

The



Covenant Nations

VOLUME 2, NUMBER 5, 2012



THE BRITISH MONARCHY

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LONG TO REIGN OVER US

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▲ This is the wording on the bronze plaque which used to be near the statue of Constantine the Great outside York Minster:

CONSTANTINE THE GREAT 274-337

Near this place Constantine the Great was proclaimed Roman Emperor in 306. His recognition of the civil liberties of his Christian subjects and his own conversion to the Faith established the religious foundations of Western Christendom

◀ COVER PICTURE: King David portrayed playing his harp in a stained glass window in St. Michael and All Angels Church, Fringford, Oxfordshire.

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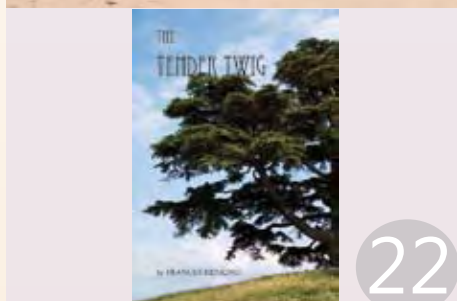
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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.



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 this company of nations 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 always 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.

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. 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.

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.

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.

EDITORIAL

THE UNITED KINGDOM - THE HOUSE OF JACOB



Edinburgh Castle

Around 37 centuries ago, Almighty God appeared to Jacob in a dream at Luz – a place which he renamed ‘Beth-El,’ meaning the ‘House of God’ – showing him that his own literal descendants should become eventually a tremendous multitude, even as the ‘dust of the earth’ and that the purpose of bringing this fullness into being was that through them ‘shall all the families of the earth be blessed.’

God foresaw that it would only be possible for this desired condition of perfection to be achieved by centuries and even millenniums of training, there being so many important lessons which He needed the Kingdom People fully to learn, and which He could only teach them through long and hard experience.

In symbol, this House of God was represented by an unpolished rough hewn stone which Jacob anointed – a Stone of Destiny – which was a symbol of the ever expanding Kingdom of God on earth. Such was the Plan and Purpose of God in His promise under the seventh, or Davidic covenant, to ‘appoint a place’ for His people Israel for them to dwell on their own and in safety (II *Samuel* 7:10).

The investiture of a monarch standing on or by a special stone can be seen as an act of great antiquity. Moving from Ireland, to Scotland and finally to England with Wales, the Stone became united under one throne and one Divine Law. The Isles afar off that

waited had received His Law (*Isaiah* 42:4; 66:19). All four nations remained together until Southern Ireland decided to form the Irish Republic in the mid-twentieth century. Having left the protection of the Crown under God, their troubles (and ours) escalated into terrorist warfare that lasted for three decades. Underneath all this however, a great trauma was festering in the Republic concerning sexual violations by the Roman Catholic priesthood which have broken into the open in a most dramatic way.

On 20 July 2011, Ireland’s Prime Minister, Enda Kenny, delivered an impassioned 12-minute denunciation of the Vatican from the floor of Ireland’s parliament against the Roman Catholic system that covered up the abuse of children. Its significance was immense (it recalled the Scottish Declaration of Independence at Arbroath to the Pope in 1320). This denunciation came 7 x 120 years – a perfected period of warning – from 1171 when Roman Catholicism was forced on the people of Ireland under Henry II.

Something very powerful is happening in Ireland and with their economic crisis a true destiny may soon be recovered in the Emerald Isle, where carved stones from BC times are recorded. Yet not only in Ireland are these stones recorded; they are also in Scotland, in England and in Wales. Evidences are yet to be revealed in the Appointed Isles that will ‘turn the hearts of the children to the fathers’ (*Malachi* 4:6).

In this Diamond Jubilee Year of the Queen,

it is fascinating to observe the political developments in the four countries of the United Kingdom. The SNP in Scotland is proposing to hold a referendum on Independence in the autumn of 2014. In contrast, speculation is increasing since the visit of the Queen to Dublin in 2011 that Ireland might apply to join the Commonwealth. Wales also, desperate for new employment after the end of coal mining, may be on the verge of a new industry in tourism – the earth in South Wales is yearning to yield up its secrets of our Hebraic-Israelite heritage.

There were four kingdoms in Ireland originally and there are four nations in the Appointed British Isles, which isles are a proven natural defence. Our ancestors knew the Stone of Destiny was Jacob’s Pillow, the very rock on which he rested his head at Bethel when he dreamed of the ladder rising into heaven. The Stone that was brought to Ireland by the prophet Jeremiah and later to Scotland by the descendants of the daughters of King Zedekiah (the princesses Scota and Tamar Tea), is now lifted high on Castle Rock in Edinburgh.

Does this constitute a signal that the United Kingdom of God is preparing for the return of the King of kings, the Lord Jesus Christ, to take up the Throne of Righteousness? If so, then the *second* Diamond Jubilee of a Queen in just over a century is surely a double witness to the Elijah *message*, which since 1840 has heralded the approaching end of the Age.

THE BRITISH MONARCHY

For a British monarch to celebrate a Diamond Jubilee is a rare event and one worthy of celebration. Only one other monarch has reached that landmark: Queen Victoria. Her Diamond Jubilee in 1897 was a glittering occasion, attended by the monarchs of Europe, and there were very few republics in those days. Many of these monarchs were related to Queen Victoria in one way or another, through the marriages of her children and grandchildren. Today the position is completely reversed. Europe's kings and queens disappeared in the chaos of two major wars in the twentieth century. If Elizabeth II's Diamond Jubilee is attended by heads of state, very few of them will be crowned heads.

Among the remaining European monarchs, the Queen has a unique position, for her rule is not confined to her native country but extends to many nations worldwide. Some of them recognise Elizabeth II as their queen; while others are republics, but they all look to her as Head of the Commonwealth. During her long reign she has visited these countries many times and has won the admiration, respect and love of their people. As an ambassador for Britain she is second to none.

But that is not all that makes this Diamond Jubilee such an important occasion. Elizabeth II's role as Queen has a deep spiritual significance which she has inherited from a long line of forebears. Politically she is Head of State, even though most of the power once wielded by the monarch has been taken over by government officials, but she is still the Supreme Governor of the Church of England. The monarchy in Britain is thus closely linked to the Christian faith.

This is clearly evident in the way our kings and queens are crowned. A coronation in Britain is not a civil ceremony but a religious, more specifically, a Christian service. It is conducted by the Archbishop of Canterbury, the highest cleric in the Church of England. He has the privilege of actually placing the crown on the sovereign's head and placing before him/her the solemn oaths which the sovereign is obliged

to take. This is a service which has seen only minor changes in some hundreds of years. What changes may be made in future remains to be seen. Britain now has a large immigrant population and society is becoming increasingly secularized so the traditional coronation service may undergo some changes. If that happens, then something very valuable will be lost.



Replica of the anointing spoon

Further evidence of the spiritual nature of the monarchy may be seen in the Royal regalia used in the coronation service. The orb which the monarch holds is a golden ball surmounted by a cross, symbol of the Christian faith, and is a reminder that Christ is the supreme ruler of the world. Likewise, the royal sceptre, a golden rod, is surmounted by a cross. A sceptre is a symbol of royal authority and that, too, is a reminder that there is a power greater than that of any earthly king or queen. The royal regalia also includes, oddly enough, two salt cellars. These hark back to biblical times when salt was used as a sign of a solemn and binding contract – in this case the contract between a king and his people. He promises to rule for the good of his people and they in return pledge their loyal obedience. Two other important items

in the royal regalia are the ampulla and the anointing spoon. The ampulla is a vessel shaped like an eagle and contains a special oil with which the sovereign is anointed at one of the most solemn moments of the whole service. The anointing is a sign that the monarch is appointed by God Himself for special service to His people.

This 'divine right' to reign was a belief very strongly held by the early Stuart kings, James I and Charles I, who interpreted it, incorrectly, to mean that their authority could not be questioned or opposed. Our Queen reigns by 'divine right' but in a quite different sense. The story of that right goes back to ancient times. In *Genesis*, chapter 40, we read that Jacob, under divine inspiration, foretold the future development of the twelve tribes which would descend from his twelve sons. To his son Judah he made the promise that the royal sceptre would belong to his tribe in perpetuity. Four hundred years later that promise began to be fulfilled when David, a descendant of Judah, became king of Israel. He, too, was promised that his throne would last forever and the promise was re-affirmed to his son Solomon. The long line of David's descendants had a very chequered history and can be traced from Palestine to Ireland, then to Scotland and finally to England and our present Queen. It is a long and fascinating story and that is the merest outline of it.

The climax of the story will come when the Lord Jesus Christ returns to this world to take the throne, which was His from the beginning. Through His mother, Mary, He was a true descendant of David so when He comes to reign on earth the promise made so long ago to Judah will be completely fulfilled. Christ's reign will cover the whole earth and the whole of time right on into eternity, a kingdom that will have no end.

CAROL CREAM

LONG TO REIGN OVER US

Once surprised my supervisor at Cambridge by suggesting that Queen Elizabeth I was the first English monarch to reach the age of 70*. Actually, I was inaccurate: she reached her 70th year, but fell short of her 70th birthday by a few months. Even so, it was a remarkable achievement, having survived smallpox, armed rebellion and numerous plots against her. Before that, life tended to be, in Thomas Hobbes' words 'nasty, brutal and short.' Even so, two of our kings attained the 50 mark – Henry III (1216-72) and Edward III (1327-77). Both came to the throne young, respectively aged 9 and 15.

The longest reign I know is that of the Pharaoh Pepi II, who came to the throne aged 6 and lived to be 100 (c. 2200 BC). Though the chronology of Egyptian history may be uncertain, the Egyptians were good at record-keeping, and there is no reason to question the accuracy of their account. Such an achievement is only possible (a) where the hereditary principle is sufficiently well established to allow for the succession of a child and (b) when that child survives to a remarkable old age. It may be that Pepi's record will stand for all time.

In modern history, previously only three reigns have attained the diamond standard but since February we can now celebrate the fourth. Can we learn anything from them? Louis XIV still holds the record at 72 years (1643-1715). This was only possible because he came to the throne aged 4, and it was a minority reign until 1652 when, at 13, he officially came of age. Franz Joseph of Austria had the longest personal reign, of 67 years (1848-1916). The third is our own Queen Victoria (1837-1901).

Louis XIV will always be thought of as the embodiment of absolute monarchy, reigning in the splendour of Versailles. Was his reign a success or a failure? He added to French territory and broke the Habsburg encirclement by putting his grandson on the Spanish throne. But his persecution of Huguenots, Gallicans and Jansenists brought severe damage both to the economy and the reputation of France. Many see France's defeats on land and sea in his time as the beginning of the decline of the *ancien régime*. He had the misfortune to outlive most of his close relatives, and died a sad and lonely old man.

Franz Joseph came to the throne amid revo-



lution and died in the middle of war. His achievement was to keep the Habsburg Empire with all its diverse peoples together in the face of nationalist unrest. His private life was blighted by the suicide of his son Rudolph, the murder of his brother Maximilian by Mexican patriots and the assassination of his wife Elizabeth and his heir Franz Ferdinand – the latter the trigger for the First World War.

Queen Victoria by contrast died surrounded by a host of relatives, the matriarch of Europe. Though she embodied traditional values, she was more successful than Franz Joseph in moving with the spirit of the times in slow but steady steps towards more representative government, women's rights and general welfare. One of the most significant developments of her reign was the evolution of the British Empire from a collection of colonies towards dominion status with equal rights with the mother country.

One of the outstanding achievements of Queen Elizabeth II has been the continued ability to move with the times while preserving the mystique of monarchy. The willingness to pay income tax and the opening of Buckingham Palace to the public were two shrewd moves. As a constitutional monarch, the Queen has little choice but to accede to measures that are often secularist in tone, but she herself remains an embodiment of Christian values, as her millennium Christmas broadcast showed. Britain is no longer the Great Power she was in 1901, largely due to our abandonment of our traditional role in keeping the

peace and maintaining the balance of power. But the further evolution of Empire into Commonwealth, a development in which the Queen herself has played a crucial role, shows where our future greatness may very well lie. In 1952, it was an institution some countries wished to leave. Now it is one they are queuing up to join.

The belief that the strength and vitality of the people is bound up with that of the monarch is one that goes back to the dawn of time and still lingers in the imagination. This is where a long reign may end in a period of apparent decline, particularly where the collapse of a regime (Austria-Hungary) seems inevitable, or as, with Queen Victoria, the century itself draws to a close. The House of Windsor seems to have found a way of circumventing the process: the public celebration of the weddings of its younger members. The wedding of Princess Elizabeth and Prince Philip seemed to mark a new beginning after World War II and who would deny that the wedding of Prince William and Catherine Middleton brought a new Spring to the House of Windsor? Openness and mystique; tradition and modernisation; Spring in Autumn – has our beloved Queen discovered the formula for squaring the circle?

REV BARRIE WILLIAMS

*NOTE: The distinction belongs to George II (1683-1760). Actually, the House of Hanover/ Windsor has been gifted with longevity – all monarchs having attained the age of at least 60, good King George VI alone excepted. Would it be improper to suggest that the prayer 'Long live our noble King (Queen)' has been graciously answered by the Almighty.

ICONIC SYMBOL OF OUR KINGDOM HERITAGE

For many people in our country 2012 will be a memorable year for sport, highlighted by the Olympic Games in London. For loyal subjects of our gracious Queen Elizabeth II it will also be memorable for her Diamond Jubilee celebrations, marking the sixtieth year of her reign. In that time she will have seen twelve Prime Ministers lead her government with several changes in political ideologies of our Party system of administration. Her position as Head of State, to whom our political leaders are accountable, has maintained a national stability without the use of force or coercion as is so often the case in a dictatorship. Nor is there the same manipulative influence exerted on her office as there is in that of a presidential type of administration. We are therefore well blessed by our Queen in Parliament which has kept the nation relatively free from the disadvantages of these other systems.

Our Queen's Christian faith and her devotion to duty as both Head of State and as Supreme Governor of the Church of England are an inspiration to us all. It is no coincidence that these two offices are closely linked for it was so in Israel many centuries ago. It was King Solomon who organised the building of the Temple in Jerusalem and it was he, not the High Priest, who gave the prayer of dedication for the newly completed building. Thus his role as the supreme authority in the spiritual as well as the political life of the kingdom set a precedent which has been a continued influence in our national history. He was, for a time, a good and just ruler in Israel and noted for his wisdom in dealing with the affairs of state.

The fact that church and state are so closely linked is seen in physical terms to this day, for Westminster Abbey and the Palace of Westminster, which houses the two chambers of Parliament, stand together on the same site. The Abbey has been the venue for every English coronation since that of William of Normandy on Christmas Day,

1066, and many royal weddings have been solemnised in its sacred precincts. After the destructive fire in Westminster Palace in October 1834 the opportunity, and also the desire of many, for a new purpose-built Parliament building on a more spacious site was rejected in favour of retaining the symbolic marriage of church and state in its rebuilding on the same site and architecturally in keeping with the style of the Abbey.

**“Unless the Lord builds the
house the builders labour
in vain”**

Psalm 127:1

The oldest part of the complex, Westminster Hall, was remodelled by Richard II to illustrate his belief in the divine vocation of monarchy and government. The Hall became a sacred space with ranks of angels looking down from the vast hammer beam roof to the royal court below. The symbolism is very appropriate and should not be lost on those who govern our nation today. Their deliberations and their works are known to God and His angels are indeed watching over them.

The House of Commons occupies the former St Stephen's Chapel in the Palace of Westminster. The pews faced inwards on each side of a central aisle, designed for corporate prayer and worship, and this is the physical environment in which our parliamentarians conduct the democratic process of government. It has proved to be quite appropriate to our party system of government as the MPs of opposing parties face each other across the aisle. It is recorded that Sir Winston Churchill once told his fellow MPs: “We shape our buildings and afterwards our buildings shape us.”

Known for long as the ‘mother’ of Par-

liament it is heartening to know that the ‘children’ rallied round when she was badly injured in the London blitz of World War II. The House of Commons was destroyed in those bombing raids and had to be rebuilt. It reopened in 1950 with much of the interior furnishings donated by the Commonwealth family. The Speaker's chair came from Australia; the two dispatch boxes from New Zealand; the Serjeant-at-Arms' chair from Ceylon (Sri Lanka); the entrance doors from India and Pakistan; the clerks' tables from Canada; the clerks' chairs from South Africa and the furniture for the division lobbies from Nigeria and Uganda. Other smaller items were also donated from friends overseas. Such is the esteem in which our Parliament is held.

The Houses of Parliament are full of paintings, statues and mosaics so that it is not only the seat of government but a national monument. In the Central Lobby of the building there are four large mosaics of the United Kingdom's patron saints. Worked into the tiled floor of the Lobby are words taken from the first verse of *Psalm 127*: “*Unless the Lord builds the house the builders labour in vain.*” Above the doors of many of the offices are carved in wood the words: “*Fear the Lord.*” Over the entrance to Westminster Hall hangs a canvas which is a painting by Benjamin West of Moses receiving the Ten Commandments on Mount Sinai. Clearly the interior designers, or their advisers, were motivated by Christian principles and a reverence for the Word of God. How appropriate then are those words from *Psalm 127*, especially in our day and generation. That this remarkable building has been preserved in spite of fire and thoughtless disregard by those without vision or respect for our Christian heritage must surely be due to God's providence.

Sadly, in recent years political intrigue has led to the Queen being sidelined so that her kingdom could be committed to membership of the European Union (EU). This was

accomplished by the signing of the European Communities Act in 1972 by her chief ministers. This act of betrayal was recognised in our BI movement as a fulfilment of Isaiah's prophecy in which we read of the Lord's condemnation of our politicians as: ". . . ye scornful men, that rule this people . . . Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:14-15).

In the loss of sovereignty this has entailed, our Parliament having become impotent in the face of legislation from Brussels, perhaps providentially we still have our own currency. With not having the Euro we may have been spared an additional burden on our fragile economic condition. It could be of significance that it is now ten years since the Euro came into being. Contrary to expectations it has been the source of economic strife and discord in the nations which have adopted it. But need we expect anything else? For the EU is just the latest manifestation of the Anti-Christ world power, symbolised in the dream image of Nebuchadnezzar recorded in *Daniel* chapter 2. In verses 41-43 the ten toes on the feet of the man-like image are believed to be the ten kingdoms which followed the break-up of the Roman Empire. The EU, of course, consists of more than ten countries today but it would seem appropriate and

consistent with the judgments of God that the Euro, as a currency, could collapse in this tenth year of its existence. The symbolism of the ten toes, the incompatibility of the iron/clay, mixture, is still relevant.

The year 2012 could be memorable for another reason for it marks the fortieth anniversary of our membership of the EU. And 40 is, as we know, a significant number in the Bible. Israel was 40 years in the Sinai wilderness before they were led by Joshua to the Promised Land. They were then ruled by Judges for 40 year periods until the people eventually demanded a king to be their leader. Jesus was led into the wilderness and was tempted by Satan for 40 days; and after His resurrection Jesus spent 40 days with His disciples before His ascension. So this number 40 is associated with trial, probation or chastisement and in the case of our membership of the EU chastisement is the more relevant description, as we are learning to our cost. Our present situation of dependence and subservience is a consequence and just retribution for our sins, for our unfaithfulness and rebellion against the laws of God.

As a time of trial it may be that it will come to an end in the manner described in the parable of the 'prodigal son' (*Luke* 15:11-32). In this the son had also joined himself to a 'citizen of the land' in the hope of improving the unhappy situation into which he had descended, as the illustration relates. However he found that, instead of improvement,

he was then worse off than before. So he decided to abandon his partnership, return to his father, admit his errors and seek his father's forgiveness.

In our national state of political and economic distress, of moral and spiritual decline, it could be that in the very near future we too will abandon our unfavourable partnership. In accordance with the prophetic Word of God we will then turn back to Him and seek His much needed help. And He will respond in the manner described in the prophecy of *Ezekiel* chapter 36 which, from verse 16 on to the end, foretells this time of restoration of the kingdom; a time of cleansing, the removal of all that gives offence to God; a new heart and a new spirit implanted in the people; a return to the keeping of the Divine Law.

In Israel a jubilee year marked a time of rest, a release from national indebtedness, a time to enjoy all the fruits of enterprise and labour, a time of national rejoicing in the faithfulness and providence of God. Hopefully this Diamond Jubilee year will be a blessing for our beloved Queen and a portent of great things to come for the kingdom of God.

ALFRED S BROWN

With acknowledgement to *The Houses of Parliament, Cradle of Democracy* by Andrew Atherstone, published by Day One



IN SUPPORT OF A CONSTITUTIONAL MONARCHY

AND NOT A DEMOCRACY



Parliament House, Canberra

I read recently that scientists had discovered that goldfish had only a two second memory retention. So you could imagine two goldfish in a bowl complete with castle and plants talking to each other.

First goldfish: “Look at that castle.” *Second goldfish:* “What is a castle?” *First goldfish:* “Why do you ask?” *Second goldfish:* “Ask what?”

I’ve met some people like that. But goldfish swim all their lives in that bowl and are unaware of the water they swim in. We are like that. We are unaware of the intellectual and spiritual sea we swim in.

That intellectual and spiritual sea, which has been spawned by electronic, printed and educational media, peer pressure and re-written history, has words that define it - words that are verging on the sacred, words such as **democracy, multi-culturalism, love, peace, affirmative action, self esteem and toleration**. It has invented new crimes to protect itself such as **hate crimes, and crimes against humanity**. Part of this spiritual and intellectual philosophy, which we are all encouraged to adopt, is the axiom that there should be a separation of Church and State and the State is assumed to have no religion; that it is somehow above the day-to-day struggle of mere mortals, and that it should not make laws concerning religion. However, the State is the body concerned with upholding our laws and **all law**

defines what is right and what is wrong. Or in other words, the prevailing morality which, of course, is the domain of religion. Therefore, Church and State can never be separated, as all men are religious even if their religion is “**I have no religion, and there is no God!**” The State can only carry out the laws provided for it by the prevailing religion of that State, and since every State has a religion, it really is a choice of which religion will it choose.

This prevailing spiritual and intellectual sea is upheld by the churches who preach that Christianity is a religion that will succeed one day and when we die we will be rewarded for our actions and punished for our sins. They caution that we must not mix religion and politics. They salve our consciences by allowing us one hour on a weekend where they preach sermons that have no bearing on reality other than to make us better compliers with the prevailing spiritual and intellectual sea.

But we ordinary Australians are concerned with reality, with truth and establishing that which works. It is obvious that things under the present system are not working. We believe in a universe, not a poly-verse, where one law governs everything. The law that governs material things like gravity also has a law which governs societies and that law is given to us in the Bible. **When we comply with that law - things go well; when we transgress that law - look out.**

Firstly let us deal with democracy, which we are all encouraged to promote. It is a system where property rights are ever in danger. At any time the majority can vote away the rights of the minority.

“A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of the other forty-nine” Thomas Jefferson.

“Democracies have ever been spectacles of turbulence and contention: have ever been found incompatible with personal security, or the rights of property; and have in general been as short in their lives as they have been violent in their deaths” James Madison.

In his book *Perestroika* Mr. Gorbachev wrote, “What we need is more democracy and more socialism.” Mr. Gorbachev is a confirmed Communist. Karl Marx in *Das Kapital* wrote, “We must win the battle of democracy.” Karl Marx was the father of Communism. Why would Communists want more democracy and what was meant by winning the battle of democracy?

In a democracy, if the majority of people desire something then there is no power anywhere that can stop them having it. Hence, if the majority of people desire the property of the minority, it only takes a vote to gain what is not rightfully theirs. That is what is meant by winning the battle of democracy -

getting the majority of people to want what you want. Or a more modern description of democracy is two wolves and a chicken discussing what is for dinner.

But if we will not be governed by democracy what will we be governed by?

Well, there are only five ways to govern men.

Firstly - Anarchy where no one rules and only the strong survive,
Secondly - Democracy where all are subjected to the rule of the majority.
Thirdly - Elitism where all are subjected to the rule of an informed minority.
Fourthly - Dictatorship where all are subjected to the rule of one man, and
Lastly - Theocracy, where all are subjected to the rule of God.

Only Theocracy can deliver true freedom, free from man-made regulations.

But some say Theocracy means the rule of priests and ministers. No, that is Elitism. Theocracy is where men are free to follow their God and their conscience. The introduction to John Wycliffe's translation of the Bible read: "This Bible is for the Government of the People, by the People, and for the People." The reality and cogency of the Bible has, over time, proven its efficacy. Only when some men have tried to force their opinions and beliefs on others has turbulence been the result; for that again has been a tendency to Elitism, which, by the way, is the most prevalent form of government in the history of the world.

Freedom brings with it the responsibility and the need to fight to uphold it. "All it takes for evil to triumph is for good men to do nothing" Edmund Burke.

Christianity, therefore, is given to us not as a religion but as a functioning form of government, not a democracy but a kingdom. *Matthew 10:7, "And as ye go, preach, saying, the kingdom of heaven is at hand."*

Acts 17:6, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

The British, through many centuries of struggle, established this system by bringing absolute monarchs to a place where they were forced to recognise that they were not absolute and were indeed sitting, by grace alone, on Christ's throne. And their purpose was, no more and no less, **than to uphold Christ's laws**. It was this view that prompted Blackstone to write: "Any law which is contrary to the Scriptures is no law at all and not to be obeyed."

Every monarch that graced the British throne initially swore an oath to uphold all God's laws before the whole nation.

Indeed, as the Scottish nation declared, when faced by the arbitrary rule of English statute law and referring to their king, Robert Bruce: "Yet if he (Robert Bruce) should give up what he has begun, and agree to make us or our kingdom subject to the King of England or the English, we should exert ourselves at once to drive him out as our enemy and a subverter of his own rights and ours, and make some other man who was well able to defend us our King; for, as long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. **It is in truth not for glory, nor riches, nor honours that we fight, but for freedom – for that alone, which no honest man gives up but with life itself**" Declaration of Arbroath, 1320.

Australia inherited this system, which was unique in the world, and was established as a Constitutional Monarchy with representative government, thankfully not a democracy. All government was responsible to the monarch and, through the Coronation Oath, responsible individually and corporately to God. Therefore, each government employee was responsible to God to do his bounden duty and to ensure that others did the same. This meant corruption was kept to a minimum and blessings came upon the nation. During the time when this functioned well, England was called merry England. The Englishman's home was his castle, where even the king could not enter, and usury (the receiving or giving of interest) was nowhere to be found.

"Seek ye first the kingdom of God"

Matthew 6:33

Today this system of Christian Constitutional Monarchy, through ignorance, is under severe attack, which really means that all our freedoms are in jeopardy. Ambitious men, who desire an elitist government with themselves in control, hope to bring us to a jingoistic, politically correct Socialist Democracy where they can control the masses by the subtle manipulation of electronic and printed media and when that fails by naked force.

Already we are well down that path and only the last vestiges of our Christian Constitutional Monarchy remain, and even these last vestiges are systematically being erased. Our society is being done to death. Daily our laws are being unlawfully changed to reflect another religion where

our liberties erode and our freedom is curtailed. If we stand idly by and watch the crime of the murder of our society then we are equally as guilty as those that perpetrated it. For the Bible tells us that those who are not against us are for us. *Mark 9:40, "For he that is not against us is on our part."*

Yet all is being done to convince us that it is all for the best, so we will halt in the valley of indecision and those who dissent from the establishment's view are denigrated or jailed.

What we Australians should strive for is the revival of our original system which brought so much prosperity and freedom to the individual Australian. We at *The Australian Beacon* hope to do this through education, example and the promotion of the Common Law, which is the foundation of a Christian society, not through another political party. For a political party can only say "The present power brokers are doing it wrong, but give us the power and we will do it right." All political parties adhere to that point of view, yet all consist of fallible men who are easily corrupted by power. History is replete with good men gone bad through the addition of power. "All power corrupts and absolute power corrupts absolutely" Lord Acton (1834–1902).

However, we desire to put the power where it truly belongs – back in the hands of God through our Constitutional Monarchy. Every individual should be educated to understand the law which leaps from the pages of the Bible and no law can exist or be obeyed which is contrary to biblical law.

No person has more right to the law than the ordinary Australian. No person can force their view on you and only by consent or a convention of your peers can you be convicted of any crime. And all crimes are against God since it is His laws you have broken and not man's laws.

The State should be reduced to protecting your rights and keeping the peace. It should not be concerned with education, welfare, law enforcement, health, sport, arts, tax and the many other pursuits it currently indulges in.

Australians have only taken the first faltering steps, but with good will, prayer, public assistance and God's help we can, once again, hope to turn the tide for individual liberty and a God fearing society.

Now is the time, most perilous, to stand up for our beliefs, our grandchildren, our prosperity, our society and most importantly our God, and remember: "**But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you**" (*Matthew 6:33*).

RAY SMYTH

THE HEAVENS DECLARE

In composing the songs of ancient Israel for corporate worship, the Psalmist David wrote the inspiring words: *“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard”* (Psalm 19:1-3).

What did David have in mind when he referred to the fact that the heavens **declare, uttereth speech** and **sheweth knowledge**?

Was he limiting the physical cosmic creation only as proof for the existence of its Divine Creator? Many years before the Psalmist David’s reference to the majesty of the Almighty, Moses declared: *“In the beginning God created the heaven and the earth”* (Genesis 1:1).

This was an absolute and accepted fact in the Hebraic belief system of every Israelite in ancient times. Did David not only have this concept in mind, but a more extensive and detailed meaning that incorporated God’s immutable covenant relationship with His people Israel?

Abram

As recorded in *Genesis*, in the history of the Adamic race, God chose Abram to be the progenitor of a special family in the earth. In God’s choice of the Abrahamic family with whom to establish an unconditional covenant, He chose a cosmic witness as to the immutability of that everlasting covenant. When Abram was puzzled over the fact of God’s familial promise to him, yet being childless, he was told to look to the **stars** as a sign of the fulfillment of God’s promise. *“And he [God] brought him forth abroad, and said, Look now toward heaven,*

and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be” (Genesis 15:5). Here the Lord Himself, the originator of the Abrahamic covenant uses the stars as a witness of the surety of the fulfillment of the multiplicity of Abram’s offspring. No doubt David had this covenantal symbolic witness in mind when he beheld the splendour of the heavens over a thousand years after the making of this covenant.

rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? (Genesis 37:9-10). Both Jacob and Joseph were already aware of the Abrahamic covenant, therefore knew that stars represented offspring.

In the Apocalyptic writings of John, the woman who appeared as a *“great wonder in heaven”* also displayed the symbols of the **sun, moon** and **stars** which give positive evidence of her identification (Revelation 12:1). This woman

who gave birth to the man-child is, beyond any doubt, the offspring of the patriarch Jacob, the family of Israel. This dream of Joseph could easily have been in the mind of David when he said that the heavens *“sheweth knowledge”* in reminding the people of Israel that the birthright blessing of leadership was still in force among the sons of Joseph, Ephraim and Manasseh. The fulfillment of Joseph’s dream not only applied to when his brethren came to him in Egypt for food, but also included the role of civil leadership over the whole family of Israel nations even to this very day.

only applied to when his brethren came to him in Egypt for food, but also included the role of civil leadership over the whole family of Israel nations even to this very day.

David

In the initiation of the covenant the Lord made with King David, He was very emphatic as to the promises He would keep forever. Through the prophet Nathan, the Lord said to David: *“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established*

Joseph

In the life of Abraham’s great-grandson Joseph, the Lord again used the heavenly bodies of the universe as a sign of Joseph’s exalted position within his family. The **sun, moon** and **stars** were symbolic of Joseph’s father, mother and brothers which were later used in prophetic writing of the family of Israel. The Genesis writer records: *“And he [Joseph] dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father*



for ever” (II Samuel 7:12, 16).

In recalling those words of the covenant, David himself in full assurance of God’s faithfulness to perform that which He had promised declared: “*The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne*” (Psalm 132:11). How could David be so confident that the Lord God would keep His promises without fail? Again, the Lord appealed to His own creation as symbolic witnesses of His faithfulness. God declared through the mouth of Ethan the Psalmist and temple choir leader: “*My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven*” (Psalm 89:28-29).

The Lord continues by saying if David’s children became disobedient by breaking the statutes and commandments, He would visit them with the rod and stripes of correction (Psalm 89:30-32). The Lord in continuing to make known His promise of the perpetuity of the Davidic covenant swears by His own attribute of holiness by saying: “*Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David*” (Psalm 89:33-35).

The Lord again gave forth the promise of the absolute surety of His word by giving to not only the seed of David, but to all mankind the cosmic signs of the **sun** and the **moon**. The Lord said: “*His [David’s] seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven*” (Psalm 89:36-37). David was already aware of the Abrahamic covenant and Joseph’s dream and therefore knew what the sun, moon and stars represented.

Though these heavenly bodies are silent, yet they “*uttereth speech*” which reminds us of the faithfulness of God in performing His word which He promised unto Abram, Joseph and David. Each morning when the sun appears in the east and awakens the day and every night when the light of the moon and the stars appear in the heavens above, they stand as silent yet immutable witnesses to the Abrahamic covenant, the birthright of Joseph, to the throne and seed of David. God said He would not lie unto

David, nor alter the words that went forth from His lips. The silent witnesses are still rotating in the heavens “*declaring the glory of God!*”

“The heavens declare
the glory of God”

Psalm 19:1

Israel

Holding true to His sovereign pattern of witness to His word with visible cosmic signs, the Lord again swears to His promises never to fail. This time, through the inspired lips of the prophet Jeremiah, the Lord God decrees that Israel would always remain a nation before Him. When the prophet spoke these words, the ten tribed nation of Northern Israel had previously been taken captive by Assyrian kings for over 125 years.

In spite of this dire and seemingly hopeless condition, is the all-seeing-eye of Him who promised to watch over His word to perform it. Soon after, this Israel nation along with many of their brethren of Judah and Benjamin would be making their long migration from the land of their captors to their new promised home in northwestern Europe. From there they would cross the English Channel into Britain and eventually make their way to North America and other parts of the globe. The multiple blessings spoken by divine inspiration through their father Jacob in *Genesis* 48 and 49 and through their law-giver Moses in *Deuteronomy* 33 must be fulfilled in these people, otherwise the very truthfulness of their God would be in doubt.

Therefore at this point, God’s promise that Israel would always remain a nation before Him is confirmed as eternal as the solar system. The Lord decreed: “*Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above*

can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (Jeremiah 31:35-37).

As a second witness through the prophet, the Lord again confirms the solaric covenant to His people. He declared: “*Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the LORD came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them*” (Jeremiah 33:20-26).

In this sovereign decree the Lord referred to His covenantal promises to the seed of Abraham, Isaac, Jacob, David and the two families whom He has chosen. These were His all-inclusive, immutable and unalterable covenants that He swears to perform and called to witness the eternal testimony of the **sun**, **moon**, **stars**, **day**, **night**, **heaven** and **earth** that: **1.** Israel would always exist as a nation before Him, and **2.** David’s throne would always exist in the earth.

Oh, the splendour and the magnitude of David’s words when the choirs of Israel sang: “*The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge*” (Psalm 19:1-2).

CHARLES A JENNINGS

“OCCUPY TILL I COME”

In recent months the world has witnessed the phenomenon of the Occupy Movement, beginning as Occupy Wall Street in New York in mid-September 2011, and then gradually spreading globally. As such, it has attracted much media coverage, although the particular protests and aims of the movement remain somewhat unclear. But, like so many happenings, the movement has a deeper spiritual meaning, one quite unintended by the participants. In order to fully appreciate its significance, we must first look at a bit of background.

In the Pentateuch, the five books of Moses in the Old Testament, are set forth the spiritual framework of the annual feasts of Israel and the rituals to be observed in celebrating them. There are seven feasts in total: Passover, Unleavened Bread, Firstfruits, Pentecost (also called the feast of Weeks or Wave-loaves), Trumpets, the Day of Atonement and Tabernacles, as described in *Leviticus*, chapter 23, and *Deuteronomy*, chapter 16. These seven feasts may be further grouped together in three groups: the spring feasts – Passover, Unleavened Bread and Firstfruits; Pentecost, by itself in the summer; and the fall feasts – Trumpets, Day of Atonement and Tabernacles. As such, they are often spoken of under the most important feasts of the three groups: Passover, Pentecost and Tabernacles. All males in Israel were required to travel to Jerusalem to celebrate each of these three feasts (*Deuteronomy* 16:16).

Three Ages

But we may take this a step further, as the three feasts may also be used to represent three ages. The age of Passover lasted roughly from the creation of Adam, circa 4000 BC, to the time of Jesus, during which long era the first Passover in Egypt took place; in other words, it is the 4000 year age of the Old Testament. The age of Pentecost began in AD 33 with the outpouring of the Holy Spirit, as recorded in the second chapter of *Acts*, which resulted in the

formation of the church. Hence, Pentecost is the Church or New Testament age, lasting roughly 2000 years, from the events in *Acts* to the present. We are seeing the close of the Pentecostal age now, as we prepare to move into the age of Tabernacles, which will last for 1000 years, coinciding with the millennial era of peace and restoration of the earth under the reign of Jesus Christ. In the Old Testament, the feast of Tabernacles or Ingathering was a harvest festival of rejoicing, celebrating the bounty of the harvest. And millennially, this will be true also, this time being a harvest of souls.

“For your redemption
draweth nigh”

Luke 21:28

In ancient Israel, the feast of Tabernacles was uniquely observed, with the people being required to build temporary booths, called *sukkah*, in which to dwell for seven days. The booths were to be made of “*the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook.*” And the purpose of these booths was to remind Israel “*that I [the Lord] made the children of Israel to dwell in booths, when I brought them out of the land of Egypt*” (*Leviticus* 23:40-43). This refers to the forty years Israel spent wandering in the wilderness on their way to the Promised Land, during which time they dwelt in temporary structures. The structures may have been built of branches, but they may also have been tents, as the Hebrew word *ohel*, translated as “tabernacle,” simply means a “tent.”

Occupy!

And so, we come to the Occupy Movement, characterized by people camping temporarily in tents in public parks and squares. One instance of this would be unremarkable, but

with the aid of wide media coverage and social networking the movement quickly spread around the world, particularly in the nations of modern day Israel (the Anglo-Celto-Saxon nations), where nearly every major city had its following. And so, without realizing it, the protesters in tents were witnessing to the end of Pentecost and the ushering in of the age of Tabernacles!

This was made particularly clear by the consequence of the Occupy group’s camping in front of St. Paul’s Cathedral in London, this location being near the financial district, the London Stock Exchange and the Bank of England. Because of safety concerns with the crush of tents and people in front of St. Paul’s, the cathedral had to be closed for a week and no services were held for the first time since the Second World War, over seventy years ago – a move that the dean of St. Paul’s called “unprecedented in modern times.” This closure of one of the most significant churches in Britain, and even the resignation of two of its clergy, including the dean, over the matter, was a witness of the end of the flawed church age as we know it and the dawning of better things to come. For as Paul tells us in *I Corinthians* 1:22 and 5:5, only the earnest or down-payment of the Holy Spirit was given us at Pentecost; the full outpouring of the Spirit and the glory that will attend it has yet to be fulfilled in Tabernacles.

Parable of the Pounds and Talents But there is yet another biblical dimension to the movement which is revealed by a parable told by Jesus. The Occupy Movement began with Occupy Wall Street as a protest against the corrupt financial system epitomized by Wall Street, and the inequity of the distribution of wealth between the super rich one per cent and everyone else, dubbed by them the “ninety-nine per cent.” And Jesus’ parable, read superficially, also seemingly deals with monetary matters. It relates how “*a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come.*” When the nobleman returned, he called his servants to him again to see how much every man had earned by trading. The first servant had gained ten pounds and the second, five pounds, which the nobleman commended. But another servant said he was afraid and had hidden his pound, to

which the nobleman replied, “*Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*”

This seems, on the surface, to be an endorsement by Jesus of the banking system, but He was not really talking about money at all, but about the spiritual treasures of the Kingdom – the Law of God, the Christian Church, the Throne of David and the Bible, the written Word of God – all of which had been entrusted to the keeping of Israel

task, and worthy to be among the overcomers who will rule and reign with Him (*Matthew* 19:28 and *Revelation* 20:6). And our national and personal financial resources are meant to aid us to this end.

In a parallel passage in *Matthew* 25:14-30, the nobleman gave his servants “talents,” rather than pounds; but this version of the parable has a similar meaning as, like the pound, the talent was a unit of weight or money. And because of a double meaning in English, the talents can also be taken

becomes so much more relevant now as we are approaching the end of the age, and the manifestation of the glory of our Lord on earth grows ever nearer. Again, the Occupy Movement is an unintentional witness to this, as the references in the parable to pounds, money, banks and usury connect the two. There were no banks as we know them in Jesus’ day, but the Spirit has ordained that these terms are used in the gospels to alert us as to what is transpiring spiritually. It is no accident that the protest movement chose the name “Occupy”! It



(as explained more fully in *Man Thinking* – Parables of the Kingdom #27). The ten servants represent the “lost ten tribes of Israel,” the northern kingdom of Israel which migrated from their captivity in Assyria north and west into Europe, from whence they have spread abroad to the dominions of the British Commonwealth and the U.S.A.. Jesus was speaking of our covenant nations’ commission to keep and protect the Kingdom treasures well, that upon His return we may be found faithful to the

to signify our various skills and abilities, which we may use to serve the Lord, as well as our finances.

Occupy Till I Come

But the operative phrase here is the one in Luke – “Occupy till I come” (KJV). In other words, we should be diligent and not slacken our work for the Kingdom of God as we await the return of the nobleman, Jesus Christ. This has been true ever since Jesus first uttered the words, but it

is a road sign on the path, directing our gaze to He who shall return, and who proclaimed: “*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*” (*Luke* 21:28).

PATRICIA BAGWELL BA

ARE YOU A KINGDOM PROTESTANT?

The name 'Protestant' may in the past have suggested something very negative and provocative, a word which stirred up hatred and antagonism. It is sadly true that some have misused the description 'Protestant' but this does not make it a bad word. Also, throughout the world today, there are many Protestants who misunderstand the name 'Kingdom,' making it a purely spiritual expression of God's Plan and Purpose for His People, when in fact the Kingdom of God upon Earth is a *continuing* literal Realm with a great and enduring constitutional Protestant throne. We do not abandon the names 'Protestant' and 'Kingdom' for this reason.

Perhaps it might surprise you to know that in its origin 'Protestant' is a very positive word. It comes from three Latin words which mean 'standing for a witness.' A true Protestant, therefore, is not someone who is always stirring up opposition to other people, but one who stands for a very positive belief. It is in this sense that the word was first used at the time of the Reformation. In 1529 a group of German princes made a declaration at a meeting at Spire. A decree had been framed by the rulers of Germany which threatened their liberties, and in reply they declared: 'We are resolved by the grace of God to maintain the pure and exclusive teaching of (God's) Holy Word ... We protest that we, for us and our people, neither consent or adhere in any manner to the proposed decree in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls.' These princes were then called 'Protestants,' and as the Reformation spread to other European countries, including England, the title came into common use when speaking of those who, like the German princes, resolved to maintain the pure and exclusive teaching of God's Holy Word, the Bible.

During the twentieth century as the great wave of republicanism swept the world, the names 'Kingdom' and 'subject' became something that many believed should be phased out as undemocratic. The logical result of Revolution against Monarchy was to be democracy, defined by the dictionary as: "a form of government in which the supreme power is vested in the people collectively and is administered by them or by others appointed by them: the common people: a state of society characterised by recognition of equality of rights and privileges: political, social or legal equality." Yet

increasingly democracy has failed in countries that do not honour Almighty God in their constitutions. In the *democracies* there is contained the ultimate force of mob rule and rebellion against God.

Many may consider that the great Statutes of our Realm, *still in force*, have no relevance in the twenty-first century. We must point out that they do, for when Queen Elizabeth II opened her first Parliament at Westminster in November 1952 she made the following Declaration:

'I do solemnly, and in the presence of God profess, testify, and declare, that I am a faithful protestant, and that I will, according to the true intent of the enactments which ensure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my power according to law.'

On 2 June 1953, at our Queen's Coronation Service – a constitutionally required ceremony – in Westminster Abbey, the Archbishop of Canterbury asked her the following questions: 'Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law.'

Her Majesty answered these and other questions by laying her hand upon the open Bible and saying: 'All this I promise to do.'

A word which is given such prominence on important state occasions has the greatest significance and meaning for today when the nations face increasing chaos. You will see that its use is closely related to the Bible. In fact, at her Coronation the Queen was presented with a copy of God's Word (which must include the Apocrypha, confirming as it does the migrations of Israel), and at the presentation the following words were used:

'Our Gracious Queen, we present you with this Book, the most valuable thing that this world affords. Here is wisdom, this is the royal Law, these are the lively Oracles of God.'

Kingdom Protestants believe that the Bible is the most valuable possession we can have in this world. It is the record of God's dealings with His servant people Israel,

which is why Cranmer's 1662 *Book of Common Prayer*, our national liturgy, concentrates so much on Israel, expressing the true dimensions of our heritage and of our spiritually orientated constitution. The 'little book' of *Revelation 10:9* is in need of being taken up and eaten to become 'as sweet as honey' to the mouth of our leaders in Church and State.

Just 476 years ago, in 1536, the man who translated the first printed English New Testament, William Tyndale, died a martyr's death because the Bible was so precious to him. **Kingdom** Protestants believe the Bible of both Old and New Covenants made with both houses of Israel (recorded in *Jeremiah 31:31* and *Hebrews 8:8*). It is 'the light unto the Gentiles' that was taken to the world as the Gospel of the Kingdom that went with the global spread of British Empire. In many parts of the world today Christians are suffering because they refuse to give up reading and believing the Hebrew Bible.

Perhaps you think the Bible is so old that it is now out of date. After 400 years the King James Bible has been celebrated as a foundational stone in our great heritage and culture. We suggest that you try reading it, and if you read it prayerfully you will find that it will teach you something about yourself and indeed about this covenant nation of the United Kingdom under God. You will find that **'all have sinned, and come short of the glory of God'** (*Romans 3:23*). But that is not all, for it will show you more about Jesus Christ. It will show you that **'Neither is there salvation in any other,'** than Him, **'for there is none other Name under Heaven given among men whereby we must be saved'** (*Acts 4:12*).

If you confess to God that you are a sinner, and believe with all your heart that Jesus Christ died on the Cross to save you from your sins, then you will be a true Protestant, for Jesus said to those first disciples who confessed and believed:

'Ye shall be witnesses unto Me' (*Acts 1:8*) - and 'Protestant' means 'witness.' Yet even more significantly Almighty God declared the same of His **Kingdom** People **'Ye are my witnesses, saith the LORD, and my servant whom I have chosen'** (*Isaiah 43:10*). We therefore repeat the question:

(With acknowledgements to
Are You a Protestant?)



Porthcurno Beach, Cornwall

THE PARABLES OF THE KINGDOM

Almighty God chose Abraham, a Hebrew, and his progeny Isaac and Jacob to form a nation before Him for a specific purpose, according to His Divine Plan. After a sojourn in Egypt, the children of Israel were rescued by God's Mighty Hand, led by His chosen vessel, Moses, and brought safely to Mount Sinai. God then set before them, through Moses, His Laws, Statutes and Judgments for their use to form them into a nation before God and gave them His Name, Israel, 'ruling with God.' This the people accepted and swore to uphold, "All that the Lord hath said we will do." When they dwelt in the Promised Land, they were eventually given a king, David, chosen by God to sit upon the Throne of the Lord.

That was their golden age for under David they kept the Law of the Lord and thus prospered in the land. But after the death of Solomon there was a split and the northern ten tribes became the House of Israel and the southern two tribes became the House of Judah. Nevertheless, this was of God and from that time they were separate but still dwelling in the land of promise. Unfortunately, both Houses had the proclivity of wishing to be like the surrounding nations. They were aping their way of living, worshipping their heathen gods and thus committing the sin of idolatry.

This is a brief account of the background to the time when the prophets of the Lord were sent to the Houses of Israel and Judah to warn them of the dire consequences of their continual flouting of God's Law.

The Parables of the Kingdom

Whether in the Old Testament or the New, the parables of the kingdom have one theme running through their narrative. They set forth the story of backsliding Israel and the determination of Almighty God to bring them back into covenant relationship with Himself. That His Kingdom on earth will be the means of showing the world, by example, that God's Laws, Statutes and Judgments are perfect for the benefit and wellbeing of all people. Thus, the seemingly insurmountable problem of how God's chosen people can be used for this task is shown, in parable form, to be possible. The meaning of the word 'parable' in *Webster's Dictionary* is given thus, "The veiled presentation in a figurative story, of a meaning metaphorically implied but not expressly stated." This is a very convoluted way of saying a series of actions symbolic of other actions.

In the Old Testament – the Book of Hosea
The prophet Hosea was one of the minor prophets. Minor because their books are smaller than the major prophets; not be-

cause their message is less important. He was mainly a prophet of the Lord to the northern House of ten-tribed Israel. I said the parables are pictures of a series of actions symbolic of other actions. But Hosea was unique in that he was called to live in his personal life the suffering that God was enduring because of the House of Israel's unfaithfulness. God had always intended a close relationship would obtain between Himself and His chosen people. This close relationship is described by God in *Isaiah* 54:5, "For thy Maker is thine husband: the Lord of Hosts is his name."

Thus Hosea was instructed by God to, "Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD" (*Hosea* 1:2). It has been suggested that Hosea was commanded to take to wife a prostitute. But I do not think this was being asked of him. He had to choose a wife of the House of Israel, a nation steeped in the sin of idolatry. Hosea was being used to demonstrate through personal experience what God was enduring at the hands of His beloved Israel. Verse 3, "So he went and took Gomer the daughter of Diblaim." The meaning of the name Gomer is 'consuming' and her father Diblaim's name means 'withered.' A fitting description of the degradation and immorality in the land of Israel

at that time. The second child, a daughter, God commanded to be named Lo-ruhamah meaning 'not compassioned.' As verse 6 states, "I will no more have mercy upon the house of Israel; but I will utterly take them away." And the third and last child, a son, is named in verse 9, "Then said God, call his name Lo-ammi, for ye are not my people, and I will not be your God."

Thus in the naming of the children of Hosea and Gomer, it was shown what was to happen to the House of Israel. Now the people were set aside and repudiated. In other words they were given a bill of divorce and were no longer considered the wife of Jehovah. Nor would they be allowed to return to the land of promise.

And yet in verse 10 we read, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Hosea is not told at this time what is going to occur to allow this wonderful prophecy to be fulfilled, only that it is going to happen.

The Book of Jeremiah

Jeremiah was a prophet of the Lord to the House of Judah to warn them they would be removed from the Promised Land unless they repented and returned wholeheartedly to the Lord their God. The House of Israel

had been taken into captivity by the Assyrians over 100 years before the time of Jeremiah. Chapter 18:1-2, "The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house and there I will cause thee to hear my words." So the prophet goes to the potter and watches him spin the wheel and place upon it a piece of clay which becomes marred in the potter's hands. The potter then takes the clay off the wheel and moulds the malleable clay and reworks it again on the wheel producing a perfect vessel as seems good to the potter. He does not give up on the piece of clay by putting it aside and use another piece. No, he perseveres with the original.

"So are ye in mine hand,
O house of Israel"

Jeremiah 18:6

Whilst this is happening, the Lord speaks to Jeremiah and says, "O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hands, so are ye in mine hand, O house of Israel." Jeremiah was well aware what had happened to the House of Israel, but here, God is stating that they have not been put aside for ever, but will surely fulfil the

plan He has for them, namely being God's Kingdom on earth as a living example to the rest of the world. As with Hosea previously, God does not reveal to Jeremiah, at this time, how He intends to accomplish the restoration of Israel, only that He is going to do it.

All the prophets of the Old Testament speak with one voice regarding the forgiving of Jehovah's wayward nation Israel and thus returning to a covenant relationship with Almighty God. But not how this is to be accomplished. It is not until we delve into the New Testament writings that we find how this puzzling question will be answered.

In the New Testament

Turning to the New Testament, *Matthew 17:5* states, "Whilst he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." This took place at the Transfiguration of Christ, when He took His disciples Peter, James and John with Him into a high mountain and for the first time they saw who Jesus really was in His Glory with Moses and Elijah beside Him. When Almighty God claims Jesus as His Son in whom He is well pleased, it surely behoves us to take a particular notice of the words following this statement, "Hear ye him." With the endorsement or confirmation of Almighty God pronounced over His Son, it becomes very important to listen to the words Jesus spoke.

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To understand how Our Lord carried out the task He was sent to do by God, let us turn to *John 12:49-50*, “*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.*” It can be seen from that scripture Jesus was indeed given God’s word and thus God admonished us to listen to what Jesus said. Further proof of the fact that Jesus and the Father are One.

One of the ways Jesus used was to speak in parables. Thus we find in *Matthew 13:34-35*, “*All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*” There we have evidence that Our Lord must have used allegorical methods in speaking to the multitude. The disciples of Jesus realised this and asked Him why this was so. And in *Matthew 13:11*, “*He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*”

And even to this day, the full meaning of Our Lord’s parables is missed and instead they have been turned into spiritual pictures of the individual’s walk in life, how we are saved and the personal trials we go through in our personal lives as Christians. But to spiritualise Jesus’ parables is tantamount to setting aside God’s Kingdom and His nation Israel and for the claim that the Church has taken the place of set-aside Israel. It is quite clear the parables in the Old Testament deal with the House of Israel and the House of Judah for they are named specifically by the various prophets. But to say, concerning the parables in the New Testament, that the waters have become muddied by man’s thinking, is no exaggeration.

The Hidden Treasure

The first parable I would like to turn to is in *Matthew 13:44* and is only one sentence long. “*Again, the kingdom of heaven is like unto a treasure hid in a field; the which*

when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

It has been suggested the ‘treasure’ hidden in a field is Jesus the Saviour. But Christ is by no means hidden. Nor is the ‘treasure’ the Gospel. The Holy Bible is the best-selling book in the world. But in the Old Testament in *Exodus 19:5*, the Lord says to the children of Israel, “*Now therefore, if ye will obey my voice indeed, and keep my*

the man in the parable, came to find them. To bring them back into covenant relationship through His sacrifice (the New Covenant) on the cross, He paid the huge price in order to purchase His treasure. It seems to me most remarkable that this parable, only one sentence long, has so much truth concerning the House of Israel and God’s love for His wayward people. But if we dig and look, as Our Lord has admonished us to do, then we are rewarded by a greater knowledge of Almighty God’s plan for His servant nation and eventually the world.

The Good Shepherd

John 10, reading from verse 1, “*Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by his name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*”

In this instance when Jesus was speaking there were also Jews present; they were the people who did not discern what He was talking about. They refused to accept He was the Son of God, neither did they understand the meaning of this parable. Verse 7, “*Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*”

When we think what Our Lord said concerning Himself, that He was not sent but unto the lost sheep of the House of Israel, that is a significant statement. The Jews of Our Lord’s day would not accept Jesus as the promised Messiah. They would not have this man to rule over them as the scriptures state. Consequently, they lost the stewardship of the Kingdom and it was given to a nation bringing forth the fruits thereof. And what were ‘the fruits thereof’? It was nothing less than accepting this man Jesus as the Christ and becoming His followers.

THE HIDDEN TREASURE OF THE PARABLES



ALFRED S. BROWN

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covenant, then ye shall be a peculiar treasure unto me above all people . . .” Now it might be thought that this scripture could be used as a ‘get out clause,’ because, of course, we know Israel did not obey the words of the Lord. But this is not so. For all the Old Testament prophets speak of the everlasting love God has for His people and His determination to woo His stiff-necked people back to Himself.

Despite the warnings of God’s prophets and because of their disobedience, they had been taken into captivity by the Assyrians and eventually scattered among the nations, hidden indeed. But Jehovah knew where they were and in the fullness of time Jesus,

They became Christians.

Verses 10-11, "*The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they [the word 'they' is important. The 'they' the Lord is talking about are the people of the House of Israel, His sheep] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.*"

One day Jesus was talking to the religious leaders and He says, "*You are no sheep of mine, my sheep hear my voice.*" And on another occasion when He spoke to His disciple Peter, this is found in *John* 21:15, "*Lovest thou me more than these? He saith unto him, Yea, LORD; thou knowest that I love thee. He saith unto him, Feed my lambs.*" Jesus asked the question three times of Peter. But what Jesus was emphasising to Peter was that he was going to be used to preach the word and take the Good News to the Lost Sheep of the House of Israel – "*to feed my sheep.*" Some of these Lost Sheep were in Asia Minor, which includes Galatia and Peter writing his First Epistle mentions at the beginning the name Galatia.

The Celts receive the Gospel

Some of the people dwelling in Galatia and Asia Minor were Celtic people. How they came to be there in the first place was that a king in Bithynia in Asia Minor was having trouble with his brother who was trying to usurp his throne. This king, Nicomedes, knowing they were the best fighting men to be had, asked for the hire of Celtic mercenaries from Gaul and they sent him 20,000 men. The Celts were successful and after the battles decided to remain and, sending for their families, came and settled in Galatia. I read an interesting point by Jerome, a scholar and writer of the first authentic Latin translation of the Bible from the Hebrew. He travelled extensively throughout Asia Minor and Gaul, and he said the Celtic dialect he heard in Galatia was very similar to the Celtic dialect found in Gaul. God's people of the House of Israel are partly Celtic being one of the many tribes that made up the northern kingdom. They, of course, lost their ancient name and were known by many different names in their migrations from Assyria. It seems strange that Celtic mercenaries would want to settle in the very place where they had formerly been fighting. But it is in that area where, in the fullness of time, the Apostle Paul went and established many churches.

Now that is what God had planned: that the message of the Lord Jesus Christ, the Good News, would be brought to His people. Therefore, in the passage of time it comes

to the Celtic people in these lands through Joseph of Arimathea and also through the Apostles. Eusebius, bishop of Caesarea, writing about AD 300, stated the Apostles came to the Isles Brittanica and preached the gospel to them. So the Celtic people are amongst the first to receive the Good News of the Lord Jesus Christ and as a result of this they are a changed people, for they are a redeemed people. The word 'redeemed' in the scriptures means to buy back that which was formerly owned. Israel was redeemed the moment Jesus died on the cross but they did not know that. However when they hear the Gospel they cannot do other than accept it wholeheartedly. For, as Jesus the Christ has already explained, My sheep know My Voice. When they hear the Gospel they are impelled to accept their Shepherd, the Christ of God. So God has brought them back into covenant relationship with Himself. He has brought them because Jesus is the One who died and is their Redeemer and is raised from the dead and now His message of Salvation and His message of the Kingdom of the Lord Jesus Christ can come to His people of Israel and start a transformation.

"I am the door of
the sheep"

John 10:7

But it might be pointed out that the modern House of Israel, (that is Great Britain, the United States, Canada, Australia and New Zealand and all the other pockets of Israel throughout Europe), still do not know they are the modern day descendants of the House of Israel. Let us go back to the parable of the treasure hid in the field and I quote, "*Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth . . .*" The 'treasure' is the House of Israel; 'the field' is the world; 'the man' is Jesus. But 'the man' hideth the treasure again. It is not yet the time for the House of Israel – the Anglo-Saxon-Celtic peoples – to be revealed.

I have only used a small sample of the parables in the Holy Bible. Both Jeremiah and Ezekiel give a number of them in the Old Testament. In the New Testament there are 25 given by Our Lord. These parables are worthy of private study, keeping in mind they are Kingdom based.

The Teaching of Our Lord

So by means of these parables, Jesus taught

His disciples the plan and purpose of God regarding the redemption of His chosen people. Through His ministry He came to seek His wayward people: the Shepherd searching for His sheep; the finding of His lost treasure; Lazarus the outcast. All types of the House of Israel; and there are many more. As His parables reveal it was Jesus' task to find them, and then to pay the supreme price – His sacrifice upon the cross – so they could be redeemed and brought back into covenant relationship with God. The New Covenant by the Blood of the Lamb of God was the answer to the problem, posed in the Old Testament parables, of how God was to accomplish this seemingly impossible task of restoring the House of Israel to be His servant nation.

The true meaning of the parables was for His disciples to understand and not the multitude as stated in *Matthew* 13:11. And they did understand the full meaning for there is an interesting follow-up to this found in the same chapter, verse 51. After giving a number of parables He again asks them a question, "*Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord,*" and Our Lord accepts their reply. He taught His disciples where the House of Israel were hidden and sent them out to bring the Good News of the Kingdom. They had been disciples learning from their Master but now they became Apostles; for they had become the teachers taking the message wherever lost Israel were to be found.

But it does not end there for if we turn to the prayer of Jesus to His Heavenly Father we find the teaching of the Apostles does indeed bear fruit. *John* 17:18-20, "*As thou has sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word.*"

We can now understand more fully Peter's words in *I Peter* 2:9-10, "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew 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.*"

All that remains to be said is to repeat the verses in *Psalms* 118:22-23, "*The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes.*"

KATHLEEN GAGE

DINSDALE YOUNG

AND THE BRITISH-ISRAEL MOVEMENT

This extract is taken from a book by Harold Murray called *Dinsdale Young - The Preacher*.

Dr Dinsdale Young was born in Corbridge, Northumberland; and 'occupied two of the most renowned pulpits in Methodism - Wesley's Chapel, London, for eight years, and then the Central Hall, Westminster from 1914 until his death in 1938. He was President of the Wesleyan Methodist Conference in 1914.'

I must not forget one other great movement in which the doctor was keenly interested: the British-Israel Movement. A great many notable lectures in connection with it have been delivered at the Westminster Central Hall. Dr. Young, always interested in any body which based its teachings on the Word of God, early became convinced that this one was on the right lines. I am not aware that he referred to it at length in his sermons, but he gave this support to the organisation in many ways.

The British - Israel - World Federation long had his active interest. He often explained why. "I express my obligation to this grand Federation," he said, "because of the light it is casting on the Bible, and because of the way in which it is calling attention to the Bible." On the last occasion on which he spoke at a Congress of the Federation, he declared with characteristic emphasis that the great weakness in many Churches today is their attitude towards the Bible. "I do not believe," he said, "that we shall ever have a widespread revival till the Church recovers its own intense conviction that you have in the Bible as a Book, in its entirety, the Revelation of God. If my heart did not warm towards the British-Israel Movement on any other account, it would most certainly on that. The more I look at the British-Israel Movement, as a warmly sympathetic follower of the Movement, the more I feel this: That you have a rational message for the British Empire* that no

one else has. Where is there a philosophy of the present unparalleled power and influence of the British Empire that is as noble as yours? And when I look at the Old Testament picture of Israel and then look at the British Empire, well, the marvellous identity of the two impresses me more strongly than I can say to you. Was there ever a time



Dinsdale Young

when British people needed to realise their election of God more than today? We are not narrow; we love all peoples. The true patriot is a cosmopolite; he has a warm heart for all sorts and conditions of mankind; but we believe that in the British Empire there is a special election of God. Do not the British people need to realise that? Look at the craze for self-indulgence; look at the mad rush after pleasure; look at the idolatry of money; look at the way such a multitude of our fellow countrymen are immersed in trivial things. Was there ever a time when they needed to be reminded more than now, that 'the things that are seen are temporal, but the things that are not seen are eternal'?"

Dr. Young thought the history of Britain

was a magnificent illustration of the privilege into which Britain came by its unique election of God. He claimed that the last war (1914-18) was an illustration of the marvellous way in which God had watched over the British people. He said that if Christian people would only give attention to British-Israel truth they would not shrug their shoulders and say contemptuously, "Ha! Ha! The very idea!" but would have an argument for spreading the Gospel of Christ that would be irresistible.

"Why," the doctor asked, "has God set the British people aside? Why has He put such a crown of glory upon their heads? Not simply for their self-enrichment. Election always means service. They are called to spread the Gospel, and they are called the more distinctly because of the unique national position into which God has put them. And if God's chosen people do not make known the Saviour's Name, how they are clothed with discredit; how they are neglecting their duty. I believe that a very strong argument for the British-Israel position might be based on this fact. God has called the British people, therefore they are bound to be evangelists; and was there ever a time when the Gospel of

Christ was more needed? Nothing but that Gospel can heal the wounds of man. Nothing but that Gospel can give peace. Nothing but that Gospel can flood the heart with joy. All other things fail, but this never fails. We have, therefore, our unique position given to us, not simply that we ourselves might be happy, but that we might make known, under the obligation of the election that God has put upon us, the glad tidings of great joy that Christ Jesus came into the world to save sinners."

*In respect of the emergence of the original British Commonwealth of Nations in 1932 to succeed the British Empire, a fulfilment of the prophecy in *Genesis 35:11* was evidenced where it is declared to Jacob that his descendants were to become "a nation and a company of nations."

EZEKIEL'S RIDDLE

The parable:

"Thus saith the Lord God; a great eagle . . . came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into . . . a city of merchants" (Ezekiel 17:3-4).

The interpretation:

"Know ye not what these things mean? The King of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon" (verse 12).

These opening verses tell the story of King Nebuchadnezzar's conquest of Judah and Jerusalem (583 BC) carrying captive King Zedekiah and all the latter's sons whom he slew later in Babylon. The parable continues with these words:

"Thus saith the Lord God; I will also take of the highest branch [Zedekiah] of the high cedar [Royal House of David] and will set it; I will crop off from the top of his young twigs [Zedekiah's sons and daughters] a tender [female] one, and will plant it [her] upon an high mountain and eminent. In the mountain [or future nation] of the height [Hebrew 'high place'] of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar [a great throne]: and under it shall dwell all fowl of every wing" (Ezekiel 17:22-23).

The prophet Jeremiah had been divinely set "over the nations and over the kingdoms, to root out, and to pull down and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). Thus after the downfall and disruption of the kingdom of Judah in the Holy Land, the transplanting of the Throne of David to its new appointed place was also entrusted to his care, the Scriptures telling of the two "king's daughters" journeying with him and with his servant "Baruch" into the land of Egypt (late in 583 or early in 582 BC). But this brings

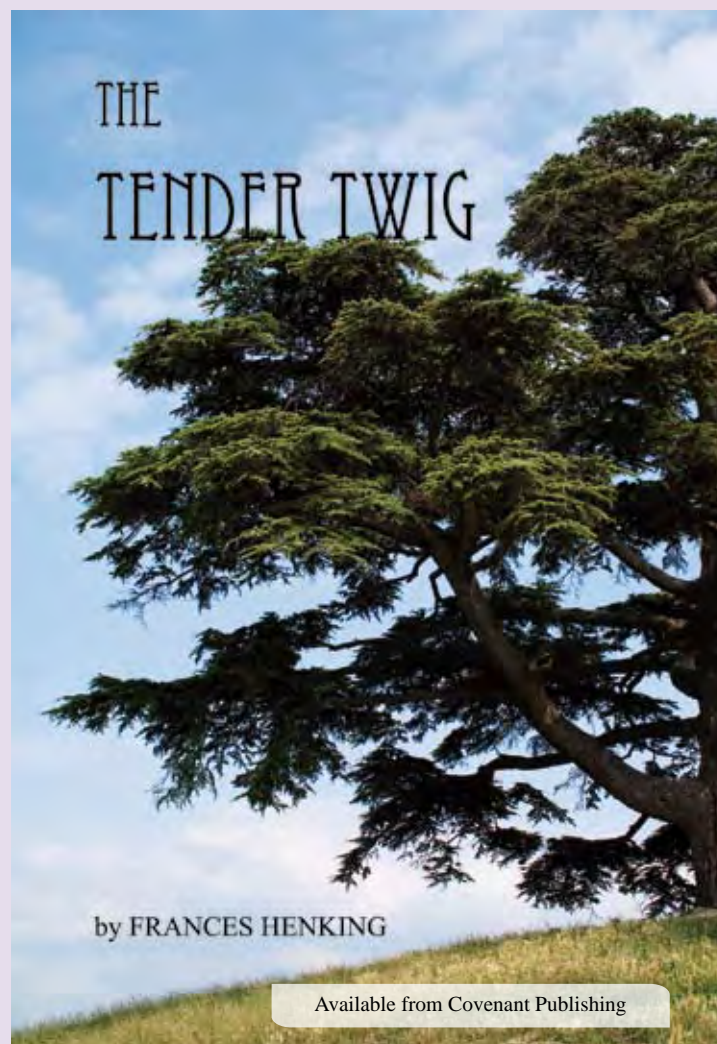
us to the all-important questions: what happened to this royal party after that? Where did they go? And where is this place symbolised as a "High mountain of Israel" in which God would "plant" the "Tender Twig"? Some suggest it to have been Palestine; but is that possible? And if so, why are there *no records of any kind whatever* of the Throne being there when the Jews returned after their captivity or subsequently? On the contrary we have seen already that the Jews had no king, either in the days of Nehemiah or at the time of our Lord Jesus Christ. Jesus Himself also was never crowned King of the Jews or King of Israel, receiving only a *Crown of Thorns* and being crucified! He now sits on the right hand of the Father's heavenly Throne (*not David's earthly Throne*), from whence He shall come again to rule Israel, sitting upon "the [earthly] throne of his father David."

In the light of God's warning at the time of Judah's downfall and captivity that those

who went to live in Egypt would die by the sword, famine and pestilence, it is certain that since Jeremiah had been compelled against his own will to go into Egypt, he would have made his exit at the first possible opportunity, setting forth with the king's daughters to some place of greater safety, placing them if possible under the protection of some of their own kith and kin, the dispersed descendants of Abraham, Isaac and Jacob. Our pages of ancient history do in fact present us with direct historical evidence to show that he did carry out such a plan of action, travelling via Spain to these Isles of the West, to the home foretold by the Word of God as the place where descendants of Israel were destined to dwell. Certainly there is nothing unreasonable about such a hypothesis: it is in fact the most reasonable and only solution to God's "Riddle" given to the prophet Ezekiel.

JOHN S FOX

From *The World's Greatest Throne*



In *Ezekiel's Riddle* the author uses the expression "Tender Twig" and concludes his piece with reference to the 'pages of ancient history' which provide us with the evidence of the story which continues outside the pages of the Bible. Frances Henking joined this evidence to her biblical studies and wrote the historical romance *The Tender Twig* which was first published in 1963 by the Covenant Publishing Company (CPC). It has remained popular ever since.

She also wrote a supplement called *God's Continuing Kingdom* which was produced as a separate booklet. These two works with some added 'NOTES' have been reprinted together in this volume – CPC's first new book in its 90th year. So after enjoying the story readers can study all the biblical references at their leisure.

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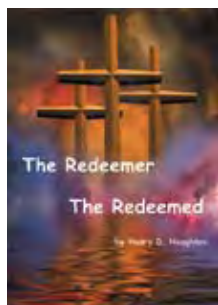
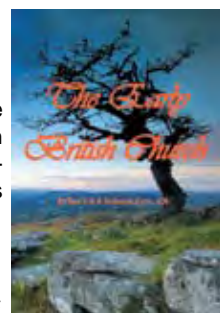
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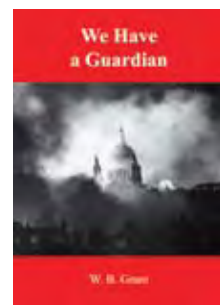
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*“His seed shall endure forever, and his throne
as the sun before me. It shall be established
forever as the moon, and as a faithful
witness in heaven. Selah”*

Psalm 89:36-37



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