atheistic-financed Critical Race Theory from the United States, plus LGBTQ+ and gender dysphoria are all aimed at undermining the integrity of Jacob's servant people. It is very obviously inspired by satanic spirits that are endeavouring to preempt the Return of Christ to take up the Throne of David 'in our midst.'

Jacob's trouble is of several types. Least significant is the military threat posed by nations under Satan's control, except when they are used to bring judgment upon Jacob, for God has said:

"Thou shalt seek them, and shall not find them, even them that contended with thee: they that war against thee shall be as nothing, and even a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel" (Isaiah 41:12-14).

Israel is as strong as her God. Her greatest military victories have always occurred when she was least prepared for war. In contrast, during the 20th century when Israel had overwhelming sea and air power there have been wars which took years to bring to a 'satisfactory conclusion,' a conclusion reached at the expense of the demolition of Britain's financial wellbeing and which left Russia in occupation of vast tracts of Europe.

Russia was considered our greatest enemy which was why NATO was created in 1949. Yet in the present Special Military Operation that Russia launched against the Ukraine on 24 February, 2022, to our defence chief's great surprise, things have gone drastically wrong for the Russian military. This is not to say that President Vladimir Putin, threatened with defeat, will not cut our undersea cables or fulfill his ultimate threat to use a nuclear weapon against the West.

Israel can launch a military operation in her own strength, like Suez, Vietnam or Iraq, but it takes Israel's God to make a Dunkirk or a Mons deliverance. Israel is safest when she has a minimum of military hardware, *like Britain today*, and a maximum of the faith, *unlike today*, which is quite capable of moving military mountains. The Prophet Zechariah declared:

"... Not by might [or 'army' as the margin suggests], nor by power; but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain..." (Zechariah 4:6-7).

Jacob's greatest trouble is a crisis of confidence in God, in herself, and in her national purpose. We are a nation rejected by the world and we say as did Job:

"Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; . . . But now they that are younger than I have me in derision, . . ." (Job 29:21-22 & 30:1).

Expressing our ineffectiveness in the world over the past half century, Isaiah recorded this:

"Thou hast increased the nation, O LORD, . . . thou hast removed it far unto all ends of the earth . . . We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen" (Isaiah 26:15 & 18).

Similarly, *"... Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts" (Ezekiel 37:11).*

Jacob is not alone in having trouble in these days. Other nations have trouble in abundance and their trouble consists of the plagues and judgments as *cause and effect* because Jacob is out of touch, spiritually, with the Lord God of Israel. Jacob's trouble is a different trouble to theirs but significantly we are now being appealed to by them as their last and only source

of help. Thankfully the final clause of *Jeremiah 30:7* and the time of unprecedented trouble is that **"he shall be saved out of it."**

The coming out of the European Union and the time of trouble will result in national resurrection and putting an end to Israel's blindness as to her identity as God's servant nation. It is important to note that each prophecy regarding Jacob's trouble ends in a promise of ultimate blessing, victory and renewed life and power. The continued existence of Jacob as a **'company of nations,'** especially in the time of trouble *"so that none is like it,"* depends on the eternal, unchanging existence of God. Who declares: *"For I am the LORD, I change not, therefore ye sons of Jacob are not consumed" (Malachi 3:6).*

The great measure of our present troubles merely indicates the overwhelming dimensions of the deliverance which we shall see at the hand of the God of Jacob that is coming. We, who know that **Britain and its kindred peoples are Israel**, should glory in Jacob's trouble and comfort ourselves in the Lord, for *Psalms 46*, speaking of this day, put these words in our mouth:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, . . .

The LORD of hosts is with us; the God of Jacob is our refuge . . .

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:1-2; 7 & 10).

**DR MICHAEL D BENNETT
& MICHAEL A CLARK**

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The Dragon, the Beast and the False Prophet



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THE BOOK BEHIND THE THRONE

In this article **Jonathan Patrick Burnside**, Professor of Biblical Law at the University of Bristol, writes on how the Bible shapes the Coronation (*emphasis added*).

*“The sovereign always exists, the person only is changed.”*¹

Nothing affirms this continuity more than the coronation of a new monarch.

Remarkably, the existing coronation practice of the British monarchy can be traced back over a thousand years to the crowning of the first King of All England, Edgar, in Bath Abbey in AD 973. Edgar’s coronation service – devised by the then Archbishop of Canterbury, Saint Dunstan – has been the template for every coronation since. Key elements include the oath made by the monarch to God and a service of Holy Communion (in earlier times, the Mass).²

In Britain, although those of other faiths have affirmed the importance of maintaining the distinctively Christian character of the coronation,³ consideration has been given to undermining the wholly Christian and biblical basis of the coronation ceremony.⁴ For some, the ceremony remains objectionable on account of its exclusively Christian character. In such circumstances, it is asked, could a more interfaith coronation recoup a perceived loss of legitimacy in today’s multi-cultural society?

Steeped in the Bible

Addressing this question means coming to terms with the ways in which the Bible, and Christianity, have influenced the ceremony – and

the British monarchy – down to its deepest roots. This is hardly to deny other influences.⁵

Nevertheless, it remains the case that, from the beginning, the coronation ceremony has been steeped in the Bible. This is seen, most obviously, in the fact that the monarch swears on the Bible and takes the Coronation Oath.

In 1953 Queen Elizabeth II publicly vowed that she would “... *to the utmost of [her] power maintain the Laws of God and the true profession of the Gospel.*”⁶

Key parts of the Order of Service are built around Old Testament ideas of kingship, law and justice.

The anthem “Zadok the Priest”, for example, which derives from I Kings 1:34-35, goes back, in various musical arrangements, to the very first coronation in AD 973. Similarly, the anthem “*I was glad,*” which is taken from Psalm 122, was sung, for the first time, at the coronation of Charles II in 1661. A version of it has been sung at every coronation since. The psalm expresses the joy Israelite pilgrims felt, not only at being able to “*go to the house of the LORD!*” (verse 1), but also their delight at being in the place where “*thrones for judgment*” are located, as well as the “*thrones of the house of David*” (verse 5).

As with ‘Zadok the Priest,’ the choice of anthems is intentional. **Their longstanding use testify to a continuity in national desire to celebrate early Israelite forms of governance as the ideal for the British monarchy.** As a result, it would be wrong to see this ideal for

the British monarchy as a purely Mediaeval, or post-Reformation aspiration. The roots of this distinctively British – and, in earlier times, distinctively English – idea of Christian kingship may in fact be found in King Alfred (AD 849 – 899); the only monarch, in these isles, to be called “the Great.” His law-code (dated to the late 880s or early 890s), was the first and only codification of Old English law. Surprisingly, it was based, explicitly, on the laws of Moses. Alfred’s style of kingship was strikingly different to then-contemporary Christian exemplars found on the Continent.

What made Alfred unique – his biblicism, his invocation of Moses and his dependence on the book of Exodus – enabled him to shape **an emerging English identity around the Bible, particularly the story of Israel.** This did not come from nowhere. Alfred was influenced by Bede’s Ecclesiastical History of the English People (written c. AD 731),⁷ which developed the idea of the gens Anglorum as a chosen people. This, in turn, built on earlier iterations by Gildas (in De Excidio et Conquestu Britanniae, written sometime in the sixth century after the Romans left Britain) and Gregory the Great.

Under Alfred, as at Sinai, the Angelcynn (or the English people) are constituted as a people and a nation around divine law. It was a deliberate, and provocative, choice on Alfred’s part to hitch his Wessex wagon to the star of Jerusalem. Over time, biblical ideas about kingship and national vocation took hold and developed, and became embedded in the coronation service.

The Bible is ‘woven into the fabric of our national history’

The Bible, and biblical law, are woven into the coronation ceremony precisely because they are woven into the fabric of our national history. For these reasons, Buckingham Palace was right to promise that the forthcoming coronation of His Majesty King Charles III, on 6 May 2023, would be “rooted in longstanding traditions.”⁸

There are no coronation traditions more longstanding than concepts of kingship based on the Bible.

Moreover, these Christian, and biblical, traditions are longstanding, integral and powerful precisely because biblical ideas about good government have consistently played a critical role at junctures in our national history. They have done so at every level; not only on the part of monarchs but also by courtiers, philosophers, politicians and revolutionaries.

But although the biblical concept of kingship happens to be our heritage, our leadership and populace have moved away from knowledge of the Bible, and its ideas about good government, wise monarchy and conciliar administration. It is no longer the case that the monarch’s legitimacy, in the eyes of his or her subject, necessarily depends on Christian oaths.

Why shouldn’t we tamper with the Biblical, Christian basis of the ceremony?

Does that mean we should ditch the coronation ceremony, in its present, and historic, form? I suggest that a number of things would be lost by tampering with the biblical and Christian basis of the ceremony.

First, the coronation ceremony emphasises the monarch’s submission to the higher sovereignty of God. This is important. Seated in the Coronation Chair, the newly crowned monarch may read the

inscription written above the High Altar of the Abbey: “*The kingdoms of this world are become the kingdoms of our Lord and of his Christ...*” (Revelation 11:15). The ceremony crowns a mortal monarch, but always keeps in sight the “*King of kings and Lord of lords*” (Revelation 19:16). It relativises *kingship itself and, in doing so, calls to account every human exercise of power.*

Second, the ceremony further orientates the monarchy and, hence, the government towards accountability by the public taking of an oath to God. Promises without

a sense of covenant accountability to God are a shaky foundation for stability and continuity. An oath to God also puts an enormous brake on personal ambition. By emphasising, instead, duty, courage, sacrifice, endurance, faithfulness and loyalty – all values embodied by the late Queen – the monarch’s oath also sets a standard for public life. This benchmark stands apart from the ebb and flow of partisan politics and potentially harmful ideologies.

Third, in addition to the upward responsibility to God, the ceremony also emphasises the monarch’s

The Ambassador Magazine

The Book behind the Throne

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downward responsibilities to his or her subjects. When Queen Elizabeth II sent a message to her subjects, on the eve of the 70th anniversary of her Accession to the throne, she signed herself, simply: **‘Your Servant, Elizabeth R.’**

In doing so, she stood in a biblical tradition of servant monarchy that went all the way back to the Deuteronomic laws of the king (*Deuteronomy* 17).⁹ This Deuteronomic idea of servant kingship ran completely against ancient Near Eastern ideas of monarchy.¹⁰ It would, in time, be fully expressed in the life, death and resurrection of Jesus Christ who, in His own words, **“came not to be served but to serve, and to give his life as a ransom for many”** (*Mark* 10:45).

Finally, a thousand years of Christian, and biblical, coronation oaths have largely, if not fully, protected the Christian gospel and its free preaching and Christian worship throughout our history. Moreover, this has at different times included freedom for other religions not seen in many

countries across the world. On the occasion of her Diamond Jubilee, and in a speech concerned with *“the particular mission of Christianity and the general value of faith in this country,”* Queen Elizabeth II explained that “the Church has a duty to protect the free practice of all faiths in this country.”¹¹

She further added:

“Woven into the fabric of this country, the Church has helped to build a better society – more and more in active co-operation for the common good with those of other faiths.”¹²

This was Queen Elizabeth’s own understanding of the oath she took 60 years earlier. It means that when a British monarch, standing in this tradition of Christian monarchy, swears an oath to God, as Supreme Governor of the Church of England, it is good news for people of all faiths, as well as none. In this way, maintaining the internal integrity of a longstanding Christian ceremony, such as the coronation, can be seen as part of a broader argument for a tolerant and welcoming Christian-based polity. Such a ceremony, it

can be argued, provides a better foundation for constitutional values than a supposedly religiously-neutral liberal-democratic polity.

Far more than pageantry

To conclude, the place of the Christian faith, and the Bible, in the coronation service, is far more than pageantry. The ceremony draws on key motifs in the history of biblical Israel, including the sovereignty of God, covenantal politics, limited government, separation of powers, federalism and civic virtue. It centres on a vow and the Bible is integral to everything that British monarchs swear to uphold. Whatever precise form the coronation of King Charles III takes we can pray that, when the crown is taken from the altar, and placed on his head, that he will feel the great weight of his responsibility to God and that he might yet be a Christian prince seeking God’s wisdom to rule.

God save the King.

**JONATHAN PATRICK
BURNSIDE**

The Ambassador Magazine,
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1. As stated by the nineteenth-century Lord High Chancellor, Lord Lyndhurst; Tracey Borman. 2021. *Crown and Sceptre*. London: Hodder & Stoughton, 470.
2. See generally Wesley Carr. 2002. “This Intimate Ritual: The Coronation Service”, *Political Theology* 4:11-24.
3. A 2015 Theos survey found “consistently stronger” support for a Christian coronation “among non-religious, nominally-non-Christian, and practising non-Christian religious people ... than support for a secular or multi-faith coronation”; Nick Spencer and Nicholas Dixon. 2015. *Who Wants a Christian Coronation?* London: Theos, 7. accessed 17 November 2022.
4. E.g. *Secularists want Christian coronation scrapped*; accessed 17 November 2022.
5. Including pagan Germanic inauguration and medieval Roman Catholic rituals.
6. Coronation oath of Queen Elizabeth II, 1953. (Document reference: C 57/17). <https://www.nationalarchives.gov.uk/>; accessed 17 November 2022. She further vowed “to the utmost of my power [to] maintain in the United Kingdom the Protestant Reformed Religion established by law.”
7. Patrick Wormald. 1983. “Bede, the Bretwaldas and the Origins of the Gens Anglorum” in Patrick Wormald (ed.) with Donald Bullough and Roger Collins. *Ideal and Reality in Frankish and Anglo-Saxon Society*. Oxford: Blackwell, 99-129, 120-129.
8. <https://www.royal.uk/coronation-his-majesty-king> press release dated 11 October 2022.
9. Jonathan Burnside. 2022. “Biblical Law and the Servant Queen”, *MetConnexion*, 1:5-7.
10. See, more generally, Jonathan Burnside. 2022. “Torah and Constitutionalism”. in Nicholas Aroney and Ian Leigh (eds.) *Christianity and Constitutionalism*. Oxford: Oxford University Press, 33-57; <https://doi.org/10.1093/oso/9780197587256.003.0002>; accessed 17 November 2022.
11. <https://www.royal.uk/queens-speech-lambeth-palace-15-february-2012>; accessed 17 November 2022.
12. *Ibid.*

SPIRITUAL WARFARE – THE ARMOUR OF GOD

My hope is that this prayer will help you today and in the days we live in

Dear God,
Today I put on your full 'Armour of God' to guard my life against all spiritual attacks. First, I put on the **Belt of Truth** to protect myself against the lies and deception from the enemy. Next, I put on the **Breastplate of Righteousness** to protect my heart from the temptations I battle daily in my life. Then, I put on the **Shoes of the Gospel of Peace** on my feet, so I am ready to take your Word wherever you send me this day.

I choose to walk in the peace and freedom of your Spirit and not be overcome with fear and anxious thoughts. You have not given me a spirit of fear but of power and of love and of a sound mind. I will not let my emotions control my decisions and I will speak words of love, peace and truth. I will take up the Shield of Faith that will extinguish all the darts and threats hurled my

way by the enemy. I believe in your power to protect me, and I choose to trust in you. I will then put on the **Helmet of Salvation**, which covers my mind and thoughts and deeds and reminds me that I am one of Your children this day, forgiven, set free, saved by the grace of my Lord and Saviour Jesus Christ.

Now I take up the **Sword of the Spirit**, your very Word, the one offensive weapon given to me for battle, which has the power to demolish strongholds, alive, active and sharper than any double-edged sword. Then I will put on the **Shield of Faith** for I will not be afraid for You are going with me throughout the day. My faith is in You alone. Lord, apart from you I can do

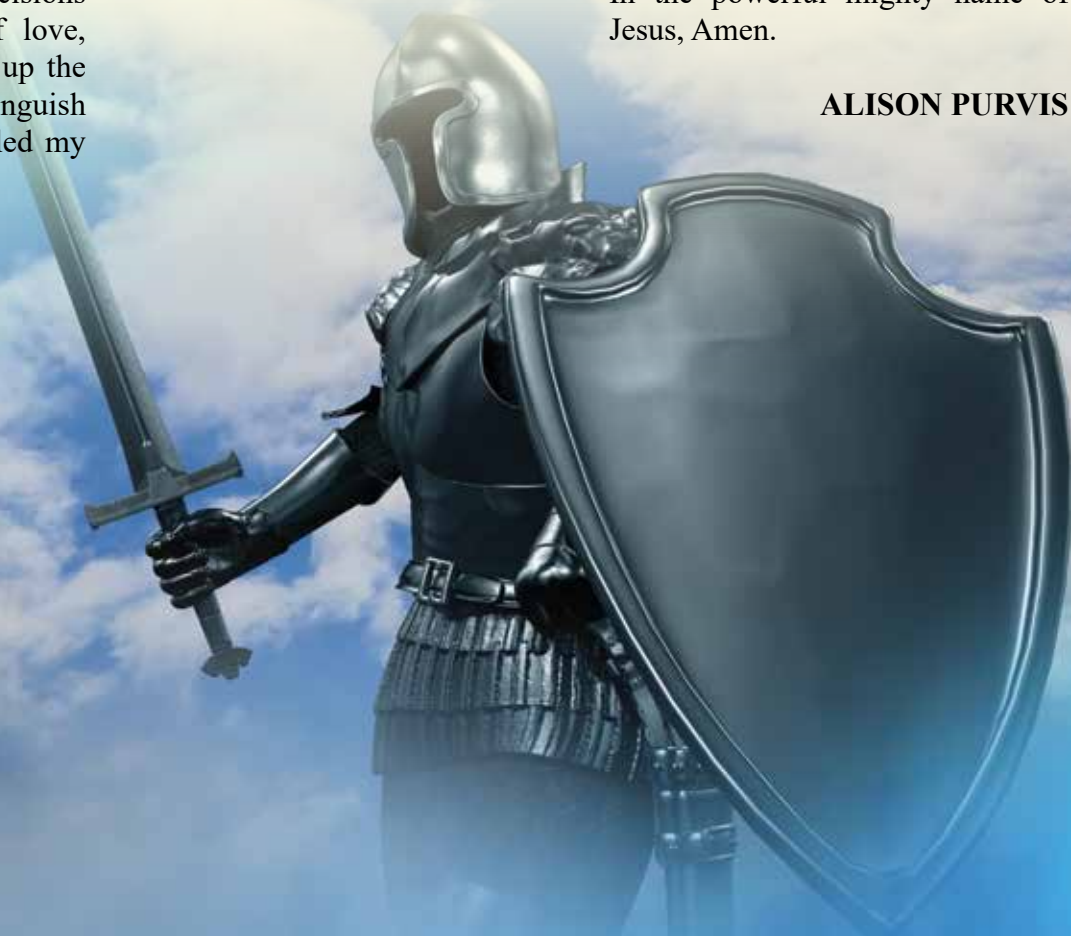
nothing but with You all things are possible.

I ask for Your help in remembering to put on your full armour every day, for you give me all that I need to stand firm in this world. Forgive me, God, for the times I have been unprepared, too busy and distracted or trying to fight and wrestle battles in my own strength.

Thank you that I never fight alone, for you are constantly at work on my behalf, shielding, protecting, strengthening, exposing deeds and bringing to light what needs to be known, covering me from the cruel attacks that I face even when I am unaware.

In the powerful mighty name of Jesus, Amen.

ALISON PURVIS



THE AGE OF SUBJECTIVITY

“When the enemy shall come in like a flood”

As we survey the contemporary scene in our nation we are surely all aware and very concerned about the decline in every aspect of our national life, political, economic, religious and moral. We have witnessed an escalation of this decline such as previous generations did not experience. They did see changes in these fields but not to quite the extent we have seen since the Second World War.

The Great Depression of the inter-war years did do serious damage to the nation's economy and it brought great hardship to many people in those years, but we are having a struggle to fend off another such debacle, or worse, at the present time. However, I would suggest that these former generations had a greater moral and spiritual resilience, founded on stronger Christian principles, which held the fabric of their society intact. Through neglect of these principles and the upsurge of present day false teaching we have lost that advantage and this may be evident in deeper distress and anxiety in the hearts of our people.

Thus, 50 years ago our political masters thought that our burgeoning problems of those days would be solved by joining the trading club of Europe, the European Economic Community, as it was then called. But, as with the Prodigal Son, who linked up with the stranger to make his precarious life easier, we learned, to our cost, that we had become tied to rules and regulations which were detrimental to our unique way of life.

So, by the grace of God, we

severed that connection to that alien power. However, through the deviousness and ineptitude of our Parliamentarians, and, as has been pointed out recently, the non-co-operation of renegade civil servants, we have not yet fully recovered our sovereign independence which we once enjoyed.

Civil servants in the Department of Trade do not like cutting tariffs put on our friends. Civil servants in the Home Office do not like repatriating illegal immigrants as it infringes their human rights. Civil servants in the Department of Education do not want a knowledge-based curriculum. Civil servants in the Business Department prefer to keep EU regulations in force. And by this same deviousness and disloyalty, the European Court of 'Justice' has been allowed to retain some powers over us; it still has its foot in the door, as we see so clearly happening over the Northern Ireland Protocol. So, we have not brought an end to the economic and political decline which we have been experiencing, it just goes on and on.

And, as we blunder on in our national blindness, we depart ever further from the laws of God in our choice of leadership, now having a Hindu as Prime Minister in Westminster and a Muslim as First Minister in Holyrood. How fervently we would echo the lamentation of the prophet Jeremiah: *“Remember, O LORD, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens”* (Lamentations 5:1-2) Yet it is no more than God warned as one of the many

consequences of rejecting His Law, as we read in *Deuteronomy 28:43*: *“The stranger that is within thee shall get up above thee very high.”* This has proved to be the case in both political and business affairs in our country.

The deep spiritual and moral decline is also ongoing and even accelerating. The nonsensical debate and convoluted discussions on the matter of gender have sprouted into a miasma of fog and confusion in which truth and scientific fact have been either twisted or distorted beyond all recognition, or just discarded. Human rights are all that matter; duties, responsibilities and truth have no place in this modern way of reasoning. Our church leaders, who should, one would think, know better and be able to give a more certain and robust response to the country's spiritual confusion, just dither in their lack of true knowledge, for the Word of God is no longer their effective yard stick. Whatever new bandwagon happens to be passing they eagerly jump on to it.

This is the present day scene, then, in our political and religious life, old ways, attitudes and standards being slowly but surely debased. It is described as 'gradualism' but the pace of change which we are witnessing seems to me to be accelerating as the years go by. Our past long established attitudes to life, and our ways of thinking, have been disrupted by a new philosophy which has altered the very foundations of our culture and concepts of right and wrong, of truth and error.

This became even clearer when Prince Harry and his wife, Megan Markle, announced their intention of airing, in public, what they called ‘their truth,’ thus downgrading truth to be something which is merely subjective, rather than being objective and beyond dispute.

The scale of such a misconception of what truth really is was very succinctly described in an article in my daily paper recently, by the journalist Janet Daley: “If you interpret what is said to you as hurtful, prejudiced or unfair, you are, by definition, correct because your emotional response to what happens to you is the indisputable measure of what actually happened. There is no distinction any longer between subjective and objective truth. It is impossible to overstate the importance of this change; it shifts the ground on which modern society and the rule of law have

relied. It makes a nonsense of the idea of evidence and proof. It gives the accuser powers that were once associated with witch hunts.

Nothing can count as disproof of an allegation of emotional cruelty or discrimination, because the only test of whether they occurred is the testimony of the person who felt they had occurred. There is no way of establishing whether those feelings are justified, nor could there be, because the feelings themselves are sufficient to constitute guilt. If I am hurt by what you said, then you are ‘ipso facto’ legally responsible for hurting me. This is preposterous, and morally dangerous but it is now the day-to-day business of countless industrial tribunals and lawsuits.”

To me it seems like a contortion of reality and reasoning, an Orwellian manipulation of the human mind, something quite evil and sinister in

its ramifications.

Sexual orientation is seldom out of the news, with the same emphasis being placed on personal feelings overriding biological fact. What we are seeing is a continual and persistent overturning of the eternal laws of God and the legitimising of what He has decreed to be sinful. Homosexuality, in the eyes of God, is open contempt for, and the misuse of, His provision for the act of procreation and using it merely for the satisfaction of sexual desire, without the ‘inconvenience’ of duty and responsibility. A minister remarked to me that he sees the country getting more like Sodom and Gomorrah as each month goes by.

Political correctness and the woke culture are overturning the ideas and beliefs which were once the backbone of our culture and Christian



way of life. We acknowledge that mistakes were made in the past by earlier generations, but these should not overshadow the great good they also achieved. But this new culture of negativity does not acknowledge any such good. Apparently there were critics of the Empire, even back in those colonial days, as this short poem relates and which I found in Edward Hine's book on our Israelite identity, written back in the 1870s. These words, I suggest, are still relevant today.

“When a land rejects her legends,
Sees but falsehoods in her past,
And its People view their sires
In the light of fools and liars,
'Tis a sign of its decline,
And its splendours cannot last.
Branches that but blight their roots,
Yield no sap for lasting fruits.”

All such people are surely condemned in the words of the prophet Isaiah, “*Woe unto them that call evil good and good evil; that put darkness for light and light for darkness. Woe unto them that are wise in their own eyes and prudent in their own sight*” (5:20-21). This

is a very accurate summary of the situation we are seeing in our country at the present time. There has never been so much vituperation expressed about past pioneers, who risked life and limb in bringing the benefits of our Christian lifestyle and expertise to lands and peoples in many and distant areas of this world. Nor were we the first to use slave labour but we were the first to recognise its debasement of human life and make it unlawful by Act of Parliament. Shakespeare put his finger on the matter quite accurately when Mark Antony said: “The evil men do lives after them, the good is oft interred with their bones.”

Justin Welby, the Archbishop of Canterbury, seems to jump on whatever bandwagon is currently in vogue and it was interesting to hear that he was vociferously condemned for his equivocation on the subject of gay marriage by the Archbishop of Uganda, the Most Reverend Stephen Samuel Kazimba Mugalu. In a most striking headline in my daily paper, on 11 February, 2023, it read: “Repent or leave” by the African Archbishop, whose

church members are a part of the world-wide Anglican Communion. He referred to what he called the ‘suicidal path the Church of England has now taken.’

He does not mince his words: “the only significant difference between a wedding and a ‘blessing’ is in the terminology used.” The Archbishop added that “in practice the CofE is changing its doctrine of heterosexual marriage and even offering to bless that sin. That is wrong. As the Church of Uganda we cannot accept that. God cannot bless what He calls sin. There is no way we are walking together.”

The bishops of Kenya and Nigeria have also spoken out in similar vein. Our missionaries of 200 years ago served the Lord well in their proclaiming of the Gospel to these African people and, ironically, the descendants of these converts to the Christian faith are now showing us the error of our modern ways.

There is the increased promotion of these ungodly ways of life in the media. There is now little pleasure in watching television in which not only products and services are extolled but so, too, are these immoral lifestyles. It is encouraged and exalted even in our armed forces. In a TV documentary programme, depicting the life and work of the crew of the new aircraft carrier, HMS Queen Elizabeth, it showed, with much acclaim, their celebration of a gay pride day while sailing in far eastern waters, flying a specially made rainbow-type flag for the occasion.

That the promotion of such ungodly ways comes from within the Church itself is even more horrifying. The Bishop of London is reported to have said that homosexuals can ignore the Ten Commandments and

The Most Rev. Stephen Samuel Kazimba Mugalu
Inter-Religious Council of Uganda



no longer need to be chaste to lead a godly life. The Bishop of Bristol supports the change to the law that allows the marriage of same-sex couples in church. The Archbishop of York reportedly has similar views. How true are the words of *Psalm 12:8*: “*The wicked walk on every side when the vilest men are exalted.*”

All these ways and methods of promoting sinful lifestyles, the use of subjectivity to deny what has always been accepted as truth and fact, has upset the peace and stability of a former way of life that had been founded on the infallible Word of God. The distress of nations with perplexity, foretold in Scripture as a sign of the end of this age, is the inevitable result of these Bible based foundations being destroyed by blind and sinful mankind.

These misconceptions, the false teaching of our church leaders and their neglect of the Word of God, has been creeping in gradually over the years, but it has now become a veritable flood of evil and we are being overwhelmed by it, for we are powerless to stop it. It is the work of the “*principalities and powers and the spiritual wickedness in high places*” of which the apostle Paul gave us due warning. The Archbishop of York, Stephen Cottrell, in a recent article in *The Sunday Telegraph*, clearly favours a multi-faith and an ethnically diverse society. In his article he referred to Christ’s ‘ethnically (and morally) diverse family tree’ and linked it to the prophetic vision in *Revelation* of “*a great multitude before God, from every nation, from all tribes, peoples and languages.*”

When men in such positions of leadership in the National Church can display such ignorance and lack of understanding of the Word

of God, how are people to come to a knowledge of the truth? Our national condition was referred to in a talk by Mr Frank Dowsett, from Australia, and given at the BIWF Summer Convention in 2002. His subject was ‘The Nature of Floods’ and, as he said, it was not just floods of water but such floods of unsound ideas and false teaching as above.

There is also, as he mentioned, the flood of immigrants which brings additional strain on our resources and services, not to mention their alien cultures and beliefs. We are experiencing it almost on a daily basis from across the English Channel.

“The wicked walk on every side when the vilest men are exalted”

Psalm 12:8

America is experiencing immigration on an even larger scale across the land border between it and Mexico, economic migrants rather than refugees. And it is happening in Europe, too, migrants from Africa and the Middle East, arriving by land and by sea. A strange phenomenon in these last days of this age and, in my own view, part of the never-ending Satanic rebellion against God, He Who had “set the bounds of the nations” (*Deuteronomy 32:8*). He knew they could not mix and integrate successfully.

As Frank Dowsett related at the close of his talk, quoting the words of *Psalm 29*, verses 10 and 11: “*The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. The LORD will give strength to his people; the LORD will bless his people with peace.*”

This whole scene of national confusion, turmoil, instability and apostasy is summarised quite appropriately in the words of the Prophet Isaiah, chapter 59 verses 12-15: “*For our transgressions are multiplied before thee ... the LORD saw it, and it displeased him that there was no judgment.*”

Then the same promise and outcome is given there: “*... When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. ... As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth ... saith the LORD, from henceforth and for ever*” (19-21).

The situation we are facing today is clear and stark, and it is called the “*time of Jacob’s trouble ... but he shall be saved out of it.*” (See page 12). We have to be saved out of it because a flood is overwhelming and we have no effective defence against it. How we are going to be saved out of it is surely explained in the dramatic words of the Prophet Ezekiel: “*... A new heart will I also give you ...*” (36:24-28, all the ‘I wills of God).

We have always been dependent on God for our progress and, at times, our survival as His Kingdom here on earth. He has never let us down and has kept faithful to His covenants and promises and that must be our expectation in what I believe is the short time left prior to His coming again, for Jesus Christ is risen and is coming again as the true King of His Kingdom, and of all His creation. Praise the Lord.

ALFRED BROWN

KING CHARLES III AND HIS JUDAH-ISRAELITISH PEDIGREE

No sooner was our beloved late queen buried than the assault on the institution of the monarchy began anew. Republicans and anti-royalists had been biding their time, recognizing that as long as the popular Queen Elizabeth II lived, there was no chance of undermining her rule. Her successor, King Charles III, has a significant task ahead as he wins the hearts of his people. Polls have found that over half of British citizens under 30 years of age would like to see the dissolution of the monarchy.

One of our local liberal Detroit city newspapers has already published an editorial titled, “The Last

Monarch.” The writer, an Egyptian-born Muslim immigrant, sees nothing of value, stating that the monarchy is “*the living embodiment of the history and legacy of one of the world’s most ruthless, expansive global empires. Make no mistake, the British crown is a parasitic anachronism.*” He asks, “*What value does the monarchy serve?*”

The usual answer is that the royalty is a time-honoured continuation of British heritage. Yet that is a fairly feeble response in the eyes of many, especially the young. In fact, only the key provided by British-Israel understanding gives an unequivocal answer to those who would undermine or eliminate the British

royalty. We assert that the present king of Great Britain is a direct descendant of biblical King David and inheritor of the divine rulership over the House of Israel. David’s descendants were indeed promised rulership over an expansive global empire: “...*thou shalt reign over many nations, but they shall not reign over thee*” (Deuteronomy 15:6). We have seen this fulfilled in history.

It has often been reported that the late Queen Victoria knew of her direct line of descent from the biblical King David. Two mainstream British publications, the *Leeds Daily News* and *Vanity Fair* magazine both reported on this in



1894, as reported at the time in the British-Israel journal, *The Banner of Israel*, vol. 18, pages 298, 409, 482. The classic book on the subject, *"The Royal House of Britain An Enduring Dynasty"* has now been reprinted in Great Britain (www.covpub.co.uk). This is an excellent resource detailing the British royal family's descent from King David, prepared originally by the Rev. F.R.A. Glover with the assistance of Queen Victoria.

The following appeared in *Vanity Fair* of July 19, 1894. What *Vanity Fair* wrote was this: *"As I have once before pointed out, the Queen of England has some sort of faith in at least one theory of those who have built up the modern story of the lost tribes – namely, that which seeks to prove her Majesty's descent from David, king of Israel, through the eldest daughter of Zedekiah, who with her sister, fled to Ireland in charge of Jeremiah, the prophet. This lady was afterwards married to one Heremon, a king in Ulster. In the royal family tree – which is among the most sacred possessions of the Queen – David's name is engrossed at the root, while the name of the Torah is on a topmost bow that is shot from the great parent stem."*

"When a certain Mr. [F.R.A.] Glover, a clergyman of the Anglican Church, addressed the Queen on the subject about the year 1869, her Majesty sent for him to Windsor, and to his astonishment, informed him that what he thought he had been the first (with infinite research) to discover, had been known to herself and the Prince Consort for many years. The Queen then caused the Royal Family tree, which is a very sacred object to her Majesty and her sons and daughters, to be shown him; and here Mr. Glover found various missing links that he had been vainly seeking. David's name he discovered engrossed at the root

of the tree, and the name of Victoria in a remote topmost branch; yet, for all that, in an unbroken straight line, all other lines having apparently ended centuries ago."

The Banner of Israel reported on the Queen's royal biblical descent as follows: *"We are glad to know that Queen Victoria has faith in one phase at least of the modern story of the lost tribes. If she cherishes the belief that her ancestors were of the house of David, then to make that belief valuable or "a sacred possession to her Majesty," she must know why a Judahite monarch must needs reign over the house of Israel forever. She must know that her throne is as secure as the throne of God himself, because he guaranteed it and promised that "David shall never want a man [or woman] in his sight to sit on the throne of the house of Israel." (I Kings 8:25, R.V.; Jeremiah 33:17, 26, R.V.; II Samuel 7:25, R.V.) Herein is granted to the house of Israel a splendid blessing, since it conveys to them the assurance that they shall ever remain under a monarchy, that monarchy being already the oldest in Europe, and destined to last forever, according to the prophecies just quoted...we rejoice to think that her Majesty shares our belief to some extent in reference to our nation's identity with the lost tribes."*

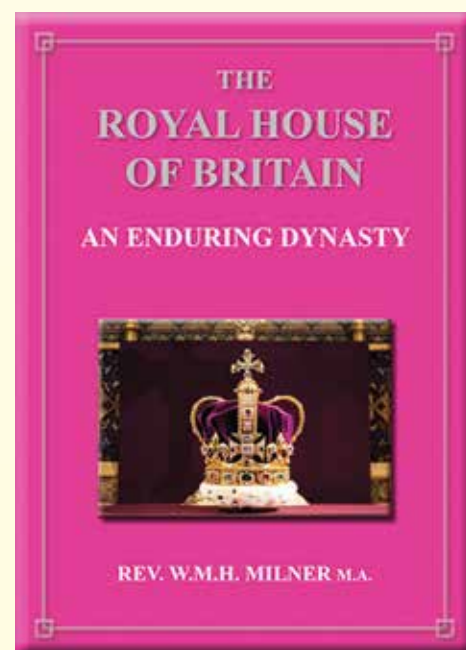
I Chronicles 5:2 says, *"For Judah prevailed above his brethren, and of him came the chief ruler..."* Yet not just one king, but a royal succession, as clarified in the Amplified Version: *"Judah prevailed above his brethren, and from him came the prince and leader [and eventually the Messiah]."* The rulership over Israel would therefore be a line of kings in an unbroken succession (Jeremiah 33:17), until Christ comes to claim the throne as His own at His return: *"...out of thee shall he come*

forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2; cf. Jeremiah 23:5-6).

The British royal family has been traced in an unbroken line back to King David of Israel, and the throne is sacrosanct by divine decree. God's divine promises cannot be abrogated by man. The growing assault upon the royal throne of David in Great Britain is a sure sign of the end-times and return of our Lord. Let us take comfort in the promises. God save the king, and may God have the glory!

JORY STEVEN BROOKS

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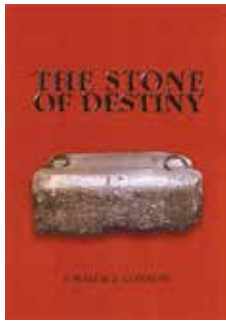
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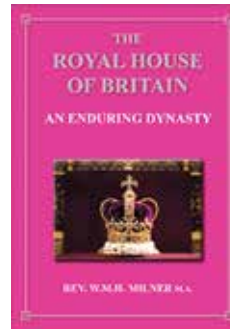


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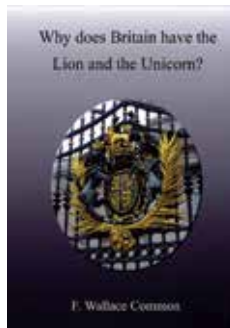
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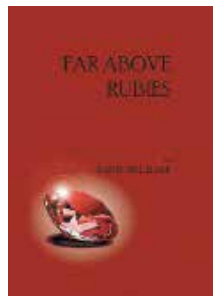
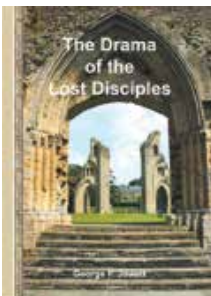


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their strength: let them come near; then let them speak:
let us come near together to judgment.”*

Isaiah 41:1



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