

The



# Covenant Nations

VOLUME 1, NUMBER 8, 2009



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▲ The foundation stone of the Chapel of King's College, Cambridge, was laid by Henry VI on 25th July, 1446. It was completed in 1547 so for nearly 500 years worship has continued daily. For many millions of people the Festival of Nine Lessons and Carols, which is broadcast live from the Chapel across the world on Christmas Eve, is a very special event.

◀ COVER PICTURE: "I the LORD have called thee... ..for a light of the Gentiles." *Isaiah 42:6*

# The Covenant Nations

Volume 1, Number 8, 2009

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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.



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

THE WORLD in the 21st century should be a better place to live in than that of the previous century. Amid all the unspeakable chaos it clearly is not and the slide to disaster accelerates. The reason for this is that the key to civilization ordered by Almighty God is being substituted by a pagan globalization, dominated by materialism, causing God's Covenant Nations to be merged with Mammon and a hierarchy of evil.

Only with an understanding of the Great Plan and Purpose for the company of great Christian nations, which emerged to lead the world in civilization over the past 500 years, can we hope to prevent destruction.

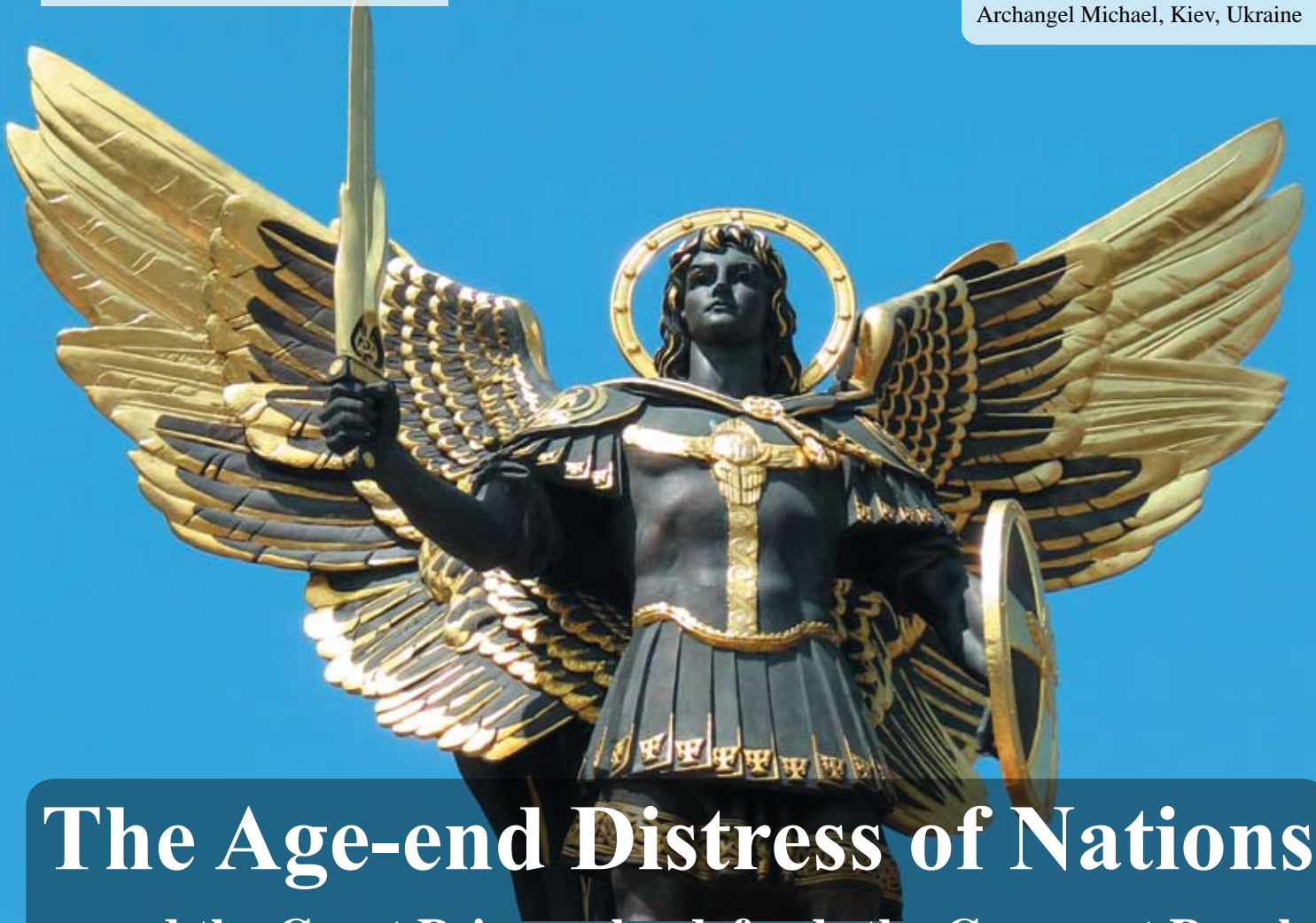
In *The Covenant Nations* our mission is to demonstrate that the spread of the Christian message is the Divinely appointed task of the Britannic peoples throughout the world; those today who are descended from God's Servant people, Jacob-Israel, whose covenant responsibility has ever been the proclamation of the Gospel of the Kingdom of God. While He has endowed them with authority and power to discharge this heavy duty, it can only be executed if, like the patriarch Abraham, they believe God and obey Him, leaning on the righteousness of Christ.

**This is a message of great hope for all who will allow the Holy Spirit to reveal to them what God purposed to remain hidden as the treasure in the field of the world, until this appointed Age-end period of history.**

As events unfold we will continue to develop the scriptural theme of a dedicated people in the light of current affairs as proclaimed in prophetic vision by our Lord Jesus Christ and the apostles He commissioned. The dedicated family and Company of Nations are soon to emerge again and rise up, to the astonishment of those who seek a One-World Order of man.

This message of overruling Providence in history is of supreme importance at this time of the end of the Age – a tempestuous period of which our Lord warned in His final address to His disciples. He foretold that His arch-enemy, Satan, would be increasingly active in a final endeavour to prevent the establishment of the Kingdom of God on earth. The world today reflects the tragedy which he said would herald the final manifestation of His Kingdom and His Return in power and glory to take-up the Throne of David, established on earth as an everlasting throne of righteousness.

We invite you to use *The Covenant Nations* as a witness to all who will receive this message. Please help us to make the maximum contribution to the spread of His Age-end counsel among our Christian Israel peoples – as a first crucial step towards world peace!



# The Age-end Distress of Nations – and the Great Prince who defends the Covenant People

World events during the past century have surged upon the nations like the waves of a great tsunami and many people have wondered what is ultimately going to happen. If you pose the question “When is the world going to end?” on the internet, you get anything up to 2 billion answers. There is a vast amount of quite lurid speculation coming from the Christian TV channels based entirely on the false Jesuit-inspired Futurist interpretation of the *Book of Revelation* of Jesus Christ to the Apostle John.

This false school of prophetic teaching is widely promoted by the ‘Left Behind’ books and films, most of which emanate from the United States where a quarter of the population is Roman Catholic and also where there is no Reformation history. It is doubtful even if Protestant prophetic teaching in America is aware that there is an Israelite interpretation of the Apocalypse defined as the Historicist, or Historical interpretation.

Sad to say, much the same situation pertains to biblical prophetic teaching in all the covenant nations due to the fact that the Historicist, or Protestant interpretation

of *Revelation* which the notable Reformers believed, has been almost entirely neglected – as has the subject of history itself. Lost amid all the speculation is the historical significance of the two great systems of religious deception that held temporal power in the world for centuries. These powerful systems were defined and foretold by Jesus Christ as being “false Christs [antichrist], and false prophets” that would arise to deceive almost all of the elect, or servant people (*Matthew 24:24*).

Today the covenant nations are under attack from multi-culturalism and secular humanism within and from global forces without. The tragic failure now is that the Christian churches have no answer to this trouble and increasing chaos. This is because of their focus on a weak personal gospel, their refusal to implement the Law of the Lord, but ultimately their inability to interpret the vastly important prophetic words of Jesus Christ in their fulfilment as we experience the Age-end distress of nations.

Our confidence should rest in the Word of God given to the prophet Daniel at the beginning of chapter 12, who revealed that a

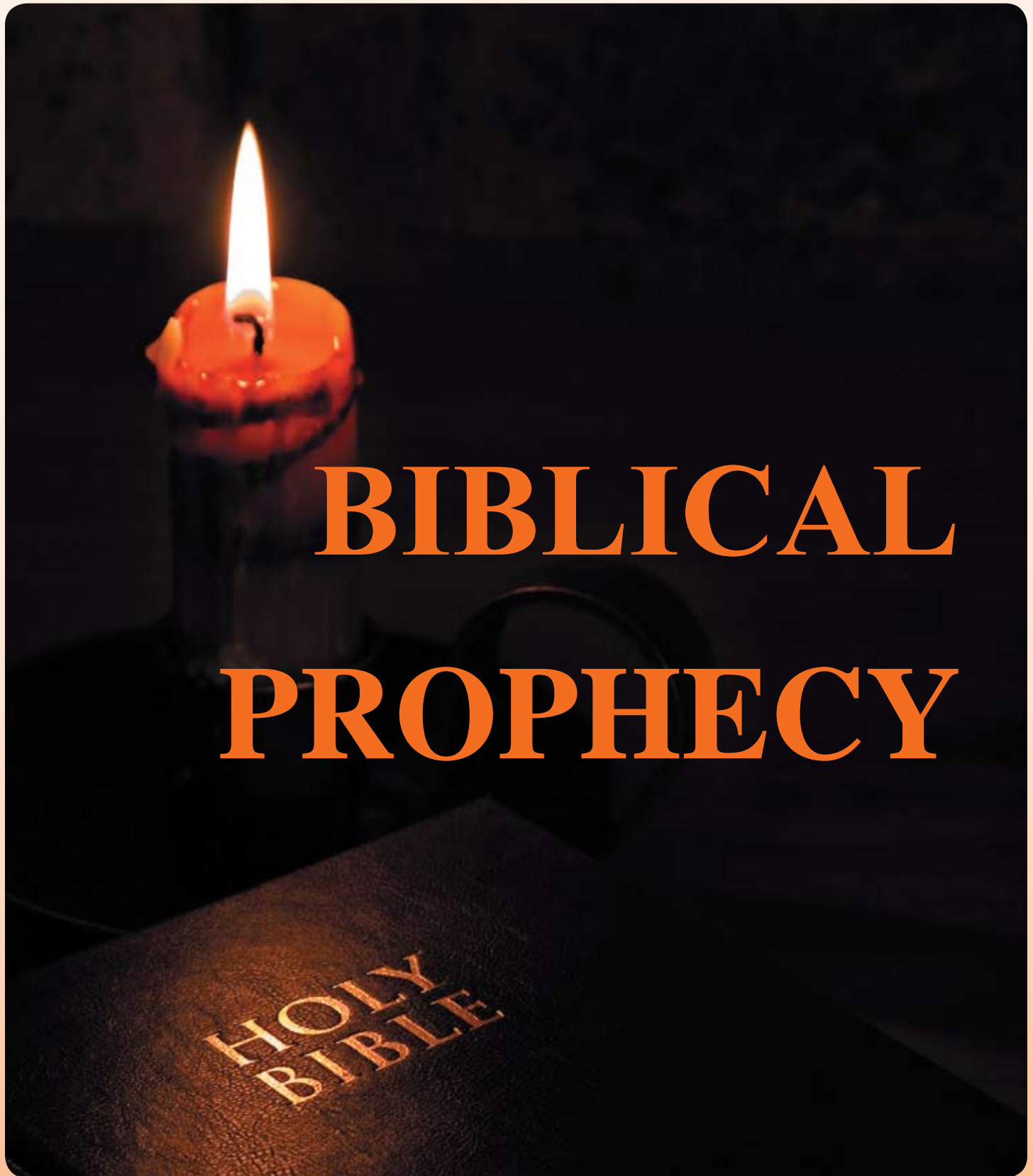
great period of distress of nations would come in all its finality – a time of trouble “such as never was since there was a nation.” He states that when this happens the archangel Michael stands up, the Great Prince who defends the children of God’s servant people – the Israel of God. At that time it is affirmed this People will be delivered to escape destruction – as it is written, “every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt.” Let us watch and pray always.

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Further recommended reading from The Covenant Publishing Company:

*The Origin of Futurism and Preterism*, by Charles A Jennings, pp 68

*The Book of Revelation – From An Israelite and Historical Interpretation*, by Charles A Jennings, pp 214 with pull out time-line charts



Of the sixty-six books of the Bible eighteen are books of the prophets and in addition there is the Book of Revelation, in modern terms that makes 28%. There are also many prophetic utterances in some of the other forty-seven books. Yet prophecy receives little attention in today's churches, even though it is clearly an important element of Scripture. A careful study of prophecy in relation to known historical facts reveals that what the prophets foretold was not mere imagination

or fortune telling, or whatever other term the sceptics may use. If some prophecies have become fact then there is every reason to believe that the rest will follow.

Many of the prophecies in the Old Testament are couched in quite plain and unmistakable language. For example, there are many references to the coming Messiah which were all fulfilled in exact detail in the earthly life of Jesus Christ. *Micah 5:2* says that he would be born in Bethlehem;

*Isaiah 7:14* states that he would be born of a virgin mother; *Hosea 11:1* foresaw the flight into Egypt; *Zechariah 9:9* described His triumphal ride into Jerusalem; *Zechariah 11:12* notes that He would be sold for thirty pieces of silver; *Psalms 34:20* says that no bone of his body would be broken. If all of these prophecies were fulfilled exactly, then there can be no doubt that other prophecies, so far unfulfilled, will prove to be true when the time comes. Jesus Himself said that He would return to earth in power

and glory in the clouds of heaven accompanied by all the angels and Zechariah foretold that His feet would land on the Mount of Olives and that there would be a great earthquake which would dramatically alter the geography of the region.

Apart from these examples, which lie at the heart of the Christian faith, there are other prophecies in the Old Testament which have already become part of history. In *Ezekiel* 26:4-5 we read these words concerning the city of Tyre, “*They shall destroy the walls of Tyre and break down her towers. I will also scrape the dust from her and make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea.*” These words proved to be true in two stages. In the days of David and Solomon Tyre was a very prosperous commercial centre from which the Phoenicians carried their trade far and wide, as far as the British Isles and even America.

This period of prosperity came to an end when Nebuchadnezzar attacked Tyre and destroyed it. However, those of its inhabitants who survived the Babylonian onslaught migrated to an island and rebuilt their city there. Then some four hundred years later Alexander the Great was on the war-path and he too cast his eye upon Tyre. His problem was that Tyre was then situated on an island which would necessitate a sea-borne attack if it was to be taken. Alexander was a land soldier with no naval experience. He therefore decided to build a causeway to the island along which his soldiers could march to the attack. For this purpose he used material from the ruins of the original city even scraping up the dust to fill the channel and build his causeway. The attempt was entirely successful and the island city was completely destroyed, leaving nothing but the bare rock on which fishermen from nearby coasts spread their nets to dry. All this happened exactly as Ezekiel had prophesied.

Tyre was eventually rebuilt on its original site for it features in the gospel story, along with its sister city of Sidon. Not so Nebuchadnezzar’s own city of Babylon. In chapter 25 of Isaiah’s prophecy he has this to say about Babylon, “*Thou hast made of a city a heap, of a defended city a ruin, a place of strangers to be no city; it shall never be rebuilt.*” And it happened exactly as Isaiah had foretold. Babylon today is nothing more than a name on a wayside halt on an Iraqi railway. Saddam Hussein had plans to rebuild it but he was effectively prevented from doing so.

The story of the conquest of Babylon by

Cyrus, King of Persia, is another instance of prophecy fulfilled. In chapter 45 Isaiah says of Babylon, “*Thus saith the Lord to his anointed, Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open before him the two-leaved gates; and the gates shall not be shut.*” These words were written nearly two hundred years before the events they describe. The loins of kings were loosed in the sense that their kingdoms crumbled before the Persian onslaught. Even more curious is the reference to the ‘two-leaved gates.’

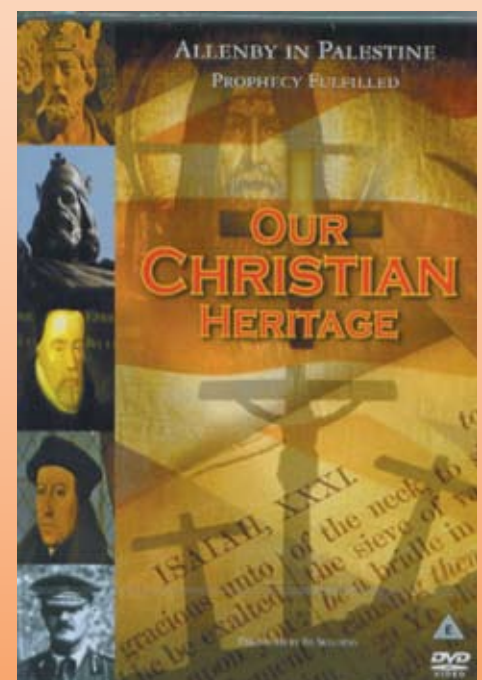
The River Euphrates flowed right through the city of Babylon and this meant that it was vulnerable to an attack along the river. To guard against this Nebuchadnezzar had ordered the construction of a massive gate just where the river entered the city. The Greek historian Herodotus records that Cyrus was aware of the existence of this huge gate and knew that even after he had diverted the course of the river so that his soldiers could approach Babylon along the dried-up river bed, they would still have to break down the gate and fight their way into the city. But when they reached the gate it was unaccountably open, as Isaiah had prophesied. The Persian army was able to enter the city virtually unopposed and found it entirely taken up with a great feast which Belshazzar, the king at that time, had ordered. Earlier that evening a mysterious hand had appeared and written a message on the wall of the palace. The prophet Daniel was summoned to interpret the writing and warned Belshazzar that he had been found wanting as a ruler and would therefore lose his kingdom. This particular prophecy was fulfilled immediately!

Sometimes prophecy is given in pictorial language which cannot be understood until the event actually happens. A case in point is to be found in *Isaiah* 31:5 which says, “*As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.*” Clearly Isaiah had seen a vision of something like birds flying over Jerusalem but neither he nor those who read his words had any idea what they meant. It was not until 1917 that their meaning was understood. In that year General Allenby was in charge of the British forces in Palestine and his instructions were to capture Jerusalem. He was reluctant to undertake a full scale military attack because of the inevitable damage that would cause to such a sacred city. He wrote to King George V asking for advice and the answer came in a one word telegram, “Pray.” Calling his staff together to do just that General Allenby opened his

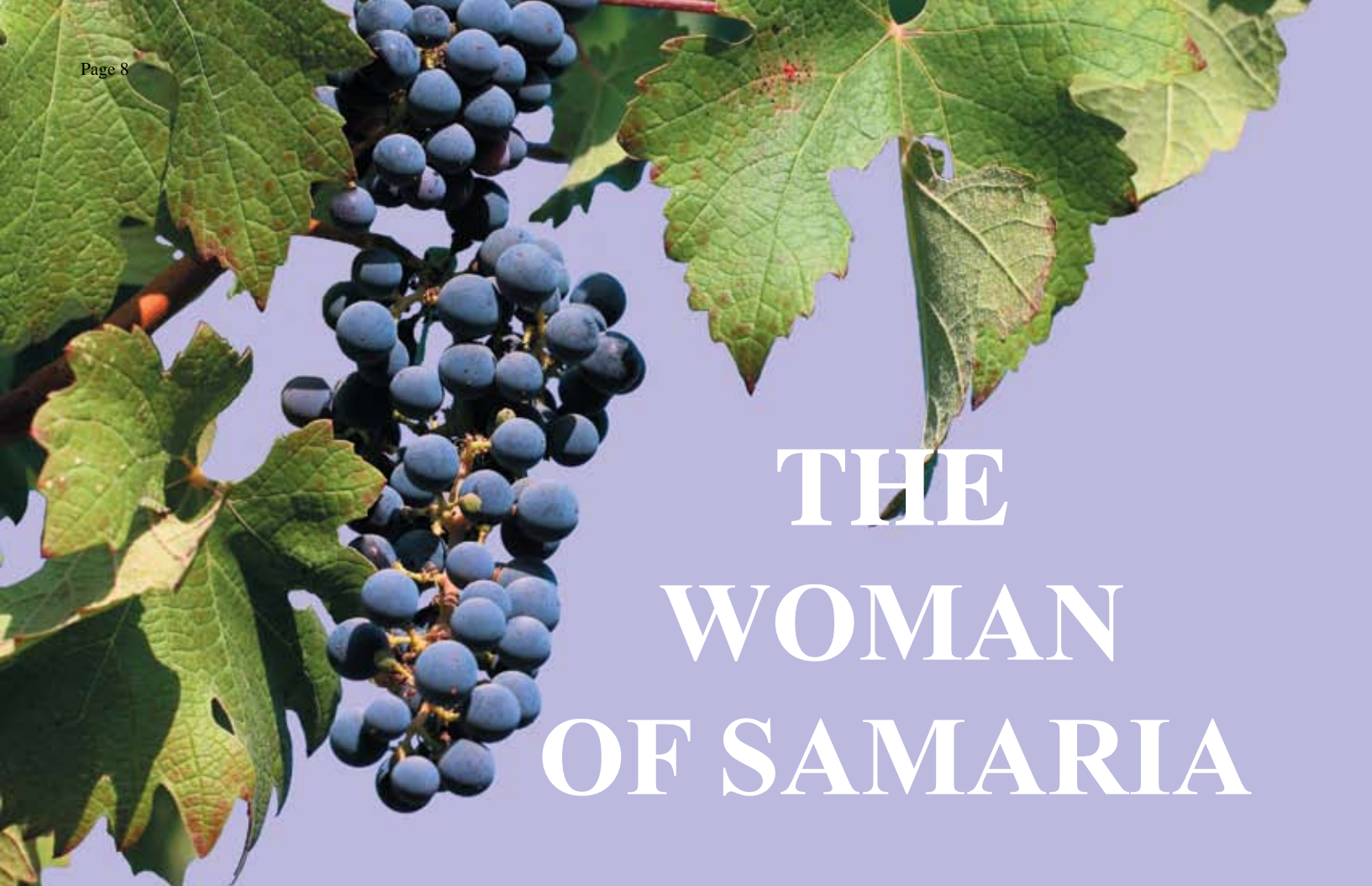
Bible and it fell open at *Isaiah* 31. When he read verse 5 he knew at once what he should do. He ordered a squadron of the Royal Flying Corps (as it was then) and they flew over the city dropping leaflets not bombs and the next day the Mayor of Jerusalem handed the keys of the city in surrender to General Allenby. Jerusalem was defended from military attack but at the same time delivered from the Turks who had been in control of the city since the Crusades, and Jerusalem was preserved from harm exactly as Isaiah prophesied so many centuries before. By a strange coincidence (or was it indeed a coincidence?) the appointed lesson for the day in the *Book of Common Prayer*, 9th December, was *Isaiah* 31. As William Cowper wrote in a well-known hymn, “*God moves in a mysterious way.*”

There are many more such prophecies whose meaning will become clearer in the days to come and as we are reminded in *II Peter* 1:19-21, “*We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts ... For the prophecy came not in old times by the will of man but holy men of God spake as they were moved by the Holy Ghost.*”

CAROL CREAM



DVD available from Covenant Publishing



# THE WOMAN OF SAMARIA

**T**his true incident, found in *John* 4:4-30; 39-42, has great significance in the divine truth of God's dealings with His covenant nation, the House of Israel. For there are certain incidents and circumstances in the life of this woman which have an identical comparison with the fallen state of the House of Israel and their redemption through the sacrifice of the Lord Jesus Christ.

In verse 4 it states that Jesus "must needs go through Samaria." This was not by chance. This was a deliberate meeting arranged by His Heavenly Father. In *John* 12:49-50 Jesus says "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." This is the reason why it states Our Lord must needs go through Samaria.

Reading from verse 5, "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour." The sixth hour, if we think about Roman times, is twelve noon. The Romans had a day-watch of twelve hours and a night-watch of twelve

hours. The day-watch began at six o'clock in the morning, so the sixth hour mentioned here is mid-day as we understand it.

Verse 7, "There cometh a woman of Samaria to draw water: Jesus sayeth unto her, Give me to drink. (For his disciples were gone away into the city to buy meat)." Evidently, this meeting was to be on a one-to-one basis between Jesus and the woman. It was that important! "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob?" That is a revealing statement made here for two reasons. Not only does she claim ancestry with Jacob/Israel for herself, but in saying 'our' she implies there are others like herself dwelling in Sychar. How is this possible, for you will note Jesus did not question her statement?

The Old Testament has something very interesting to say which hinges on this. God made a statement that the House of Israel were His vineyard and that the House of

Judah were His pleasant plant. This can be found in *Isaiah* 5:7. Now as long as the House of Israel walked in the pathway of obedience to God's commandments, statutes and judgments, then they proved to be a fruitful people and they indeed brought forth grapes as God's vine. However, we know they became disobedient and turned aside from the Lord and God had to fulfil His word and cast them out of the land. So the armies of the Assyrians came with their military scythe as it were, and reaped God's errant people of the House of Israel, deporting them away from their land. A foreign people were then brought into the vacated land becoming known as Samaritans. That was Assyrian policy; to make it impossible for a defeated people to return to their roots.

But God had made another statement through the prophet that He was going to leave Israelites in the land as gleaning grapes, only a few, and that scripture is found in *Isaiah* 17:6, "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." Pockets of Israel here and there in the former land of Israel, and this woman of Samaria was a descendant of the 'gleaning grapes' along with others as she claimed. She was evidently an Israelite because only an Israelite could lay claim to

Jacob as an ancestor. A Samaritan could not say that.

Further on in *John* 4:15 the woman says to Jesus, “*Sir, give me this water, that I thirst not, neither come hither to draw.*” This woman through force of circumstances had to come to the well at 12 noon because her lifestyle was unacceptable to the inhabitants of the city. So instead of drawing water early in the morning when the day was cool along with the other women, she had to come in the heat of the day when she could be sure she would not meet anyone. And this is what Our Lord talks about with her next.

He says in verse 16, “*Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*” It is interesting that her response to Jesus’ words is not indignation. She could easily have rebuffed Him but she responds to Jesus’ words by saying, “*Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*” But Jesus’ reply is a prophetic one, “*Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he come, he will tell us all things.*”

Because the woman believes the Messiah is going to come means she must have had access to the Holy Scriptures. It is a fact that the Samaritans had a copy of the Pentateuch, the first five books of the Old Testament in Hebrew, around 400 BC. There was also the Septuagint, a Greek translation from the Hebrew, in about 250 BC. Thus it was feasible she knew of Moses’ words in *Deuteronomy* 18:18, “*I will raise them up a Prophet from among their brethren, like unto thee, [Moses] and will put my words in his mouth; and he shall speak unto them all that I shall command him.*”

Then in verse 26, “*Jesus saith unto her, I that speak unto thee am he.*” On a previous occasion Our Lord had been talking with His disciples and He asked them “*whom*

*say ye that I am?*” Peter eventually speaks up and says “*Thou art the Christ, the Son of the living God.*” Jesus says this has been revealed by the Father and then says to His disciples to tell no-one that He is the Christ. But here the Lord is talking to a woman, a sinner, at the well outside the city of Sychar in Samaria and He is telling her He is the Christ of God.

There is a prophetic significance about this, insofar as it is God’s plan to reveal Christ, the Messiah, to His Israel nation. This woman, an Israelite, one of the gleaners of grapes, is a symbol of the cast aside House of Israel. Consider the state of Israel as we read about them in the Old Testament. They were in an idolatrous state. They had turned aside from God to follow the idols and practices of other nations and in the eyes of God they had taken other lovers and forsook their Husband Jehovah. They had broken their vow to God, so God had to cast them away.

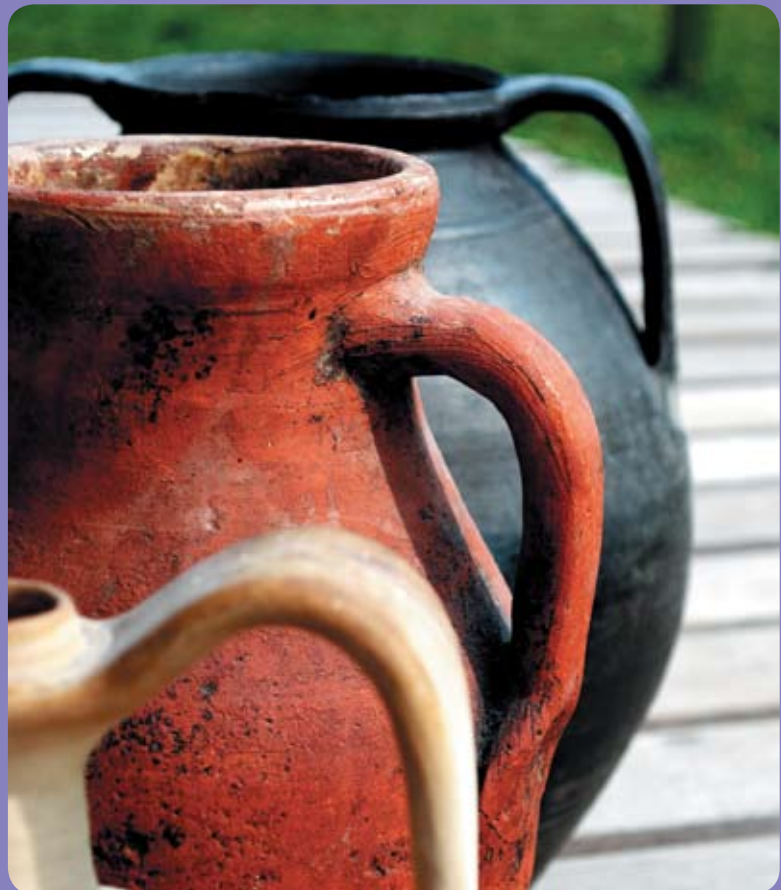
This woman was living in an outcast situation and now she has met the Lord Jesus Christ and a change begins to take place. No longer is she afraid of the opinions of others or their attitude towards her. Because now she goes to the city and tells them all

about the meeting she has had with this wonderful person who knows everything about her. “*Is not this the Christ,*” she says. And they are persuaded by her testimony to go themselves to meet this Jesus and they want Him to tarry with them and to teach them, which He does. Then in verse 41, “*And many more believed because of his own word; and said unto the woman, Now we believe not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*”

Jesus meeting with the woman of Samaria shows us the prophetic intention of God towards His people. How He seeks them out and tells them the good news of their redemption and of becoming once again His servant nation.

It is all put succinctly in *I Peter* 2:9-10, “*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy but now have obtained mercy.*”

**KATHLEEN GAGE**





Qumran caves where the Dead Sea Scrolls were discovered

# SIGNS OF INSPIRATION

Recently I was reading a book entitled *Science and the Bible* by a Henry Morris (Moody Press). The purpose of this fascinating book was to highlight scientific truths that have lain hidden in the Bible for thousands of years. It was difficult to put the book down.

From our school days we know how the boat crew under the command of Columbus mutinied for fear of sailing over the edge of the world! That was as recent as 1492 when scientists believed the world was flat. In *Isaiah* 40:22 however it stated, “*It is he that sitteth upon the **circle** of the earth.*” The word translated circle is the Hebrew ‘khug’ which means ‘sphere.’ The Book of *Isaiah* was written about 700 BC.

Again in *Job* 26:7 it stated, “... *and hangeth the earth upon nothing*” a clear reference to the planet being suspended in space. The Book of *Job* is thought to have been written about 1500 BC. It was not until the seventeenth century that Galileo and Newton confirmed this scientific fact and indeed

Galileo was almost burnt at the stake as a heretic! A clear and sobering reminder that what the Bible teaches and what the church decides to teach is not always the same!

*Ecclesiastes* 1:7 explained that rain is caused by evaporation and condensation of water – again a discovery only understood and accepted in recent centuries. “*All the rivers run into the sea; yet the sea is not full; (evaporation) unto the place from whence the rivers come, (clouds) thither they return again.*” This was written around 970 BC.

Most amazing of all is perhaps *Ecclesiastes* 12:7. Scripture teaches that God created the human race out of the dust of the ground. Verse 7 declares that when we die our bodies or “... *the dust return to the earth as it was: and the spirit shall return unto God.*” Modern science has confirmed that there is not one single chemical element contained in the human body which is not found in the dust of the ground. When one thinks of the complexity of the human brain, DNA, the ear, eye or the human body in general

this scientific fact is remarkable beyond words. It just goes to show what God can create from a lump of dirt!

The Bible which is the world’s number one best seller is not strictly speaking one book – it is in fact a volume of 66 books written over 1,500 years by about 44 different authors. Each author states that the information they are consigning to ‘paper’ has been given to them by the Creator. Something like 2,700 times they expressly put it “*Thus saith the Lord.*” In other words they are emphasising these are not their own thoughts or ideas, far from it. Some of them like *Isaiah* actually died for the views they expressed, a clear indication that they really believed they were teaching the truth and not simply stories invented by themselves.

One third of the Bible is narrative, one third is history and an incredible one third is composed of prophecies and predictions. There are around 300 prophecies in the Old Testament which predicted the birth, life, death, resurrection and ascension of Jesus

Christ. For example, *Psalm 22:12-18* gives a shocking description of the crucifixion. Incredibly this psalm was written over 1,000 years before its fulfilment by King David, who stated that ‘the Spirit of God’ inspired the psalms he wrote.

When the Dead Sea Scrolls were discovered in 1947, they were found to contain every book of the Old Testament (except for the Book of *Esther*). The manuscripts upon which these prophecies were written were dated at being 120-150 BC, clear proof they were written centuries before their fulfilment. Fulfilled prophecy is one of the simplest ways to discern the Hand of God upon the Bible.

Sadly there is one prophecy which appears to be being fulfilled in our generation. In *Jude* verse 18 and *II Timothy 4:3-4*, the writers predicted an age when Scripture would no longer be taken seriously and would indeed be derided and ignored!

Other prophecies being fulfilled in modern times can be read in chapter 4 of the resource entitled *A Call to the Nation*. This can be downloaded free from [www.churchsurvey.co.uk](http://www.churchsurvey.co.uk). The sad fact is that although the Bible is the world’s best seller, many people fail to explore the treasury of knowledge it provides. Often this ‘instruction manual for the human race’ lies gathering dust unopened and unread. The Bible is full of the most amazing things. Take it seriously and it will change your life and open your eyes to the Heavenly Father Who loves you so much, He sent His Son to die for you on the Cross at Calvary.

JONATHAN WILLANS BD

“It is he that sitteth  
upon the circle of  
the earth.”  
*Isaiah 40:22*

# BIWF SUMMER CONVENTION



**19th to 24th July 2010**

**At: Hothorpe Hall, Theddingworth,  
Leicestershire, LE17 6QX**

**Theme:  
Foundations of the  
Kingdom Message**

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# ALL IN GOOD TIME

**In the study of God's Word there is to be found therein an all-pervading sense of order, design and purpose throughout its pages**

In the third chapter of *Ecclesiastes* the writer makes clear that nothing happens by chance in this life. The brief statements made in the first eight verses indicate that there are limits to all human activities and that these have been set by God with good reason. The meanings are more profound than their brevity might at first suggest. "To every thing there is a season, and a time to every purpose under heaven" (*Ecclesiastes* 3:1).

The first point made by the writer of this book is that our life on Earth has a limited duration. There is "a time to be born, and a time to die" (*Ecclesiastes* 3:2). Such knowledge can only be in the mind of God and this is acknowledged by the Psalmist when he said "my times are in thy hand" (*Psalms* 31:15). The birth of Isaac was at an unexpected time, even a seemingly impossible time in the minds of Abraham and Sarah, who regarded their age to be against such an event. But it happened in God's good time and, of course, it marked the beginning of His plans to build His Kingdom on earth and through it to bring about the restoration of a fallen creation.

The birth of Moses is given particular attention in *Exodus* 2, no doubt because of the looming hostility of the Pharaoh to the increasing numbers of the people of Israel which he viewed as a threat to his kingdom. So Moses' birth was timed to occur when in his maturity he would be the right man for God to use in the role of a strong leader for His people. He was, perhaps, unique in the fact that he knew when he was going to die. Moses was informed by God that he would be allowed to see the Promised Land but not permitted to go into it with the Israelites; that he would die on a certain day even though he was in good health at the time.

However, the most significant times of a birth and a death are those of Our Lord Himself. The timing of both was given in signs and prophecies. Ancient civilizations four thousand years ago were familiar with the message contained in the stars. These displayed the signs, for all to see, which would proclaim in this pictorial form God's plan for reconciling the world to Himself. Here we are given a picture of the coming Redeemer, born of a woman, suffering at the hand of man then triumphing in power

and glory. As it says in the Scriptures "The heavens declare the glory of God, and the firmament sheweth his handywork" (*Psalms* 19:1).

As well as these heavenly signs, there were in Scripture the inspired statements of the prophets concerning Our Lord's first advent, His place of birth and circumstances pertaining to His earthly life. Daniel gave the year of His crucifixion, recording in his prophecy what the angel Gabriel told him (*Daniel* 9:25). Central to the timescale the angel gave was the rebuilding of the temple in Jerusalem which took place following the decree by Cyrus and then implemented by Ezra in 454 BC. The 69 weeks in the prophecy being calculated, in the year/day scale, to be 483 years brings us to the year AD 28 which marks the baptism of Our Lord in the river Jordan by John the Baptist. Professor C.A.L. Totten, nineteenth century historian and biblical scholar, calculated that the actual date of that event corresponded to January 8th of that year on the Christian calendar. The angel Gabriel stated that "After threescore and two weeks shall Messiah be cut off" (*Daniel* 9:26). Sixty-two weeks from January 8th brings us to the date of the crucifixion as March 17th AD 29. So the times of Our Lord's birth and death were made known and expected by those who recognized the signs.

Having dealt with the subject of human life the writer of *Ecclesiastes* goes on to deal with that which sustains us, the food we eat. "A time to plant, and a time to pluck up [or harvest] that which is planted" (*Ecclesiastes* 3:2). There are several factors which influence this timing; the time or season of the year, the hours of daylight, the temperature, the moisture of the ground and the fertility of the soil. The basic laws of cultivation and land husbandry cannot be changed. There will always be a right time to plant and to harvest for best results.

But as well as the practical aspect of this subject Our Lord gave the more spiritual side of it in the parable of the Sower. The sowing is the spreading of the gospel, the news of the New Covenant heralded by the prophets. The time for this sowing began with the commissioning of the apostles to take this news to the "lost sheep of the House of Israel" (*Matthew* 10:6). And this news is unique for it can never go out of date.

Quality of life is important so peace and security matter and this is perhaps the reason for the next statement, that there is "a time to kill, and a time to heal" (*Ecclesiastes* 3:3). There is in that assertion an apparent

contradiction to the Sixth Commandment which states unequivocally “*Thou shalt not kill*” (*Exodus 20:13*). But the commandment is a prohibition of murder and anyone who breaks it comes under the Divine judgment which is clearly given in *Numbers 35* and quite categorically declares that the murderer shall be put to death.

In contrast to this the writer links a ‘time to kill’ with ‘a time to heal.’ In all these references to ‘times’ in these verses of *Ecclesiastes* each pair of times embrace opposites, life and death, sowing and reaping and now, in killing and healing, we can see justice contrasted with mercy. In the context of the gospel of the kingdom the sin of the nation Israel was such that the destruction and death of the kingdom was justified. But in God’s mercy it was redeemed by Christ’s death on the cross. So, while healing has physical connotations the spiritual aspect is the more prominent when its use is studied in Scripture. There is that familiar promise God made “*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land*” (*II Chronicles 7:14*).

Next we are told that there is “*a time to break down, and a time to build up*” (*Ecclesiastes 3:3*). In man-made structures nothing lasts indefinitely and when the ravages of time and decay render a structure unusable or even unsafe that is the time when it has to be broken down. The time to build up is set by the needs or services required by such reconstruction. Now if we return to the subject of our kingdom gospel we can see that the kingdom, at the end of Solomon’s reign, had proved itself unfit for God’s service so it was broken down. When Rehoboam, Solomon’s son and heir, tried to reunite the divided kingdom he was told not to do it for, as God says through the prophet “*this thing is from me*” (*I Kings 12:24*).

This Divine action was illustrated, of course, in the parable of the potter’s vessel in *Jeremiah 18* where the vessel, Israel, is marred in the hands of God, the potter. But just as the same clay was reused so the building up process began when the scattered tribes came westwards to these isles and eventually became established as the United Kingdom. The blessings which followed the spiritual revival of the Reformation and the printing of the Word of God made the kingdom a force for good in an unsettled world.

In the course of Israel’s long history they

have had very mixed fortunes. When they obeyed the will of God they prospered but when they rebelled they had to endure the consequent suffering and hardship. This is perhaps reflected in the next statement in our passage under study when it tells of “*a time to weep, and a time to laugh; a time to mourn, and a time to dance*” (*Ecclesiastes 3:4*). These contrasting emotions depicting sorrow and joy were a result of the people’s reaction and response to the theocratic rule to which they were subject and which they eventually rejected. Joy and sorrow are very much a part of our earthly life in this age. But it is not confined to our earthly sphere alone for we read that there is joy in heaven at the repentance of one sinner on earth. Jesus Himself wept in anticipation of the destruction which was to come upon Jerusalem after His earthly mission was complete.

Then we read in the prophets of the time still to come when there will be no more weeping, no more tears. Is it not significant in these contrasting conditions that the

“My times are  
in thy hand”  
*Psalms 31:15*

negative is placed first then followed by positive, reflecting the whole theme in Scripture of hope and expectation of the good time to come under Our Lord’s guidance and direction when He has returned in power and glory?

The destruction of Jerusalem would be such that, as He foretold, not one stone would be left standing upon another. This brings us to the next verse in this text where we read that there is “*a time to cast away stones, and a time to gather stones together*” (*Ecclesiastes 3:5*). Casting out stones was for the purpose of clearing or cleansing the ground in readiness for the planting of a new vineyard. Stony ground, as related in the parable of the Sower, is not of much use and in the context of the kingdom gospel a vineyard was symbolic of Israel, the kingdom of God. The Promised Land, before the Israelites first went in to occupy it, was inhabited by other people who were in a degenerate state and, at God’s command, had to be removed. The time for casting out such stones had arrived as the new vineyard was about to be established.

When is the time ripe for the gathering of stones together? Stones in the vineyard are clearly aliens in the kingdom if we pursue the same symbolism. In the light of such reasoning I believe that this gathering can be linked with the parable of the wheat and the tares, the latter being like the stones, the aliens in the kingdom which are to be separated from the true Israel people at the end of the age and to be removed.

In a way that theme has an association with the next verse in our study where the kingdom is affected by outside influences. “*A time to embrace, and a time to refrain from embracing*” (*Ecclesiastes 3:5*). This is not intended to be understood in its emotional sense as an expression of love and affection between individuals. It is more likely intended to be thought of in the sense of joining in an association of like-minded people having common cause in some matter or belief. It may be for mutual benefit in business or commercial ventures or for mutual protection when faced with an attack by some aggressor.

Then we are told that there is a time to refrain from embracing. Looking through Young’s Concordance it records seven words in the Old Testament which have been translated ‘refrain.’ This one in *Ecclesiastes* is the seventh in the list and only used on this one occasion and it means ‘to be, or keep, far off.’ This is a principle which was established back in *Exodus 23:32* when Israel were told to make no agreements with other non-Israelite people. A modern example is that of the United Kingdom joining the European Union, an unprecedented political alliance and a most unsuitable embrace. What did the Prodigal Son do? He joined the citizens of an alien land, another unsuitable embrace which subsequently proved to be a serious error of judgment on his part. However, he came out when his situation became untenable and we look forward to doing likewise.

Instead of such unsuitable methods of trying to improve our situation we should alter our priorities and take notice of the next point made in our study “*a time to get, and a time to lose*” (*Ecclesiastes 3:6*). To get means to buy or acquire and in *Proverbs 23:23* we read the injunction “*buy the truth, and sell it not*.” This, surely, is the Word of God, something worthwhile and precious which contains Jesus’ own words “*I am the way, the truth and the life*” (*John 14:6*).

Here, then, is something worth getting or acquiring; knowledge of the truth concerning this life, its meaning and purpose. With this truth and knowledge one can acquire

faith in God and His Son, Jesus Christ. But with it there comes responsibility and commitment as is made clear in *Matthew 10:39* “*He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*” That such commitment was no sinecure for the early Christians in the first centuries of the Christian church was demonstrated in the persecutions and martyrdoms suffered by many in our past history. For them it was a time to lose their lives for their faith.

Next we read of “*a time to keep, and a time to cast away*” (*Ecclesiastes 3:6*). In this study there is a constant theme of the kingdom in history and in prophecy. In the book of *Proverbs 7:2* there is the instruction “*Keep my commandments, and live; and my law as the apple of thine eye.*” One thinks of that point in our Coronation service when the Bible is presented to the monarch who is then told ‘*Here is wisdom, this is the Royal Law, these are the lively oracles of God.*’ Then in the prophetic vein we read in *Isaiah 31:7* that vision of the end of the age where it foretells “*For in that day every man shall cast away his idols of silver, and his idols of gold.*” So in this prophetic theme these two times are complementary, pointing to a period which heralds the end of this age.

Again the theme of the kingdom in history and in prophecy is clearly shown in the next phase of this study. “*A time to rend, and a time to sew*” (*Ecclesiastes 3:7*). It is remarkable how great an association can be found with these verses in *Ecclesiastes* and the parables of the kingdom. For here we can see the ‘time to rend’ being so appropriate to the marring of the potter’s vessel in *Jeremiah 18:6* and ‘the time to sew’ appropriate to the joining of the two sticks in *Ezekiel 37:15-22*. The rending of the twelve-tribed kingdom was the result of their breach of faith with God. The joining together of the two parts has not been a quick-fix operation, it has been a slow process.

The contrasting instructions in the next statement appear to be a little odd until we look more deeply into them. “*A time to keep silence, and a time to speak*” (*Ecclesiastes 3:7*). To keep silence seems to be at variance with Our Lord’s instruction to “*...let your light so shine before men...*” (*Matthew 5:16*). Proclaiming the faith and preaching the gospels of salvation and redemption was clearly the main purpose and mission Jesus Christ entrusted to the apostles. So, when is there a time to keep silence? There is an example in the book of the prophet Amos who lived in the time of Uzziah, king of Judah. He paints a picture of Israel as a people who know the law

but despise it, who oppress the poor and who are idolatrous; they practised bribery and afflicted the just. It was a hard time for those who did remain righteous, an evil time, therefore, “*the prudent shall keep silence*” (*Amos 5:13*).

So there is a time to keep silent, such a time being when it is clear that there is an unsympathetic or even hostile attitude to anything to do with the Bible. When Our Lord related the parables He explained their meaning privately to the disciples but withheld it from the Jewish hierarchy, knowing their hostility to His teaching. Therefore, while we have a responsibility to make known the good news of the kingdom we can use our own judgment as to when it is a time to speak out or when it is prudent to keep silent.



There is much emphasis in Christian doctrine on ‘love,’ the love of God, the commandment to love our neighbour, even to ‘love your enemy’ and so on. How strange, then, to find in these verses that as well as there being a ‘time to love’ there is also a ‘time to hate.’ But the word ‘hate’ is not always used in scripture in a malicious sense so it can be seen as just a lesser degree of love. This is apparent in *Matthew 10:37* “*He that loveth father and mother more than me is not worthy of me.*”

When family life is clearly regarded in scripture as all-important for the stability of the kingdom it would be an injustice to the text to regard the word ‘hate’ as always to be understood in the negative sense. To love the Lord Jesus is a first priority and, in so doing, love of family, neighbours and, indeed, of all forms of life for which we are responsible will follow naturally. On

the other hand, hatred in the sense of complete abhorrence is justified against sin and evil, for such are in opposition to God and Our Lord and Saviour Jesus Christ (Ref Strong’s *Exhaustive Concordance*).

Finally we come to the last two ‘times’ of our text and immediately we notice a difference in the grammatical presentation. The previous ‘times’ were ‘to do’ something but these last are times ‘of’ something “*a time of war, and a time of peace*” (*Ecclesiastes 3:8*). Israel were not destined to go through life without coming up against various enemies. But they were promised that through obedience to God He would protect them and destroy their enemies so that they would not be at any disadvantage. However, they were frequently unfaithful to God and suffered accordingly. Yet this time of war is not just a short period of hostilities to be experienced by one generation of Israelites. It is more an ongoing state of conflict in all human affairs which affects many generations over a long period of time. The observation of history down through the ages shows that this has been the case. The words of St Paul identify this warfare when he says “*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*” (*Ephesians 6:12*).

The origin of this warfare is also revealed to us when we read in *Revelation 12:7-9* that there had been war in heaven and that Satan and his angels had been cast out. But a time of great peace is promised in Scripture. For example, in that wonderful prophecy “*and of the increase of his government and peace there shall be no end*” (*Isaiah 9:7*). This, surely, is the time of peace to which the writer of *Ecclesiastes* is referring.

How important, then, time is, it quite literally rules our lives. But when we know and see that it is in God’s hands, that the clock ticking away is under His firm control, we have every reason to remain faithful and confident for the future. As it was at the wedding feast, when Jesus turned the water into wine and the guests thought that the best had been saved to the last, we can be sure that for us the best is yet to come.

**ALFRED BROWN**

Land of Hope and Glory,  
Chosen by the Lord  
For His people Israel,  
Promised in His word.  
There the Lord's protection  
Kept their foes at bay  
Till they spurned His statutes  
And walked not in His way.

Land of Hope and Glory,  
Islands of the sea,  
Where His people gathered  
Ever to be free.  
There that same protection  
Kept them safe from harm.  
For the Lord, their guardian,  
Raised His strong right arm.

Land of Hope and Glory,  
Where our Father reigns;  
Where His Son, our Saviour,  
Pleadeth for our pains.  
Where no evil enters  
But peace and joy for aye  
Fill their blessed Kingdom  
For whose dawn we pray.

CAROL CREAM

# THE MOST IMPORTANT BATTLE IN HISTORY



The ruins of ancient Jericho - see *Joshua* 9:3-4

If the average person were asked to name the most important battle in the world's history, their answer might well be the 'Battle of Britain' in World War II, or perhaps more specifically the rescue of the allied soldiers at Dunkirk. Those with a little more knowledge of the past might point back to the defeat of the Spanish Armada, or even perhaps the victory of Roland over the Moors. While all of these were certainly of great importance in the history of the world, one mainstream theologian has a very different answer.

Interestingly enough, Dr Martin Sicker, in his thoughtful study *The Rise and Fall of the Ancient Israelite States*, points instead to an event in the biblical history of Israel: the Battle of Gibeon in *Joshua* 10. He states, "Here was fought perhaps the most important battle in all human history ... since the religious destiny of all the world was at stake" (p. 59). Dr Sicker, however, gives few clues to explain his unique designation of this event.

What was so important about this battle? After forty years of wilderness wandering, the Israelites had marched into the land of promise, only to find the land already inhabited by Canaanite cities and their occupants. The Canaanite leaders, alarmed at the presence of these intruders, gathered their armies together and prepared to not only drive out the invading Israelites, but to annihilate them. Think of the disaster for the world if this had taken place! An Israelite holocaust would have meant that all the covenant promises to Israel would have vanished unfulfilled, the empire of David and Solomon would never have come to pass, and 'David's Greater Son' the Messiah Jesus Christ would never have lived and died for the sins of the world. It was truly a most significant and fateful event in the history of mankind.

Yet all was not lost, for God raised up a great deliverer to lead His people into battle. Israel was led by Joshua who was not only a prophet of God but a masterful general. We get a glimpse of Joshua's bril-

liant – and largely unappreciated – tactical moves in an interesting book *The Military History of Ancient Israel* in which author Richard Gabriel presents a detailed ‘blow by blow’ analysis of the Israelite conquest.

Unfortunately, few Christians today have much knowledge or appreciation of Old Testament history, and even fewer have ever heard of the Battle of Gibeon. The biblical account gives us an overview of this historic event: “*Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them [i.e. the Canaanites] before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword*” (*Joshua 10:9-11*).

Joshua and his troops, perhaps numbering 15,000 according to Gabriel, had made one of the most remarkable forced marches in history, “a difficult and twisting climb of about 18 to 20 miles over an elevation of more than a thousand metres,” accomplished in the darkness of night (Gabriel, p.141). With no sleep and nothing for breakfast, the Israelites made a pre-dawn attack on the Canaanites while they were likely still in their beds. The Israelite attack was a complete surprise. In the ensuing panic, Joshua’s troops pursued the fleeing enemy for many miles in every direction over the course of that day. The final pursuit to the city of Azekah, for example, covered a distance of eleven miles, so Joshua’s troops in full battle gear had ranged and fought over rough terrain a total distance of 30 to 40 miles with no rest or food since the day before.

The elements aided this conquest, for the Canaanites had evidently discarded their protective shields in their flight and their survivors ran into a heaven-sent ‘hailstorm’ that killed many of them who had escaped the slaughter.

The biblical record continues, “*Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged*

*themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel*” (*Joshua 10:12-14*).

The sun and the moon continued to shine all day long until the carnage was over. It was truly an epochal day; “*there was no day like that before it or after it*” in the history of the world! The late Dr Howard B Rand referred to this remarkable event as “Joshua’s Long Day.” Historians today refer to this battle as Joshua’s Southern Campaign, and it was followed up by an equally successful invasion of northern Canaan to drive out the remaining Canaanites in the Galilee and surrounding regions.

“For the LORD  
fought for Israel”  
*Joshua 10:14*

In the Southern Campaign there were five kings who led armies against the Israelites, but when their soldiers fled in panic, all five had a planned method of escape; they took refuge together in a secluded cave in an effort to try to save themselves.

The sacred text records: “*And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand*” (*Joshua 10:15-19*).

As a wise military commander, Joshua recognized the importance of not getting sidetracked by a few men cornered in a cave, regardless of their prominence. He ordered his men to block up the cave entrance with large stones – imprisoning the five kings – and quickly continue their pursuit of the fleeing armies. It was important to not let the enemy reach the Canaanite cities where they could regroup and organize resistance to Joshua’s forces. Instead, with the armies

defeated, the Canaanite cities would also easily fall.

One by one, the cities did fall: Makkedah and Libnah were conquered in one day each; Lachish in two days, Eglon and Hebron and Debir each took a day apiece. The five kings were removed from their confinement in the cave and executed. Southern Canaan was at last cleared of the Canaanites and their wicked false religion.

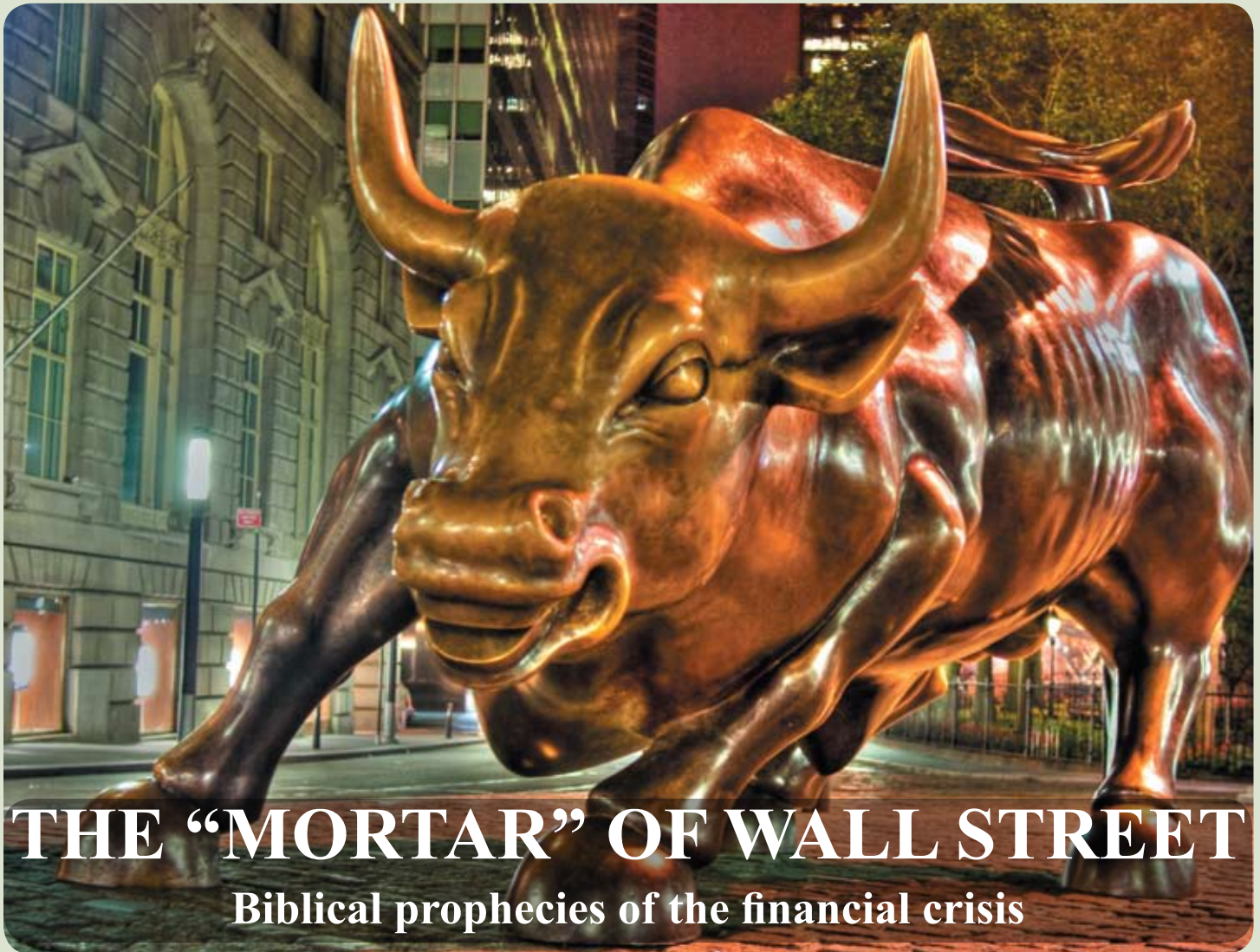
What was so evil about the Canaanites that they had to be practically exterminated? The religion of Canaan included horrifying child sacrifices as well as polytheism and government-sanctioned temple prostitution. Author Steven M Collins, in his excellent book *Israel’s Lost Empires*, explains in more depth the nature of the Canaanitic religion along with many accompanying illustrations of their horrible practices. We can be thankful that Israel won the Battle of Gibeon and the ensuing struggle for Galilee. The concluding “Northern Campaign” by Joshua is discussed in our Bibles in *Joshua* chapters 11 to 14.

With the conquest of the land of promise complete, Joshua apparently soon after stepped out of the limelight of history and returned to private life.

For whatever it is worth, rabbinic tradition says that Joshua later married, but produced only daughters and left no son to continue his father’s leadership over Israel. The great prophet and general is said to have died alone and was buried at a now unknown location called ‘Thimnath serah’ in ‘Har gash,’ a term meaning ‘angry mountain.’ The tradition also says that no-one came to his funeral. As Dr Gabriel phrased it, “In war, he had been their great general and hero. In peace, he was no longer needed. And it was said that no one came to pay final respects, an honour to which all men are entitled” (p.147).

If true, it was a sad and unfortunate ending for one of the greatest Israelite leaders of all time. May we never forget his deeds and the deeds of all our forefathers.

**JORY STEVEN BROOKS**



# THE “MORTAR” OF WALL STREET

## Biblical prophecies of the financial crisis

Recently, the focus of most of the developed world has been on Wall Street and the financial crisis that was engendered there. As events unfolded it became clear that the origin of much of this overwhelming problem was simple greed, illustrating the well-known adage, “The love of money is the root of all evil.” This is a quotation from St. Paul’s first epistle to Timothy, and a look at its context is even more instructive: “*But they that will be [or will to be] rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*” (I Timothy 6:9-10). As it is written in the Word, so it has come to pass.

But, there is a passage in the Old Testament that is particularly applicable to Wall Street: *Ezekiel 13:10-15*. It speaks of a wall daubed with untempered mortar – i.e. mortar not brought to the proper consistency

and hardness – with the result that the wall was weakened and fell. The prophet declares, “*Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.*” This is just what has happened with the collapse of the financial institutions centred in Wall Street. It is interesting that the wall was to be broken down by great hailstones, for hail is a biblical metaphor for truth: “*...and the hail shall sweep away the refuge of lies*” (*Isaiah 28:17*). So as layer after layer of corruption was uncovered and the truth exposed, the collapse of the wall was inevitable.

The Lord spoke of it prophetically through Ezekiel, saying, “*So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD. Thus will I accomplish my wrath upon the wall, and upon*

*them that have daubed it with untempered mortar...*” (*Ezekiel 13:14-15*). The sin was that of the greedy and corrupt financiers, who made investments they knew were unsustainable, but the judgment on it was from the Lord. It recalls to mind Jesus’ parable about the house built on sand (an unstable foundation, like the untempered mortar): “*And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*” Great indeed! (*Matthew 7:26-27*).

Now there is a scripture related to this theme in *Zephaniah 1:11*: “*Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.*” Regarding the name, Maktesh, the margin of my Bible says “the merchant street;” so as the verse speaks of the merchants that bear silver being cut down, it is cryptically referring to Wall Street again. And there is more truth hidden in Maktesh, for the Hebrew word means a mortar or hollow place. The RSV translates the name

as the Mortar. A mortar is, of course, a hollow bowl in which substances are ground with a pestle, and God's sense of humour is evident here with the word being a pun on the other meaning of mortar – plaster (which is so named from being mixed in a mortar). Thus we see that the two "mortar" scriptures are referring to the same thing. The Mortar spoken of by Zephaniah was the name of a hollow or depression in Jerusalem where the bazaars were and where the foreign merchants congregated; in other words, the Wall Street of its day. Once again, God's judgment is pronounced upon the false mercantile system.

The second definition of mortar – a bowl in which substances are ground to powder – is also reminiscent of the story of Israel's golden calf. After their exodus from Egypt, the people of Israel encamped at the foot of Mount Sinai. While their leader, Moses, was up on the mountain receiving from God the Ten Commandments and other laws for the nation, the people forced Aaron to make them a golden calf, which they then proceeded to worship. Alerted by God, Moses came down the mountain, and when he saw the calf and the dancing, his *"anger waxed hot...and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it"* (Exodus 32:19-20).

Of course, the golden calf is another symbol for the worship of money – the "Almighty dollar" as it is sometimes called – epitomized by Wall Street. I believe Wall Street to be the spiritual mortar in which the false economic system is being ground to powder, and the Israel people (the Anglo-Celtic-Saxon nations) are being forced to drink the bitter water of the financial meltdown – savings lost, foreclosures on homes, unemployment – and its attendant despair. Our God is a God of righteousness, and He must needs judge sin in all its forms, the economic system being no exception. But we can rejoice in the outcome of this judgment, if not the process, for just as Jesus drove the moneychangers from the temple, it is for the cleansing of the nations, making way for the eventual perfect government under Christ in the coming Millennium.

**PATRICIA BAGWELL BA**

## CHRIST COMES TWICE

*"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"* (Hebrews 9:27-28)

**T**here is no doubt whatever that the New Testament teaches that there is to be a second coming of Jesus Christ. And this second coming is not a process. It is an event in the future. It is not happening now. It does not happen when at last men have turned the tide of evil and learned to live in harmony and peace, for – given man's basic sinfulness – this is in reality an impossible dream. It also does not happen when a penitent turns to the Lord in faith and knows the joy of Christ's presence in the heart. It does not happen when a joyful congregation, gathering for worship in His name, claims His promise, *"There am I in the midst"* (Matthew 18:20). The real, spiritual presence of Jesus Christ has been the experience of Christians ever since He said, *"Lo, I am with you always, even unto the end of the world"* (Matthew 28:20). But that is not the second coming.

Those New Testament writers who were most fully aware of Christ's abiding presence in their lives were most keenly looking forward to His second coming. *"That blessed hope, and the glorious appearing"* is how St Paul puts it in Titus 2:13, while St John writes, *"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him"* (Revelation 1:7). At the second coming, Christ will be seen. Not only by those who are able to see Him spiritually with the eye of faith, but by those who would rather not see Him at all! He will come when conditions in the world will be in a state of chaos, when the people will not know where to turn for a solution

to desperate problems, when violence will be on the increase, and when it will seem that civilization is about to collapse.

Christ will come suddenly, like lightning, in glorious splendour, accompanied by myriads of spirit beings, with a note of music from a great trumpet and a word of command which will wake the dead. Nothing that has been dreamed-up in science fiction or outer-space-spectacular can compare with the event which is to burst upon an astonished world at a moment of time in the future.

*"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words"* (I Thessalonians 4:16-18).

**JO HARPER**

The late Mrs Harper,  
Lowick Vicarage, 1975

Other references to look up:  
Matthew 24  
Luke 21  
Zechariah 14  
Acts 1:9-11  
Revelation chapters 17 -20

And there are many more.....

# ST BONIFACE, THE 1260 YEARS OF ROME PAPAL, BRITAIN AND THE EUROPEAN UNION



Bonifatiuskerk in Leeuwarden, Holland

On 11th March 2009 Pope Benedict in general audience, held in St Peter's Square, Rome, focused his remarks on St Boniface, "apostle to the Germans." No doubt this was an appropriate focus for a German pope. The Vatican News Service interestingly headed its news release: "**St Boniface: Word of God and Union with the Pope.**" Attention should be given to the words of Benedict XVI – "Union with the Pope."

*The following is an extract from the summary of the Pope's remarks on Boniface's life – claiming union with the papacy – given by the Vatican News Service:*

This saint, Benedict XVI explained, was born in [Devon] Great Britain around the year 672 "and baptised with the name of Winfrith. Attracted by the monastic ideal, he entered a monastery while still very young. ... Having been ordained a priest at the age of around thirty, he felt called to pursue the apostolate among the pagans of continental Europe.

"In the year 716 Winfrith and several companions travelled to Frisia (modern-day Holland) but he encountered opposition from a local chieftain and the attempted evangelization failed. ... Two years later he went to Rome to meet Pope Gregory II who ... having given him the new name of Boni-

face, granted him official letters entrusting him with the mission of preaching the Gospel among the people of Germany."

Boniface "achieved great results" and the Pontiff consecrated him as a bishop. "Showing great prudence" the saint "restored ecclesiastical discipline, called a number of synods to ensure the authority of sacred canons, and strengthened communion with the Roman Pontiff ..."

Shortly before his eightieth birthday, Boniface "readied himself for a new evangelizing mission, ... returning to Frisia where his work had begun." There, "as he was celebrating Mass in Dokkum on 5th June 754, he was attacked by a band of pagans" and killed.

"What message," Pope Benedict asked, "can we draw from the teaching and the prodigious activities of this great missionary and martyr?" Firstly, he went on, "the central importance of the Word of God, lived and interpreted in the faith of the Church, which he preached and to which he bore witness even unto the supreme gift of self in martyrdom." Secondly, "his faithful communion with the Apostolic See, which was a fixed and central principle of his missionary work."

"One result of this commitment was the firm spirit of cohesion around Peter's Successor which Boniface transmitted to the Churches in his mission territories, **uniting England, Germany and France to Rome**, and thus making a decisive contribution to establishing the Christian roots which would produce fertile fruits over later centuries ..." [emphasis added].

It is the words "**uniting England, Germany and France to Rome**," uttered by Pope Benedict, that we need to draw attention to in respect of the pattern of time that has defined *The Rise and Fall of Rome Papal*, to quote the title of the work by Rev Robert Fleming of 1701. Fleming was Chaplain to William III of England who came from Holland. It was Robert Fleming's great ability to look **300 years** ahead of his time to our centuries that is so powerful a wit-

ness to us now. The principle object of his Discourse was to give a new resolution to the grand apocalyptic question concerning the rise and fall of Rome Papal. In the correct Historicist school of prophecy, Fleming supposed its rise to be announced by the sounding of the fifth trumpet in the *Revelation*; the consequent fall of the star from heaven being an emblem of the departure of the bishop of Rome from the spiritual heaven of his primitive glory.

This first rise of Antichrist he dates to 606, when the Pope first received the title of supreme and universal bishop; from which he computes his reign of 1260 *prophetic* (mean/average) years duration to 1848 – a remarkable fore view as 1848 proved to be the Year of Revolutions when Pope Pius IX fled from Rome and the Communist Manifesto was published. Twice in *Revelation* the period of “forty and two months” is given which is also expressed as 1260 ‘days,’ or years (42 x 30 = 1260; *Revelation* 11:2-3 and 13:5). The **1260 solar** years from 606 came to 1866 and the Franco-Prussian War resulting by 1870 in the popes becoming political ‘prisoners’ in the little Vatican State in Rome.

The United Kingdom, the Kingdom of the Netherlands, the Russian Empire (including Congress Poland) and the Ottoman Empire were the only major European states to go without a national revolution over this period. The Scandinavian countries were little affected. The Principality of Serbia, though formally unaffected by the revolt, actively supported the Serbian revolution in the Habsburg Empire.

### Boniface and the European Union

Fleming reckoned that the full rise of the papacy did not take place until 758, when Pope Paul I was first invested with *independent temporal authority*. He suggested that papal authority would continue in an ever-weakening form until the year **2000**, being 1260 *prophetic* years (of 360 days) from 758, but more likely, he wrote (in page 49), that it would continue to **2018** being **1260 solar** years (of 365 days) from 758.

Now it is the life of Boniface (*circa* 672-75 – 5th June 754) that is most significant when we superimpose upon this the **1260 solar** year time frame as he lived between Fleming’s two papal dates of 606 and 758 – *being killed in 754, just four years short of 758*. The dates linked to the mission of Boniface on the Continent form an interesting pattern **1260 solar** years later, bearing in mind that Winfrith/Boniface was an *English missionary* to the Continent at

a time when the power of the papacy was growing from universal bishop to temporal ruler. We also need to bear in mind that Boniface started and finished his missions in Friesland, which today is the Netherlands and that the borders of countries like Germany did not exist as such in the eighth century. Here then is the pattern linked to Boniface and present day events in Britain and the European Union:



### The 1260 solar year pattern

**Boniface** (Winfrith) born

*circa* 672 ----- 1260 years ----- 1932 Ottawa Imperial Conference gave birth to the British Commonwealth of Nations

**Boniface** begins mission to Europe

715/6 ----- 1260 years ----- 1975/6 Britain’s Referendum on EEC confirmed UK membership

**Pope Gregory II** gives Boniface full authority to preach to Germans

719 ----- 1260 years ----- 1979 First European Elections

European Union

**Boniface** sailed from England for the last time

722 ----- 1260 years ----- 1982 Pope John Paul II visits Britain – *first ever by a pope*. Falkland Islands conflict

**Boniface** hacks down the Sacred Oak of Donar in Geismar, pagan symbol of god Thor\*

723 ----- 1260 years ----- 1983 Britain introduces circle of hands on 50p coin – symbol of union, one hand being **female** (Israel)

**Pope Gregory III** confers the pallium on Boniface as archbishop over Germany

732 ----- 1260 years ----- 1992 Treaty of Maastricht

European Union

**Boniface** made papal legate to Germany

737-38 ----- 1260 years ----- 1997-98 Treaty of Amsterdam

European Union

**Boniface** made Archbishop of Mainz, Germany, by Pope Zachary III

747 ----- 1260 years ----- 2007 Berlin Declaration and Treaty of Lisbon

European Union - 50 years from Treaty of Rome 1957.

**Boniface** anointed Pepin, King of Franks at Soissons

751 Nov ----- 1260 years ----- ? European Union  
2011 Treaty of Lisbon 2010-11? (Great Lisbon ‘quake’ Nov 1 1755)  
King James Bible 1611 – 400 years

**Boniface** last mission to Frisia – killed at Dokkum, Frisia.

(Donation of Pepin to Pope Stephen provided the base for papal claim to temporal power)

754 June 5 ----- 1260 years ----- ?  
2014 June 5; 3 x 13 years from Britain’s Referendum on EEC (or 3 x 12 x 390 solar days)

**Pope Paul I** becomes first temporal pope, began to build church of St Peter and St Paul

758 ----- 1260 years ----- 2018

### The Parallel and Future Events?

What is this parallel of events in the life of the English missionary Boniface and Britain today in the European Union saying to us? Boniface continued to clash with pagans, heretics and fellow Christians. He became convinced that the Church needed to be reformed. This has been the experience of Britain in its clash with the European Union.

Boniface took the lead in removing corruption from the existing churches causing much friction with the Frankish clergy. Most of the Frankish clergy resisted Boniface's work of reform and evangelism and he had to send word to England to recruit more Saxon missionaries to support his dynamic mission. In Thuringa, Hesse and Bavaria, Christianity became a powerful force. Boniface and his followers trav-

elled throughout the land destroying pagan shrines, building churches and baptizing many thousands. He established a vast network of schools and mission stations.

In bringing the light of the Gospel to a Europe darkened by barbarianism, Boniface earned the titles "*Apostle to the Germans*" and "*The Founder of the West*." It is perhaps difficult to say **now** that Britain in the EU is performing such a task, yet one thing is evident. Britain and the countries to the north in Scandinavia, outside of the inner circle of EU members, have caused and are causing much disturbance to the pagan and materialistic project of the federal United States of Europe. The years ahead, 2010, 2014 and 2018 may see a great symbolic earthquake to destroy the false designs of the political elite.

The fact that they have chosen **Lisbon** as the final Treaty for a European constitution appears supremely significant, in consideration of the great earthquake that destroyed the city on 1st Nov 1755. A financial tsunami has been sweeping the world since August 2007. It may well be that we will see an even greater financial collapse of the euro zone as the end of mystical Babylon finally arrives.

From the very beginning of the European Project under the Treaty of Rome, the pagan politico-religious aim has been to draw all the countries of Europe to a central authority under a counterfeit kingdom of God upon earth. They who seek this goal are now running out of time and they will become desperate as they see their prize slipping from their grasp.

Boniface was killed by the pagans. We know that the command to us is to "*Come out of her, my people*" (*Revelation 18:4*). In the end we, as a people and nation under God, have to die to the present world order of mystical Babylon. Boniface was in his eightieth year when he was killed and eight is the number of renewal and resurrection. The LORD is the hope of Israel and this is **our** hope, that one day soon we shall see ourselves, as a nation, die to this present evil order, this that we may rise to the world order of the *continuing*, but perfected, Kingdom of God upon earth.

MICHAEL A CLARK

\* Note: Boniface felled the holy oak tree dedicated to Thor near the present-day town of Fritzlar in northern Hesse. He did this with the Prophet Elijah in mind. Boniface called upon Thor to strike him down if he cut the "holy" tree. When Thor did not strike him down, the people converted to Christianity. He built a chapel from its wood at the site where today stands the cathedral of Fritzlar. Later he established the first bishopric in Germany north of the old Roman Limes at the Frankish fortified settlement of Büraburg, on a prominent hill facing the town across the Eder River. The felling of Thor's Oak is commonly regarded as the beginning of German Christianization north and east of the old borders of the Roman Empire.



Frisian coat of arms

# THE OLIVE TREE

Reading the following study it becomes clear why the olive tree is such an important symbol in the Bible.

*“His [Israel’s] branches shall spread, and his beauty shall be as the olive tree” Hosea 14:6*

The olive tree’s Latin name is *Olea europaea*. The tree is special among the trees of the plant kingdom. Speak of ‘olive green’ and we imagine the deep, rich green associated with the tree. Mention that a food is prepared in olive oil and it evokes a joyful response from our taste buds. The olive tree has been cultivated for more than three thousand years. The value of olive oil went far beyond mere consumption. Olive oil was prized for anointing and healing the body. Parents have even named their daughters ‘Olive.’ Can you think of any other tree used to name a child? The Roman writer Pliny the Elder (AD circa 23-79) said, *“Except the vine, there is no plant which bears a fruit of as great importance as the olive.”*

The cultivation of the olive tree is even coupled with and responsible for the spread of Western civilization. For example, a Berber chief allied with ancient Rome established the first Algerian kingdom in northern Africa, Numidia. Large estates produced

so much olive oil and grain that Numidia became the granary of Rome. Military garrisons protected the inhabitants there from nomadic tribes and the estates grew into cities.

The olive is classed botanically as a *drupe* – a fruit with a hard seed surrounded by fleshy material (like peaches and plums). Olives are specially grown to be eaten at the table or for their oil. Hundreds of named varieties of both types – table and oil – are grown in warm climates. In California the Mission olive is grown for the table. In Europe olives such as the Picual, Nevadillo and Morcal are grown for oil.

Commercial olive production involves grafting where the shoot of one plant is inserted into another. Olive varieties are not grown from seedlings themselves, but are grafted on to older trees to produce the best olives. Olive trees start bearing fruit in 4 to 8 years, but the tree does not reach full production for 15 or 20 years.

Today, Spain and Italy are the world leaders in olive production, followed by Greece. Turkey, Tunisia, Morocco, Syria and Portugal are also important olive-producing countries. Europe’s 500 million olive trees produce three-quarters of the world’s olives. Asia produces about 13 per cent.

## Some facts about olive trees

The olive tree is considered very beautiful. The Bible makes a number of important references to the olive tree. It is an ever-green. If the top dies, a new trunk will often arise from the roots. The wood is resistant to decay and valued in cabinetry. Olive trees range in height from 10 to 40 feet or more. Leaves are dark green on the top and silvery on the bottom. Olive trees bloom in late spring with whitish flowers in loose clusters. The olive tree is pollinated by the wind. Unripe olives are green and remain green during pickling, ripe olives are dark bluish but turn black during pickling. The fruit is often stuffed with sweet red pepper. Within the stone of the olive are one or two seeds. Olive trees may have a heavy crop one year and not even bloom the next year. The olive fruit and olive oil are two essentials of Mediterranean cuisine, and popular outside the region.

The olive branch is symbolically and allegorically associated with peace, and it appears in literature, art and heraldry.

**STEPHEN CONTRADO BA**



# WHY PARLIAMENT NEEDS THE CHRISTIAN FAITH

*Part II of an Address given on Wednesday 13th May 2009 at a Meeting held in Committee Room 4 of the House of Lords which was sponsored by Christian Watch and hosted by Lord Mackay of Clashfern.*

I intend to provide answers to the questions that follow unavoidably from the claim made in tonight's address – namely – **“Why parliament needs the Christian faith.”** Questions such as –

- **Why Parliament?**
- **Why the Christian Faith-in-Particular?**

(Editors –*Part I* in *The Covenant Nations* Number 7)

- **What Critical Objections will be raised against such a Claim?**
- **And what will be the Price of Failure**

## **What Critical Objections will be raised against such a Claim?**

There are three major objections which are put forward against the proposition that – **“Parliament needs the Christian Faith.”**

- (1) The first concerns the view that religion must be kept out of politics because of its fundamental nature and possible disruptive effects.
- (2) The second objection is that since legal supremacy in the United Kingdom belongs only to the Queen-in-Parliament – there

can be no other source of law superior to it except where Parliament allows it.

(3) The third objection is the assertion that sovereignty in the United Kingdom is located in the people (i.e. in the citizens) of the United Kingdom.

(1) Now the way to defeat this first objection (namely – the argument that religion must be kept out of politics) is to expose the basic misconception underlying it. Once this becomes clear, the objection is (in effect) ‘turned on its head’ – and this is because politics is (in fact) unavoidably and incorrigibly “religious”! Politics deals with the fundamental issues of our life together as social beings. For example – politics is about the rules under which we live; justice; punishment and reward; who gets what and why; war and peace; the nature and limits of the State and so on.

All of these matters are religious matters because the political decisions that we make about these issues reflect the very beliefs we hold. Beliefs about what is right and wrong; about whether there is a right and wrong in the first place; about who and what we are; about to whom we are ultimately responsible and so on.

Such beliefs (in turn) are ultimately matters of faith, in other words, they are about what is meant when we use the concept ‘religion.’ And therefore secular-humanism, socialism, conservatism, and nationalism are just as much faith-based belief systems as are Christianity, Islam, Buddhism and so on. The argument that religion must be kept out of politics is often nothing more than self-serving nonsense put out by those secular politicians who are desperate to exclude significant challenges to their equally ‘religious’ viewpoints. Indeed such objections are not only nonsense, they are – **‘Nonsense-on-Stilts!’**

(2) However the second objection is not totally mistaken. At one level the doctrine of the legal supremacy of the Queen-in-Parliament is perfectly acceptable as a formal rule of the British Constitution - to the effect that there are no legitimate executive, legislative and judicial powers apart from those exercised by the authority of the Queen-in-Parliament. But to use a formal rule of the British Constitution to support an argument to the effect that the Christian value-system cannot be allowed to form the content of our legislation on the grounds that it is (in some pejorative sense) a ‘religion’ – or (alternatively) that a Christian value-system somehow violates the legal supremacy of the Queen-in-Parliament - is completely irrational - or to put it more bluntly – it is just plain daft!

And why is this so? The content of every legal system inevitably reflects the predominant value system of that culture. There are (in fact) no such things as value-free political decisions – it is only really a question of whose values should determine the actual content of governmental, legislative and judicial decisions. It is (therefore) never a choice between religion and no religion – rather it is always and only a question of which Religion rules supreme in the Public arena.

And it is (therefore) **either** the values of the Christian faith that will determine the poli-



cies of our Government and the content of our law **or** it will be some other belief system (such as secular humanism, socialism, or some other political ideology) that will determine the future of our society.

This brings us back to the choice God gives to His people in every generation, either “*life and good...and blessing*” or “*death and evil...and cursing*” (*Deuteronomy 30:15, 19*). Consequently the Holy Scriptures solemnly warn the leaders of our nation that “*There is a way which seemeth right unto a man, but the end thereof are the ways of death*” (*Proverbs 14:12 & 16:25*).

Indeed our secular political parties are leading our society into a moral wilderness whose end result will be the destruction of life itself – for so does a Holy God rebuke the nations saying that: “*...all they that hate me love death*” (*Proverbs 8:36*).

(3) The third objection is not only related to the first two objections but it is also much more fundamental since it deals with the location of **sovereignty** in our society. That is who or what possesses supreme and independent authority - (put otherwise) who or what should determine the content of law?

Now without going into too much of a technical discussion let me briefly make a number of points especially in relation to our own political system here in the United Kingdom. There are those who would argue that sovereignty (in the sense of who or what should determine the content of law) lies in the State itself and that (therefore) sovereignty is exercised by those who control (for the time being) the law-making power of the State.

A specifically modern aspect of this approach is that while the making and implementation of law is the function of the State the actual determination of the content of the law lies in the people, the voters. This is often referred to as ‘political’ sovereignty as distinguished from ‘legal’ supremacy and it is exercised through the processes of representative democracy whereby political party policies are translated into law and implemented by those who control (for the time being) the institutions of the State.

However there are many who would not wish to leave it there because such an approach would make the very content of the law both arbitrary and relative. Consequently there are some who argue that there are, indeed that there must be, at least some values which do not alter; which are not relative; and which are not arbitrary.

That (for example) ideas of right and wrong; institutions such as the family and certain political values such as individual freedom and the separation of powers cannot simply be a matter of subjective preference. In other words, that there is (and there must be) some absolute standard of value against which all human legislation must be measured as to its justice or equity. This alternative view has a much longer history and it is generally referred to as ‘natural law.’

It is (however) vital to note that there are ‘weak’ and ‘strong’ versions of this natural law approach. The **weaker** version holds that any such absolute standards that exist must be based on (and subject to) the process of human reason but the second and **stronger** Christian version asserts that the God and Father of our Lord Jesus Christ has authoritatively revealed His absolute standards of equity and justice in Holy Scripture - and this is where we Christians must stand!

“The faith which was  
once delivered unto  
the saints”  
*Jude v.3*

Now it is also most important to note that not so very long ago in our own nation, the concept of sovereignty was not (in fact) applied to human government. Instead it was generally recognised that only God possessed supreme and independent authority and jurisdiction! In other words – only God (and God alone) should (and already has in Holy Scripture) reveal the content of human law.

Thus while He delegates authority to human governments (hence *Romans 13*: “... *the powers that be are ordained of God.*”) they nevertheless remain accountable to Him as the Supreme Lawgiver. Further all human governments are being judged for any violation of His Law. Indeed this is the very essence of sin, “... *for sin is the transgression of the law*” (*I John 3:4*) and that law is the law of God! But it is even worse because human governments create by legislation the legal framework within which we live and if that legal framework allows or enforces **injustice**; **iniquity**; **immorality** and **unrighteousness** – then such human governments will become subject to the overwhelming anger of a holy and just God.

It is essential to the achievement of true justice that human law be congruent to the law of God as given in Holy Scripture.

And therefore all human systems practise (or fail to practise) justice to the extent that they implement (or fail to implement) God’s law. There is (therefore) only one sovereignty and it belongs to God alone. And for human governments to claim an independent or separate right to determine the content of law is nothing less than rebellion and is (in effect) national suicide!

Indeed our Queen’s Oath of Coronation clearly states the Christian biblical basis of the Constitution of the United Kingdom and its devolved institutions and it also clearly indicates the Christian and Covenantal status of the United Kingdom for all the world to see.

The point at issue here is that (in terms of our nation) the God and Father of our Lord Jesus Christ is our only Sovereign and is (therefore) the **only** legitimate source of our law. Therefore – the third objection fails!

**But what will be (and indeed – already is) the price of failure – i.e. our failure to uphold and strengthen the Christian Vision at this time in our nation’s history?**

A Christian approach to politics must depend on a much deeper understanding of the nature of man and of the destiny of nations. And this in turn rests upon what we believe to be the very truth about God: His revelation of Himself as God the Father; and as God the Son; and as God the Holy Spirit Who together as One God decided to save His people from their sins by the life, death, resurrection and return of our Lord Jesus Christ.

This is nothing less than a summary of the core message of the Bible and the Bible itself is nothing less than the very Word of God inscripturated (i.e. our Lord Jesus Christ communicated to us in written revelation). The Bible is also the disclosure of the nature, purpose and works of God in human history and contains the law of God for all of mankind – for individuals, for families, communities, nations and groups of nations.

This means (and Scripture clearly teaches) that human government is an ordinance of God for the benefit of mankind. To the extent to which the nations obey the law of God as contained in the Bible – to that extent (and to that extent only) are they blessed.

Thus our British Constitution clearly demonstrates the imprint of biblical Christianity and the coronations of our Kings and Queens manifestly display the centrality of the Christian Faith to the legal, political and

social history of the peoples of these British Isles. The nations of England, Scotland, Wales and Ireland have a precious heritage of Christian faith dating back to the very first century of the Christian era and Britain also experienced that great revival of “*the faith which was once delivered to the saints*” which we know in our history as **the Protestant Reformation**. As a result our British culture and institutions reflect two thousand years of Christian faith and practice. This (in turn) has produced those great legal and political principles of the Rule of Law; the Freedom under the Law; the Separation of Powers; Democratic Accountability and a Constitutional Monarchy - all of which have become the central characteristics of our British Constitution.

However the unavoidable consequence of a nation’s disobedience to God’s law is also true and to the extent that governments fail to govern their people according to the law of God, then those nations are in rebellion against a Holy God and they become the objects of His judgment. These principles apply to Christian and non-Christian nations alike.

But those nations (such as our own) who have known the Christian Gospel are all the more blameworthy if they fail to proclaim and demonstrate the Gospel of the Kingdom of our Lord Jesus Christ to a world lost in sin. It is therefore the **Christian** nations who all the more deserve the judgment of a Holy God.

Indeed, in a very real sense, the British nation is already experiencing God’s judgment as is evidenced by the rapid break-down of our once Christian culture and values; the increase of individual and social evil and a progressive loss of our national identity as a Christian nation. The solution (therefore) to our own particular situation of a nation-under-judgment is a new Reformation and a return to biblical Christianity.

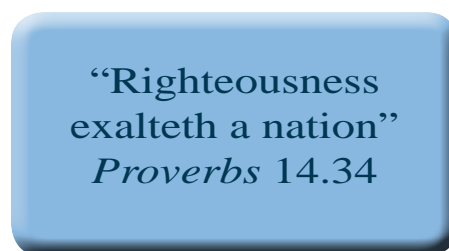
Thus the true Constitution of a Christian nation must be the very Word of God itself as given by the law of God summarised in the Ten Commandments and explicated in the jurisprudence of the Bible. For true Sovereignty (i.e. the final and supreme authority over all of life) is not located in The People or in The Queen-in-Parliament nor in any other human institution or man-made ideology but can be found only in the God and Father of our Lord Jesus Christ. For Christ alone is “*...the way, the truth, and the life.*”

Indeed this is the primordial (i.e. the original) model of the godly nation given to us

in Holy Scripture when we are told in *Genesis* 26 that God would bless Isaac and that through Isaac all the nations of the earth would be blessed because (as God said) “*...Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*” (*Genesis* 26:5).

That this is no new or novel approach to political authority in Britain can be seen from our Christian forefathers. For example, it was John Wyclif, the Morning Star of the Reformation, who wrote in his General Prologue to the Wyclif Bible of 1384 that “*This Bible is for the government of the people, by the people and for the people*” – well pre-dating Abraham Lincoln’s Gettysburg Address of 1865.

Both Martin Luther and John Calvin distinguished the three-fold use of the Moral Law as follows: first – the law of God to supply the legal foundation for civil society – the *usus politicus* – this is the governmental (i.e. the political) use of the law of God. Second – the law of God to convict



mankind of sin and of their need for a Saviour the - *usus pedagogicus* – the law as a schoolmaster to lead us to Christ. Third – the law of God to provide the standard of godly behaviour – the *usus normativus* – the law to teach us what (in practice) it means to love God and to love our neighbour

It was the Scottish theologian Samuel Rutherford who argued in his *Lex Rex* (of 1644) that the Law of God is King over both Church and State: an explicit refutation of the doctrine that the content of law is from the King or governmental power or human reason.

Therefore the more balanced (and certainly the more biblically correct viewpoint) is the product of the Protestant Reformation and of the experience of both England and Scotland during the seventeenth century - namely: that the Church and State are separate yet co-ordinate institutions that exist for the benefit of civil society, and both of which derive their authority from the God and Father of our Lord Jesus Christ as revealed in the Law of God contained in the Bible. Hence the Word of God is Sovereign over both Church and State and, indeed,

over all of civil society.

Therefore the executive, the legislative, and the judicial powers of our British nation must be subject to God and His law as contained in Holy Scripture. For – as Scripture warns us, “*Righteousness exalteth a nation: but sin is a reproach to any people*” (*Proverbs* 14:34). And again that, “*Where there is no vision, the people perish: but he that keepeth the law, happy is he*” (*Proverbs* 29:18).

And finally – “*Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain*” (*Psalms* 127:1).

### **In Conclusion – let me make two final comments**

(1) As civil society increasingly disintegrates and as explicitly non-Christian value systems proliferate and gain control of our leading institutions, the need for a resurgence of our historic Christian Faith becomes essential if our nation is not to end up in the dustbin of history. And because Parliament (or rather the Queen-in-Parliament) is (or should be) the governing power of our nation – then it is through Parliament that such a fundamental return to Christian values must come.

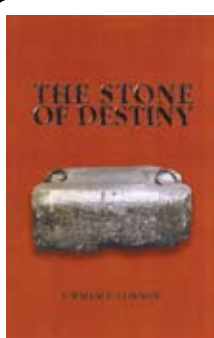
In particular the family and the unborn child must be protected by our legislators. We need a social and economic framework that will encourage the hard work and honesty that are the only sure foundations for a prosperous and healthy nation. We need a legal system that punishes crime appropriately and proportionately and acts as a real deterrent and we need to recognize the limits of the State’s authority in monitoring the lives of its citizens.

(2) But finally – while Parliament and the nation need the Christian faith – so do individuals!

The Apostle John said that “*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*” (*John* 3:16).

The Christian Gospel is the Good News of the promise of eternal life to all who will put their trust in Jesus Christ. The Christian Faith (therefore) can not only heal our broken society but it also offers present forgiveness and eternal assurance to our fellow citizens and it provides the basis for the recovery that we desperately need at this time in our nation’s history.

**BOB GRAHAM BSc (Soc)**



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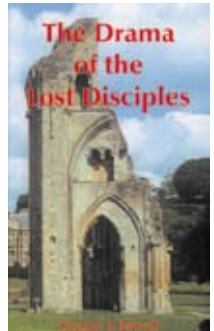
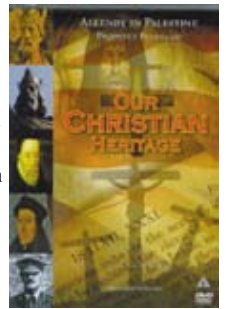
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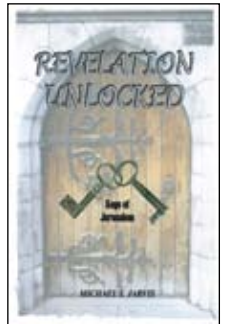
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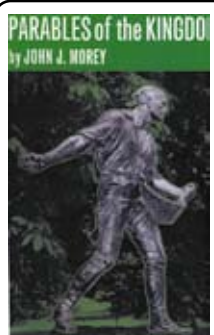
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