

The

  
**Covenant**  
**Nations**

VOLUME 1, NUMBER 12, 2010

*KING OF KINGS*



*LORD OF LORDS*

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▲ The lion is the emblem of the tribe of Judah. *“Weep not: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book.”* Revelation 5:5

◀ COVER PICTURE: *“Until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”*

I Timothy 6:14-15

# The Covenant Nations

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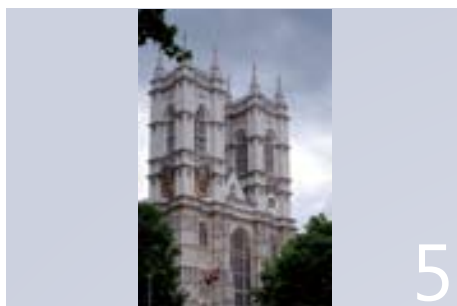
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## *Join us in the Great Cause to Wake Up God's Covenant Nations!*

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

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

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

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

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

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

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

## EDITORIAL

# THE WORLD'S GREATEST MONARCHY IS UNDER SIEGE



Westminster Abbey, London

Over the past four decades it has become increasingly evident that there are powerful forces at work, both in Britain and in the other covenant nations, seeking to cut us off from our past and to destroy all pride in the glorious achievements of our ancestors. There has been a clear objective to obliterate all evidence of our common origin and heritage and to break up the British family of nations.

One by one those things which remind us of and link us to our past are being discarded; names, traditions and observances are disappearing; ancient emblems and symbols no longer inspire and now the subversive elements which brought about these conditions are openly undermining the British Monarchy itself through the great European Project. The Oath of Allegiance

to Queen and Country is being betrayed by the new loyalty to the EU Constitution. In former times this would have been held as treason punishable by death.

As the Sovereign does not interfere in our governmental process and as the upkeep of the Monarchy costs relatively very little, the growing siege is mystifying, if not incomprehensible, until we realize that it does not come from any republican sentiment on the part of the British peoples themselves. On the contrary, this internal siege is but one part of an international materialist movement to destroy the spiritual dimension of the British Throne, because it stands as the last effective barrier to those satanically inspired forces which, in so many guises and through so many agencies, are working for the destruction of Christian civilization.

The one-world agencies know that complete success bringing in the enslavement of all mankind in a world dictatorship can never be theirs while the British Throne remains the focal point of the loyalty of millions of British people both in Britain and overseas. There is also the fact that in a republic the conspirators can arrange the election of a president who will be subservient to them; but even they cannot put one of their own on the British Throne.

Thus the British Throne is the one remaining defence against the tyranny of a violent dictatorship. Even if there were no others, this would be reason enough for retaining the Monarchy. Yet there are other and far greater reasons. These are inherent in the very nature of the Throne itself – in its origin, its identity and the pre-eminent place it has in the cosmic purpose of the Creator for His continuing Kingdom upon earth.

What we see at this present time is a near, if not total, eclipse of the sun which in *Psalm 89* verse 36 is given as a symbol of the Throne of David and from which seat of God upon earth our present Queen is descended. When on 17th September, 2010, Pope Benedict XVI entered Britain's Coronation Church at Westminster Abbey he came in his own name representing the Papal Throne which claims a universal supremacy above the Throne of the Lord upon earth.

A Pope had never before entered this sacred place of the nation's history. It was an unparalleled prophetic signal which fell precisely 70 years – the number of Jerusalem – to the day from when Nazi Germany abandoned "Operation Sea Lion," the invasion plan for the British Isles. It was also just 9 years – meaning judgment and finality – after the then Prime Minister, Tony Blair, declared on 16th-17th September, 2001, that "We are at war with terrorism." Most importantly it should be noted, the Coronation Stone, the Stone of Destiny representing "God's house" (*Genesis 28:22*), was not there when the Pope (who came spreading incense) was in the Abbey, but in Edinburgh Castle high and lifted up upon Castle Rock.

In the Divine Purpose for the British Monarchy, there must be no joining in any international union in which the nation becomes subject to the authority of a supranational government, as now exists in respect of the European Union. On the contrary, by its very nature it is and must remain supreme over all, for He, whose Throne it is and for whom our Sovereign acts as regent, is "King of kings and Lord of lords."

# MESSIAH



Photograph by Philippa Clark; EMI LP cover

The record of Christ's first advent, and its meaning for us all, has been the subject of authors, playwrights and composers down the centuries. One of the most inspiring musical compositions relating to this theme is that wonderful oratorio, *Messiah*, by Handel. Performed by musicians and choirs here surely is a work born of inspiration.

George Frederick Handel was German born but after he began his musical career he settled in England. Near the age of 60, after years of mixed fortunes and a period of ill-health, the poet Charles Jennens gave him the libretto of an oratorio with the request that Handel might compose some music for it. The result was the musical masterpiece which has been enjoyed by generations of admirers for over three hundred years.

It is wonderful to hear this oratorio at any time, although it is most appropriate in the season of Advent. However, it is perhaps even more apposite in these troubled times when our nation has so many problems affecting us all. With the economy in dire

straits, our armed forces stretched to their limits in conflicts overseas and worries about the increasing breakdown of family life, to mention just a few, there is remarkable consolation to be found in this Scripture-based work.

The oratorio begins with those calming words from the prophecy of *Isaiah* chapter 40, sung by a tenor: "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned.*"

The word "warfare" does not necessarily mean armed conflict but denotes the age-old conflict of temptation to rebel against God, which will estrange or separate us from Him as it did for the people of Israel. This separation was symbolised in the Tabernacle, and later in the Temple, by the veil which excluded the people from the most holy place in that sacred building in which the presence of God dwelt. It was that veil which was rent from top to bottom, symbolically indicating that the bar-

rier between God and His people had been removed at the moment of the Lord's death on the cross. We all now have access to the Father through Jesus Christ by faith and in prayer. That our iniquity is pardoned is surely confirmed in His words on the cross when, in the last moments of His life, Jesus called out: "*Father, forgive them; for they know not what they do.*"

Many of the scriptures used in the oratorio are from the prophet *Isaiah*, that first one being those opening verses of the 40th chapter. It is like an introduction to a wonderful story which tells of a long period of lawlessness and hardship being brought finally to an end. How this would be achieved is set out in more references from the prophets and from other scripture passages. In the oratorio it begins in the 3rd verse of the 40th chapter with a reference to John the Baptist in the words: "*The voice of him that crieth in the wilderness; prepare ye the way of the Lord, make straight in the desert a highway for our God.*"

Here is the prelude to the beginning of the

remedial process, whose outcome is symbolised in the pictorial language of verse 4 of that chapter when the tenor sings these visionary words: *“Every valley shall be exalted and every mountain and hill made low, the crooked made straight and the rough places plain.”* Then the climax of this vision, in verse 5, is sung by the chorus in stirring words: *“And the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it.”*

Next we hear a recitative by the bass, proclaiming the words of *Haggai* chapter 2: *“Thus saith the Lord of hosts. Yet once it is a little while, I will shake the heavens and the earth, the sea and the dry land; and I will shake all nations and the desire of the nations shall come.”* Then from *Malachi* chapter 3 the singer goes on: *“The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold He shall come saith the Lord of hosts.”*

These words are surely prophetic of the last days, the days in which we now live. The sudden arrival of the Lord, described by the prophet, is consistent with the sudden arrival of the bridegroom in the parable of the Ten Virgins in the Gospel of *Matthew*. The shaking the prophet speaks about is descriptive, not only of earthquake activity, which is more frequently in the news, but also of man-made systems, financial institutions, business enterprises and moral and spiritual values.

But the shaking of these man-made edifices was also to be a sign of the coming again of the Lord. He Himself foretold a time of trouble which He referred to as the: *“distress of nations with perplexity.”* His parable of the wheat and the tares speaks of the time, still to come, when He returns and separates the wheat from the tares, the latter being all that is unrighteous and an offence to God.

This theme is referred to in the oratorio when the bass sings the words of *Malachi* again: *“But who may abide the day of His coming? And who shall stand when he appeareth? For He is like a refiner’s fire.”* This is the process which removes impurities and unwanted elements. Then the chorus goes on, quoting words from the next verse: *“And he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.”*

Why just purify the sons of Levi? In Israel the Levites were responsible for the spiritual life of the kingdom, although many of

them performed the work of civil servants, lawyers and teachers. But the priests were all Levites and performed the duties of the Temple worship and service, ministering to the spiritual needs of the people. Therefore the prophetic reference to the sons of Levi is a Divine finger pointing to the church of today, for it is now greatly in error. Instead of standing up against the evolution hypothesis it compromises with it. It bends to the voice of higher criticism rather than standing firm in the faith. It denies that the covenants of God, made with the patriarchs, are fulfilled in a nation and company of nations ruled under a direct descendant of King David. Instead of condemning that which God calls an abomination it allows this to occur even within its own ranks. The purifying process may well be a shock to many church people, for judgment must first come to the house of God.

“The LORD of hosts,  
he is the King of glory.”  
*Psalm 24:10*

So the oratorio has quickly brought us up to the end of this age, as though giving a brief outline of God’s plan for mankind. Now it takes us back in time to the announcement of the birth of our Lord. The lovely contralto voice sings those words from *Isaiah* chapter 7 verse 14 and referred to by *Matthew*: *“Behold a virgin shall conceive and bring forth a son and shall call his name Emmanuel .....God with us.”* Then, joined by the choir, she goes on to relate the words of *Isaiah* chapter 40 verse 9: *“O thou that tellest good tidings to Zion, get thee up unto the high mountain. O thou that tellest good tidings in Jerusalem lift up thy voice with strength, lift it up be not afraid; say unto the cities of Judah; Behold your God.”* And from chapter 60 verse 1: *“Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.”*

The theme here is one of great joy and expectation. It is followed by the contrast between darkness and light, the darkness due to man’s sinfulness but the light brought by the grace and love of God. This is related by the bass singing as a recitative, the words of *Isaiah* chapter 60 verse 2-3: *“For behold darkness shall cover the earth and gross darkness the people; but the Lord shall rise upon thee and His glory shall be seen upon thee, and the gentiles shall come to thy light and kings to the brightness of thy rising.”*

This prophetic message is just so positive, seemingly running the first and the second advents together for the great blessings they each bring. Gentiles coming to *“thy light”* and *“kings to the brightness of thy rising”* is a vision of the restored kingdom of God to which, as the prophet Micah says in chapter 4 of his prophecy *“many nations shall come .....*”

The bass next gives us the words of *Isaiah* chapter 9, contrasting again darkness and light: *“The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined.”* Then comes the chorus singing those inspiring words of verse 6: *“For unto us a child is born...”* He was, in Bethlehem, *“..unto us a son is given...”* He was, given in sacrifice, *“...and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace.”* That part has yet to take place. The next verse, not included in the oratorio, proceeds further as we know, prophesying Christ’s everlasting rule in His earthly Kingdom. It is a wonderful vision of the future, a time of order, justice and peace under the King of kings.

The oratorio then goes on to record in song those scenes of the nativity we know so well, the soprano reciting the words of the Gospel of *Luke* in chapter 2: *“There were shepherds abiding in the field keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round them, and they were sore afraid. And the angel said to them; Fear not for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”*

Bethlehem had been the birthplace of King David and it is appropriate that its name, in Hebrew, means “place of food” when we think of Jesus referring to Himself as *“the bread of life.”*

The good tidings to Zion and Jerusalem, which have already been quoted from *Isaiah* chapter 40 as news of a then future event, crop up again but now from the prophecy of *Zechariah* chapter 9. The words are sung by the soprano: *“rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold thy king cometh unto thee .... He is the righteous saviour and He shall speak peace unto the heathen.”* (This is a composite quotation from verses 9 and 10, a practice Jennens employed in one or two other scripture passages that he used.)

The contralto recites another passage from *Isaiah*, from chapter 35 this time, which foretells Christ's remarkable gifts; sight restored to the blind, the deaf given back their hearing, the lame healed and the dumb made to speak.

Now the soprano sings an air from *Matthew* chapter 11, using the words of the last three verses: "Come unto Him all ye that labour and are heavy laden and He will give you rest. Take His yoke upon you and learn of Him; for He is meek and lowly of heart; and ye shall find rest unto your souls." (Jennens-adjusted). Here, then, is Jesus, the great healer, teacher and giver of wisdom. But His main mission is recorded by John in chapter 1 of his Gospel where he records the declaration of John the Baptist, words which are sung by the chorus: "Behold the Lamb of God that taketh away the sin of the world."

Yet in spite of His ministry, His knowledge and His miraculous powers, witnessed by so many people, His claim to be the Son of God was treated as blasphemy and punishable by death. So we come to a passage from *Isaiah* chapter 53, one which struck a sympathetic chord in Handel and is believed to have been his inspiration. It is sung as an air by the contralto: "He was despised and rejected of men, a man of sorrows and acquainted with grief." The chorus then continue with further words from the prophet: "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

What are these transgressions and iniquities that the prophet was referring to? The answer is in the next verse, again sung by the chorus: "All we like sheep have gone astray; we have turned every man to his own way. And the Lord hath laid on Him the iniquity of us all." *Isaiah* was recording the lawlessness of the Israelites who, like sheep which break out of their fold, had broken out of the beneficent constraints of the Mosaic Covenant, to their great detriment. So what of today? Surely history is being repeated in the kingdom, the condemnation would again be very appropriate. The whole concept of a multifaith, multicultural and permissive society is a complete negation of the Ten Commandments.

So, after more words in song, taken from the *Psalms* and from *Lamentations*, depicting Our Lord's suffering on the cross, *Isaiah* is again quoted by the tenor: "He was

cut off out of the land of the living, for the transgressions of thy people was He stricken." This repetition of the reason for our Lord's death is an emphasis of the depth of Israel's iniquity.

But the Lord's death was a temporary state for the tenor next quotes from *Psalms* 16 verse 10: "But thou didst not leave His soul in hell nor didst thou suffer the Holy One to see corruption." Then surely we come to Christ's triumph over the grave when the chorus sing from *Psalms* 24: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors and the king of glory shall come in. who is the King of glory? The Lord of Hosts He is the King of glory."

Having suffered and died for us the Lord is risen and the good news of His resurrection is to be preached to the people. So the chorus now sing the words from *Psalms* 68: "The Lord gave the word, great was the company of the preachers." ("those that published it" Authorized Version).

Then the soprano sings the lovely words from Paul's letter to the *Romans* chapter 10: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Then the chorus continues from the same chapter: "Their sound is gone out into all lands and their words unto the ends of the world." This of course has been fulfilled by the work of our missionaries and Bible societies.

The words of the oratorio return us to the present day and, remarkably, they come from *Psalms* 2 and are sung by the bass: "Why do the nations so furiously rage together and why do the people imagine a vain thing? The kings of the earth rise up and the rulers take counsel together against the Lord and against his anointed." How appropriate this is to events in our lifetime. World wars and other conflicts have brought great distress and suffering to many people, and increasing hostility is now being directed at the Christian faith. What is the "vain thing" that the people imagine? It is, perhaps, their belief that they can resolve these problems without God's help, by political agreements and unions and reconciling all differences.

How does God view this rejection of His sovereign rule in human affairs? The tenor tells us, going on to quote again from *Psalms* 2: "He that dwelleth in heaven shall laugh them to scorn, the Lord shall have them in derision." Then what happens? "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a pot-

ter's vessel." Here, surely, is the judgment of the nations at the end of this age.

Now the choir sings the well known chorus with its stirring words: "Hallelujah; for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever, King of kings and Lord of lords. Hallelujah." What a glorious song of triumph and praise this is. It records the great climax of the age and would have been an appropriate high point on which to end the oratorio. But it does not end there for the word of God does not end at the second Advent. The soprano goes on to sing the words of that great testimony of faith in the future declared by Job: "I know that my redeemer liveth and that He shall stand at the latter day upon the earth, and though worms destroy this body yet in my flesh shall I see God." What a remarkable faith in a man who lived so long ago.

The choir then sing words from Paul's letter to the *Corinthians* which tell of the resurrection of the dead, for the apostle says: "Since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive." Paul rightly calls the resurrection of the dead a mystery, for so it is. It is a mystery because, in our unregenerate condition, we cannot begin to imagine what that perfect state is really like.

So the oratorio comes to an end at that vision of the resurrection to eternal life, a future life only made possible by the first Advent of the Messiah. Fittingly it closes with the words of *Revelation* chapter 5 sung by the chorus: "Worthy is the Lamb that was slain, and hath redeemed us to God by His blood, to receive power and riches and wisdom and strength and honour and glory and blessing. Blessing and honour .....glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever."

The poet Jennens has eloquently summarised and encapsulated the principal elements of the Christian faith in this inspired paean of worship and praise. With such uplifting words, and the music Handel composed to enhance their proclamation, the oratorio undoubtedly glorifies our Father in heaven. And it closes appropriately with the sung: "Amen."

ALFRED BROWN



# THE FIG TREE

The story the Bible tells is in large part a tree story, as the Bible both begins and ends with a Tree in paradise, and trees figure both practically and symbolically throughout its pages. Also the dividing-line between the messages of the Old and New Testaments, and the fulcrum of the ages, is a Tree – the “tree” on which Jesus Christ was crucified – for both Peter and Paul refer to Jesus being “hanged on a tree” (Acts 5:30, 10:39; I Peter 2:24; and Galatians 3:13 from Deuteronomy 21:23). Jesus was made sin for us on this tree that He might in turn become a Tree of Life for those who look to Him for salvation.

In this study we shall focus on the fig tree, which was one of the most important trees in Israel. Its fruit was a staple food and it is very rich in symbolism throughout Scripture. The story of the fig tree begins in the Garden of Eden, where God had placed in the midst of the Garden two special trees: the Tree of Life and the Tree of the Knowledge of Good and Evil. Adam was told that he might eat of every tree in the Garden except the Tree of the Knowledge of Good and Evil, “for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:9, 16-17). The serpent, in whatever form he may have taken at that time, tempted Eve with the lie, “Ye

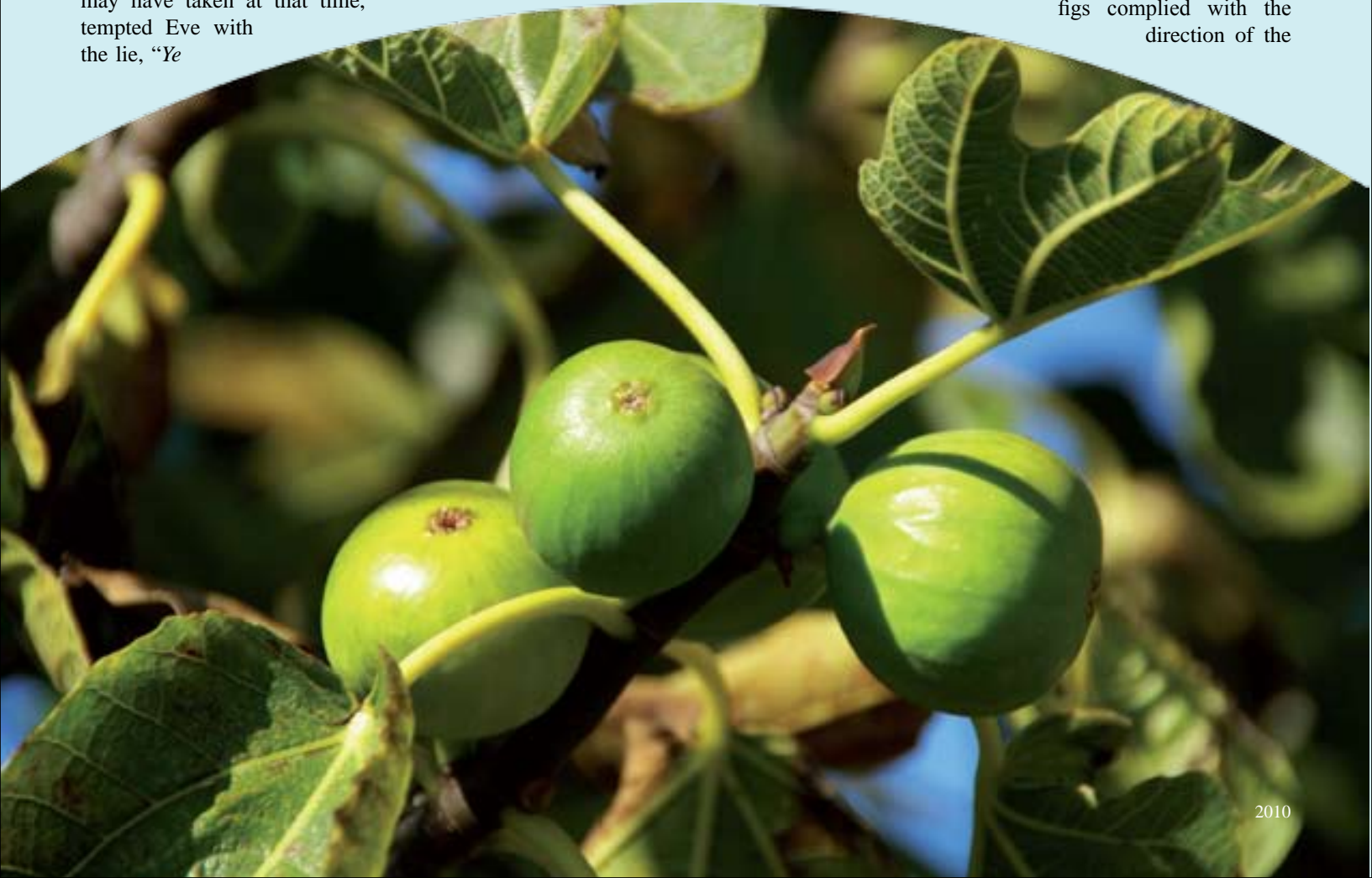
*shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”* (Genesis 3:4-5). And so, beguiled by his cunning, she ate of the fruit, and gave it also to Adam, who likewise partook of it. “*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons [or girdles]”* (verse 7).

Now there is a certain enigma attached to this scripture as to what the fruit of the Tree of the Knowledge of Good and Evil really was – certainly not an apple, as popular tradition has it. But the fact that Adam and Eve used fig leaves to cover themselves shows that there is a link between the fig tree and the Tree of Knowledge. I will come back to this link in a moment.

As biblical history unfolds we find that the patriarch Jacob-Israel had twelve sons from whom descended the twelve-tribed nation of Israel. Following their exodus from Egypt they settled in the land of Canaan, their Promised Land, where they prospered into a great kingdom. However,

after the reign of King Solomon, the nation was split into two kingdoms – the northern ten-tribed House of Israel, and the southern two-tribed House of Judah. The House of Israel was symbolized by the olive tree, for speaking of Israel, the prophet Jeremiah recorded, “*The Lord called thy name, a green olive tree, fair and of goodly fruit”* (Jeremiah 11:16). In a similar fashion, the House of Judah – some of whose people later became known as Jews – was symbolized by the fig tree. Both kingdoms repeatedly transgressed the laws that God had given them for their welfare, and worshipped other pagan gods of the surrounding nations. God condemned these practices through His prophets, and Jeremiah was given an especially vivid picture of the iniquity of Judah.

In *Jeremiah 24*, the prophet was shown two baskets of figs. “*One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty [or wicked, evil] figs, which could not be eaten, they were so bad”* (verse 2). In this parable, the bad figs were those people of Judah who rebelled against God and refused to go into captivity in Babylon, which the Lord had ordained for that time; while the good figs complied with the direction of the



Lord and were saved.

But there is another secret held in this parable of the figs in *Jeremiah* 24. To repeat, one basket had very good figs, and the other had very evil figs that could not be eaten, they were so evil. These good and evil figs also hark back to the Tree of the Knowledge of Good and Evil in the Garden, showing that the link of the fig with that tree is correct. I believe that in symbol it was this “Tree” on which Jesus was crucified, as it was the Jewish leaders of His day, the bad figs, who incited the populous and persuaded the Roman governor, Pilate, to order His execution. But God, in His unfathomable wisdom, ordained that the death of His only begotten Son should atone for the sins, not just of Judah and of Israel, but of all mankind since the day that Adam fell from grace – that is from the realm of Spirit, into the realm of carnality and death. Thus, by Jesus’ sacrifice, atonement was made for the Fall, and the Tree of the Knowledge of Good and Evil which had occasioned that Fall was overcome, once and for all.

Because the Davidic monarchy of the nation was descended from the House of Judah, the monarchy is also associated with the fig tree. It is interesting in this regard that when Hezekiah, King of Judah – one of the “good figs” who did right in the sight of the Lord – was sick unto death, the prophet Isaiah ordered a poultice of figs to be placed upon the boil, and Hezekiah recovered (II Kings 20:7 and *Isaiah* 38:21). This event teaches us the spiritual efficacy of the good figs, which are often overshadowed by the bad, but which nevertheless may be a positive instrument in the hand of God.

The fig next comes into prominence at the time of Jesus. A curious incident is recorded in *Matthew* 21:18-20 and its parallel passage, *Mark* 11:12-14 and 20-21. Quoting *Matthew*: “*Now in the morning as he [Jesus] returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.*” This incident on the surface seems very baffling as to why Jesus should curse a defenceless fig tree for having leaves but no fruit. But when the association of the fig with Judah, or Judea, as it was then known, is understood, the meaning becomes perfectly clear.

The fig tree is the emblem of the Jewish nation, which seemed to be thriving – with an abundance of leaves – but spiritually it was producing no fruit. Jesus often rebuked

the scribes and Pharisees for this lack of spiritual fruit, and in the same chapter of *Matthew*, in the parable of the vineyard, He concluded by saying, “*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*” (verse 43). Verse 45 continues, “*And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.*” Thus, the cursing of the fig tree represented a curse on the nation of Judea. In verse 20, Jesus’ disciples, when they saw the fig tree wither away, “*marveled, saying, How soon is the fig tree withered away!*” This was nothing less than a prophecy of the coming destruction of the Jewish nation by the Roman army under Titus in AD 70, only thirty-seven years later. Indeed, the Judean fig tree was to wither very soon!

“Now learn a parable  
of the fig tree”  
*Matthew* 24:32

The destruction was also prophesied in another parable in *Luke* 13:6-9: “*A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.*”

The three years of seeking fruit in the parable refer to the three years of Jesus’ ministry, beginning with His baptism at the age of thirty. For these three years Jesus had sought but found no fruit among the Jews, and so God was minded to cut the tree down. But the dresser of the vineyard (Jesus) said to give it one more year, and He would fertilize it (by His preaching) to see if any fruit would be produced. But in the fourth year of Jesus’ ministry it was evident there was still no fruit, since they rejected and crucified Him, and so there was nothing left for the tree but to be cut down, which God used the Romans to carry out.

The fall of the Jewish nation was also prophesied earlier by John the Baptist when he said, “*And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire*” (*Matthew* 3:10).

This was a literal foretelling of the destruction of Jerusalem, which Titus burnt with fire, including Herod’s great Temple. The destruction of the Temple is still mourned by Jews every year on its anniversary, the 9th of Ab. (Coincidentally, this was the same date that Solomon’s earlier Temple had been destroyed by the Babylonians).

There is yet another parable of Jesus regarding the fig tree, found in *Matthew* 24:32-34. “*Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when you shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*” Once again we find the fig tree putting forth leaves but no fruit. This parable of the end times can only be referring to the formation of the modern Jewish state of Israel in 1948. Jesus was saying that that event would be an important sign of the last days, and that the generation who saw it happen would not pass away before His coming would be fulfilled. A commemorative stamp of the tenth anniversary of the Israeli state was issued there in 1958, featuring a menorah out of which were growing branches and leaves – but again, no fruit. Indeed, how could they produce spiritual fruit, when as a nation they had rejected the only source of that fruit – the Lord Jesus Christ?

Now going back to the passage about the fig tree in *Mark*, chapter 11, the wording is a little different from *Matthew*. When He found no fruit on the tree, Jesus said unto it, “*No man eat fruit of thee hereafter for ever.*” And the next morning His disciples “*saw the fig tree dried up from the roots*” (verses 14, 20). This phrase, “*dried up from the roots,*” seems also to refer back to the Tree of the Knowledge of Good and Evil: in other words, the tree that occasioned the Fall was to be completely eradicated. This is confirmed in the last chapter of the Bible where the Tree of Life is once more revealed to be in paradise, but the Tree of Knowledge is nowhere to be found (*Revelation* 22:2). In that new Eden, no more will man be tempted to partake of the fruit of the Tree of Knowledge, which results in both good and evil, but only of the Tree that brings forth healing and immortal life. The former tree has served its divine purpose in God’s great plan, and a new chapter of Life is about to unfold. Such is the parable of the fig tree.

PATRICIA BAGWELL BA



*“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

*He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David:*

*And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”*

*Luke 1:31-33*

# THE COVENANT WITH DAVID

When Queen Victoria died in 1901 her funeral was attended by a large gathering of heads of state, most of them crowned heads from Europe. Yet, less than twenty years later, when the First World War ended, the most powerful of those monarchies had disappeared. The Kaiser of Germany was living in exile in Holland, the Austro-Hungarian Empire of the Hapsburgs had disintegrated and the Russian Royal Family had been murdered by the communists. By the end of the Second World War many more of Europe's monarchies had come to an end. Today only seven countries in Europe still have a reigning monarch and of these Queen Elizabeth II outshines all the rest on the world stage and is the latest of a line of monarchs dating back some three thousand years. So, why is this so?

The story of the British royal line goes back to events recorded in the Book of Genesis. There in Chapter 49 we read how Jacob, knowing that his life was nearing its end, called his sons together and made a number of prophetic statements about the twelve tribes that would descend from them. When he came to Judah he declared that his tribe would hold the sceptre, the symbol of royal authority, until the coming of Shiloh (the Messiah).

Four hundred years were to go by before that prophecy began to be fulfilled. David, the second king of Israel, was a direct descendant of Judah and he founded a royal line which has continued right up to the present day. In II Samuel 7:11 -17 there is recorded a covenant which God made with David, by which He promised that his throne would last forever. The promise was repeated to David's son, Solomon, who succeeded him. Then at the beginning of the reign of Solomon's son, Rehoboam, the kingdom split into two separate kingdoms. The ten northern tribes rebelled

and broke away to form the new kingdom of Israel while the two southern tribes, Judah and Benjamin, formed the new kingdom of Judah with its capital at Jerusalem. Rehoboam retained the throne of this smaller kingdom and his descendants, the line

of David, continued to reign from Jerusalem for a further twelve generations. Then disaster struck. The reigning king, Zedekiah, saw his city of Jerusalem attacked by a powerful army from Babylon under their king, Nebuchadnezzar. Zedekiah was made to witness the execution of his sons then he himself was blinded and taken away captive to Babylon where he died.

At that point it looked as if God's covenant with David had come to an abrupt end. But God's plans are not easily thwarted. As well as sons Zedekiah had two daughters and in accordance with Israel law, recorded in Numbers 27:8-11, if a man died leaving no son then the inheritance should pass to his daughter. Therefore Zedekiah's eldest daughter was the lawful inheritor. Zedekiah had lost all his material possessions and his kingdom, but his divine right to the throne of Israel could not be taken away from him and that passed to his daughter. The Book of Jeremiah tells us that the two princesses were taken into the custody and protection of the prophet. Forced to leave Judah, they fled to Egypt and there the story ends as far as the Bible is concerned.

The next part of the story takes us to Ireland. In the ancient chronicles of that country there is an account of a great prophet and a foreign princess who came to Ireland from across the sea. In the middle of the nineteenth century these documents were very carefully studied by a clergyman, Rev. F R Glover, the chaplain to the British consul in Cologne. From what the chronicles said about this great prophet and from his recorded words, it became increasingly clear to Rev Glover that the prophet must be none other than Jeremiah and the princess must be Zedekiah's daughter who, as the Bible tells us, had been taken into the care of Jeremiah. That being so, the princess, whose name we

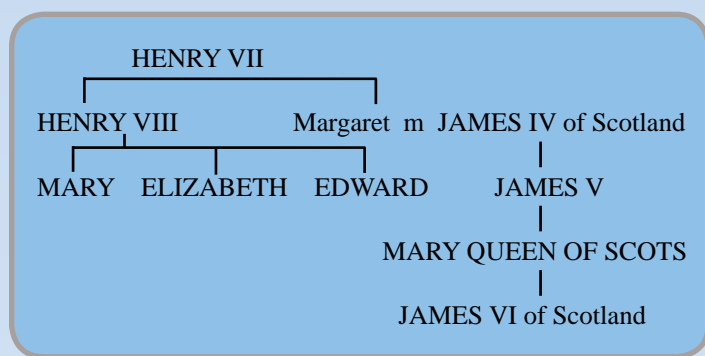


learn was Tea Tephi, was the sole surviving member of the royal line of David and therefore the promise in the divine covenant was destined to be carried forward through her.

It is recorded in the Irish chronicles that Tea Tephi was married to Eochaidh, the High King of Ireland and from that marriage came a long line of Irish kings. In AD 506 one of those kings, Fergus,

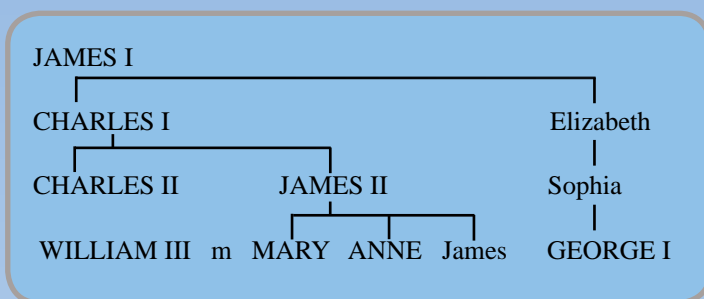
sailed across the sea to Scotland and set up a kingdom there. So the same royal line continued in Scotland until the reign of Robert the Bruce. Once again it seemed as if the line of David had come to an end. However, like Zedekiah, Robert the Bruce had a daughter, Marjory, and so the royal title came to her. Her marriage to Walter Stewart (or Stuart) brought the Stuart line into the story. There followed two kings named Robert and six named James. The last of these became King James I of England.

At this point we leave Scotland and turn our attention to England. When James VI was reigning in Scotland Elizabeth I was Queen of England. She was the last of the Tudor monarchs and the last surviving daughter of the much-married king, Henry VIII. Henry VIII had no grandchildren. His eldest daughter, Mary, was married to Philip II of Spain but had no children; his only son, Edward VI, died at the age of sixteen and his youngest daughter Elizabeth never married and so left no direct heir. When she died in 1603 the only living descendant of Henry VII, the first Tudor king, was James VI king of Scotland. The chart below shows how this came about:



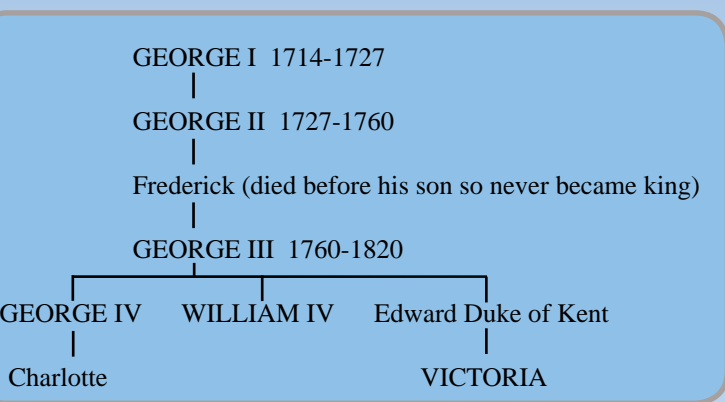
1603 is an important date in British history. The Celtic, Anglo-Saxon, Viking and Norman people who made up the British nation were all of Israelitish descent and in 1603, for the first time, they came together under the rule of a king who was a descendant of David to whom God had promised

an everlasting throne. Politically Scotland remained a separate country until the Act of Union was passed in 1707.



The chart above shows the members of the Stuart family who reigned from 1603 to the death of Queen Anne in 1714.

With the first three Stuart kings there was no problem with the succession as the throne passed from father to son: James I; Charles I; Charles II. Charles II left no legitimate heir so the throne passed to his brother who became king as James II. He was succeeded by his two daughters in turn. The elder daughter was married to William of Orange and she refused to be queen unless her husband was granted the title of King. So it was that for the first and only time in British history the country was under the rule of a King and a Queen jointly. Mary died before her husband and William reigned alone for a further seven years. The throne then passed to Mary's sister Anne. James II's son by his second wife



was a Roman Catholic and therefore was excluded from the throne by the terms of the Bill of Rights of 1688. he is known as The Old Pretender because he laid claim to the throne of England and led the first Jacobite rebellion in 1715.

Even before Anne became queen there was a problem about who should succeed. She had had eleven children but they had all died in childhood and it seemed unlikely that Anne would have any more children. Therefore, in order to avoid any dispute over

the throne after Anne Parliament passed the Act of Settlement in 1701 a year before King William died. This act reaffirmed the provision of the Bill of rights that no Catholic should occupy the throne. To make doubly sure the act named the "Princess Sophia and the heirs of her body, being Protestant" as next in line. Sophia was the daughter of James I's daughter Elizabeth but she never actually became queen as she died a few weeks before Queen Anne. That is why her son George became the first Hanoverian king in England as he had inherited the title of Elector of Hanover from his father.

The Hanoverian succession proceeded quite smoothly as the chart above shows. George IV's only daughter, who married King Leopold of Belgium, died in childbirth and so George IV's brother was the next king. He had no children and in the normal course of things he would have been succeeded by his brother Edward, Duke of Kent, but he was already dead and so his daughter Victoria became Queen. After her long reign of 64 years her son Edward followed her and after him came his son George V, then his son George VI and finally Queen Victoria's great-great-grand-daughter, Elizabeth II.

The present Queen has three sons and two grandsons so, humanly speaking, the succession seems assured. But the Bible tells us that the line of kings emanating from Judah would last until the coming of Shiloh (Genesis 49:8-12). The climax to this long story will come when the Lord the Messiah, returns to this earth to take up the throne which was destined for Him from the very beginning and which has been preserved for Him for three thousand years. When that day comes then God's promise to David will finally be fulfilled for Jesus Christ is a descendant of David through His mother Mary and the kingdom He will establish will be **an everlasting Kingdom.**

CAROL CREAM

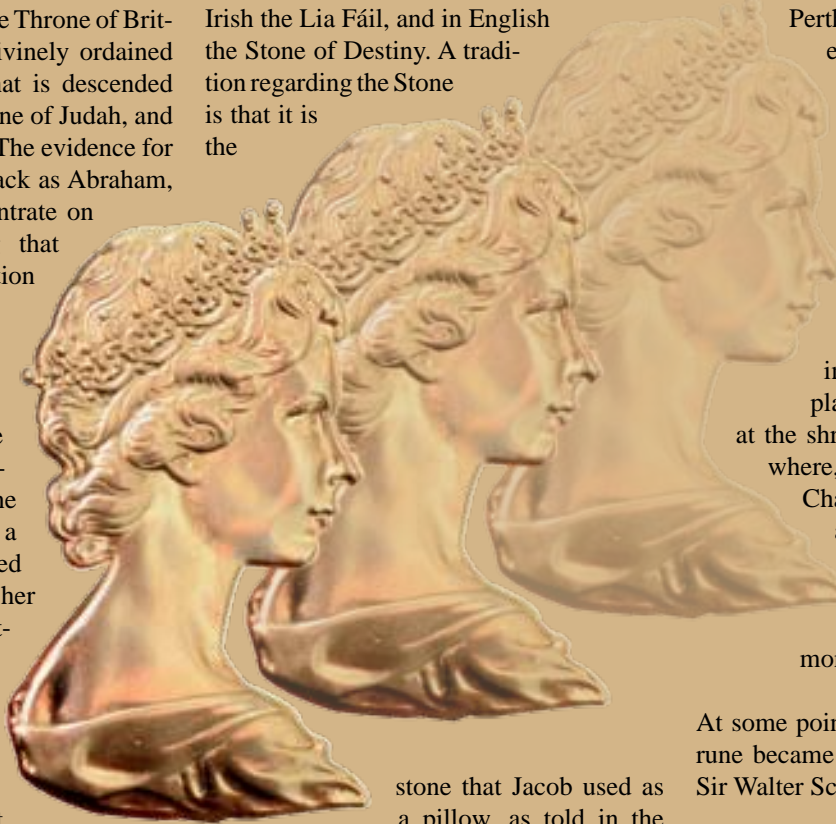
# HER MAJESTY, QUEEN ELIZABETH II A DAUGHTER OF DESTINY

The Monarchy and the Throne of Britain are part of a divinely ordained royal succession that is descended from the sceptre-holding line of Judah, and the royal throne of David. The evidence for this can be traced as far back as Abraham, but this article will concentrate on later evidence, including that from England's Coronation Service.

At the coronation of Edgar in 973, and at each coronation since, the sceptre - the sign of kingly power, promised never to depart from the line of Judah - has been a part of the regalia bestowed upon the monarch at his or her enthronement. The anointing of the monarch's head with holy chrism, a fragrant mixture of olive oil and balsam, accompanied by prayers calling upon the Holy Spirit to descend and sanctify the monarch, recalls the Kings of the Old Testament who were similarly anointed. There is, too, a solemn moment in the Coronation Service which inextricably joins our monarch to King David's son, Solomon, the first after David to sit on the throne which God promised would never become empty: it is the ritual of anointing in our Coronation Service when the anthem, "Zadok the priest, and Nathan the prophet, anointed Solomon king," is sung, together with the acclamation, "God save the King, long live the King, may the King live for ever." These rituals connected with the kingly line which was both promised and begun in the Old Testament have been a part of the English coronation service going back at least to the time of King Edgar, to our present Coronation ceremony as it was last enacted in 1953 for our present monarch, Queen Elizabeth II.

There is another item which links the patriarchs of the biblical lands and the throne of Britain: it is a block of sandstone, called in

Irish the Lia Fáil, and in English the Stone of Destiny. A tradition regarding the Stone is that it is the



stone that Jacob used as a pillow, as told in the Book of *Genesis*. The

Stone has played a part in the coronations of many kings and queens of Ireland, Argyll, Scotland, and England, including the Coronation of Queen Elizabeth II.

It became known as the Stone of Destiny because it was alleged that the stone had the oracular property of "roaring" when a rightful heir to the throne was seated on it. In Ireland, a stone slab or flagstone played an essential part in the inauguration of a monarch, and the Stone of Destiny is the most celebrated of many such. Fergus Mor Mac Erca appears to have had knowledge of the virtues of the Stone of Destiny, because he sent a request to his brother Muirheartach in Ireland to send the Stone to Argyll for Fergus' coronation as king of that part of Scotland.

Three and a half centuries later the Stone was still in Scotland and in use, and in 843 when Kenneth MacAlpin transferred the centre of his kingdom to the Pictish east he moved the Stone of Destiny to Scone, near

Perth, and set the Stone in a wooden throne. It was on this throne that Kenneth and all his descendants were crowned king of Scotland, until the time of the English king, Edward I. The Stone of Destiny is still today sometimes referred to as the Stone of Scone. Edward I took the Stone of Destiny in 1296 during his Scottish campaign, and placed it in Westminster Abbey where, set beneath the Coronation Chair, it became the royal seat and part of the English Coronation service, from where it has played an important role in the succession of monarchs.

At some point in Irish history, a prophetic rune became attached to the Stone, which Sir Walter Scott translated as:

Unless the fates have faithless grown,  
And prophet's voice be vain,  
Where'er is found this sacred stone,  
The wanderers' race will reign.

Are we the wanderers' race? Are the British people descended from those ten tribes of Israelites who settled in Scythia, dispersed through Asia Minor, and then went on to Europe, and are now reconciled, as the prophets always said they would be, with their Judean counterparts here in Great Britain through the British monarchy? These are huge matters. But Scripture must be fulfilled, and if it is being fulfilled in and through our nation, then we have a great heritage but also one which comes with great responsibility.

When James VI of Scotland ascended the English throne as King James I, he proclaimed a view of the monarchy that accorded with God's promise of an enduring throne of David. James came to the throne with the firm belief that the sovereign had a right to the throne that was derived di-

rectly from God: a belief that came to be known as the Divine Right of Kings, by which the King was the rightful inheritor of the Crown, to whom his subjects rendered fealty.

None of the Hanoverians claimed a Divine Right of Kings. The alliance of God and the monarchy was now sealed by the hand of Providence, which was seen to have been instrumental in bringing the House of Hanover to the throne. At the Coronation of George I, William Talbot, Bishop of Oxford, in his Coronation sermon cast Britain in the role of the new Israel, eulogising the new king as being of the line of King David, and taking as his text: *"This is the day which the Lord has made; we will be rejoice and be glad in it"* (Psalm 118: 24).

These lines from *Psalm* 118 were traditionally composed by David after his anointing as King of Israel. Such a reference to the divine nature of the appointment of this ruler from the new Hanoverian dynasty was not confined to the Coronation of George I. At his successor's Coronation, John Potter, the Bishop of Oxford, exalted the new king, George II, as "seated on God's throne, and King for the Lord his God."

During Victoria's reign, various publications began to appear, detailing the Queen's descent from King David. It appears that Queen Victoria was neither unaware of, nor unsympathetic to, these views. Reader Harris, K.C., the founder of the Pentecostal League, wrote in his book, *The Lost Tribes of Israel*, that: "Queen Victoria was herself interested in this, and it is said that she showed the Revd. Glover, who was a great authority on this subject, her own genealogy right back to King David."

Following the death of Queen Victoria in 1901, the name Saxe-Coburg-Gotha lasted only sixteen years. In 1917, King George V announced to the British nation, now war-weary as a result of the Great War, that the nominal link with Germany was to be severed. Henceforth, the House of Windsor would reign.

On the death of King George V in 1936, it was confidently expected that David, Prince of Wales, would in due course succeed to the throne. He did in fact become King, taking the title of Edward VIII. But on the 10th December, 1936, he abdicated in order to marry Mrs. Bessie Wallis Warfield, better known as Wallis Simpson. His place was taken by his brother, Albert, who was enthroned and crowned as King George VI, together with his consort, Queen Elizabeth. The genealogical descent

of his consort, Queen Elizabeth, is significant. Formerly the Lady Elizabeth Bowes-Lyon, the Bowes-Lyon family is traceable back to the Scottish king, Robert the Bruce. Our present Queen, Elizabeth II, is therefore descended from King David through both of her parents.

At the Coronation of Queen Elizabeth II in 1953, an anthem was sung just prior to the enthronement: "Be strong and of good courage." In the Old Testament, Moses is credited with speaking these exact words to the people of Israel as they are about to cross the River Jordan and enter the land that was promised to their forefathers. The analogy between the reign of our Queen and the imminence of Israel about to cross a threshold (the Jordan) into a new and promised era is worth considering.

**"Simon Peter went up,  
and drew the net to land  
full of great fishes, an  
hundred and fifty-three"**

*John 21:11*

So what might that new destination or era be? In reply to this question, I would like to take you back in time to the shores of the Sea of Galilee. The four disciples who had formerly been fishermen - Simon Peter, his brother Andrew, and the two brothers, James and John - had been called by Jesus to "Follow me," and told from that time on, instead of being fishermen, they were to be "fishers of men," catching people, and not fish. But in the final chapter of the Gospel of *John* we find Simon Peter and six of the other disciples, including James and John, going fishing. They toil all night, but by morning they have caught nothing.

In the morning light, while still in the boat, they see Jesus standing on the shore; but they do not recognise him. Jesus calls to them, "Children, have you any food?" They call back "No," Jesus responds "Cast your net on the right side, and you will catch some." So the disciples cast the net, and now the net fills up with so many fish that the disciples are unable to draw it in. Simon Peter plunges into the sea, and drags the net to the land, full of large fish, totalling one hundred and fifty-three; and although there were so many, the net was not broken.

The writer of the Gospel does not tell us what they all discussed over their breakfast, but he does provide us with a possible clue. When Jesus tells his disciple Peter to "feed my sheep," Peter turns and sees another

disciple following and asks, "Lord, what about this man?" to which Jesus replies, "If I will that he remain until I come, what is that to you?" This exchange must have been overheard, because the rumour went about that that disciple would not die.

Is this what the conversation over breakfast had been about: the return of Jesus? And if so, is this why the Gospel writer tells us the actual number of fish that they caught, and that they were large fish? Is its meaning to do with the end time, when Jesus will return to sit on the throne of David, as promised by his Father?

In *Daughters of Destiny*, I trace the genealogical descent of the people who might be the human equivalent of those large fish, beginning with Adam and leading through to our Queen, Elizabeth II. As the book progresses, tables of people that comprise this descent are provided, with each person numbered, beginning with Adam who is number one, and ending with our present Queen, Elizabeth II, who is number one hundred and fifty-two.

This means that Her Majesty's successor will bring us to the number that equals the count of the large fish that the disciples caught. This is the number which the Gospel writer considered of sufficient importance to pass on to us because he thought that it might relate to the time when Christ will return. Christ himself said that no-one but his Father knows the day or the hour of his return; but he did say that we should keep alert and look for and interpret the signs of his return.

The remarkable genealogy of Her Majesty, Queen Elizabeth II, reveals that the monarch seated on the throne of Britain fulfils the promises that God made to Judah of an everlasting sceptre, and to King David that he would never lack a person to sit on his throne. When Christ returns, according to Scripture he will be given the throne of David - which is the throne of Britain. That time might be near.

**GLYN S LEWIS**

This article is based on *Daughters of Destiny*, by Glyn S Lewis, which was published this year by The Covenant Publishing Company. It is a new book telling the story behind the genealogy of Her Majesty, Queen Elizabeth II, and the divinely ordained history of the Royal Throne of Britain.





An English oak tree; associated with Charles I when hiding from his enemies

# THE THRONE OF DAVID RESTORED

## 29 MAY 1660

Films sometimes introduce us to profound, even theological questions. One such was *Amadeus*. We learned from it that Mozart was not a very nice person – and for me his least attractive trait was his mean spirit towards some of his fellow composers: Clementi, for instance, and of course Salieri (who did not poison him, whatever fantasies he may have had). Poor Salieri could not understand how God could give such an unpleasant person the gift of sublime music. But he had mis-

understood the Gospel. We are saved by grace, not by being nice people, and what God asks of us is obedience. Mozart was called to write beautiful music. Nebuchadnezzar (again not a very nice person) was called to destroy the Kingdom of Judah, temple and all; Cyrus was called to set the Jewish people free.

These Old Testament kings, seen by the prophets as the instruments of God's will, are worth bearing in mind as we consider

the happy restoration of Church and King 350 years ago this year. The moral shortcomings of Charles II are known to every schoolboy and girl – his mistresses and numerous bastards, but worse, perhaps his deviousness. Can we see the Hand of God in the events of 1660?

Even if we set aside the proposition that the British monarchy is the continuation of the House of David, the Restoration was generally welcomed with either enthusiasm or relief. “Never was there a republic with so few republicans.”<sup>1</sup> Oliver Cromwell was an immensely gifted ruler, some of whose policies were centuries ahead of their time, but he ruled with usurped power and by military force, and when he died, there was no-one to fill his shoes. For many, he had committed the unforgivable sin of slaying the Lord's anointed.

It was the restoration too of the Church of England, with the revised *Book of Common Prayer* in 1662. This suited the vast majority in England and Wales, less so in Scotland and Ireland. By his declaration at Breda (April 1660), Charles showed that he was personally more tolerant in religion than his parliament would let him be. The Non-conformists turned their talents to trade and industry, the Roman Catholics to the arts.<sup>2</sup> The nation was enriched by this diversity, but some of the bitterness of those times was a long time a-dying.

It was, too, the Restoration of Parliament – shorn of a veto on its own dissolution, though the Cavalier Parliament of 1661 was to last 18 years, and as the elder Charles remarked: “Parliaments are like cats : they grow ever cursed with age.” But with control over legislation and to a large extent over the purse-strings, Charles had to come to terms with Parliament. It was a significant step towards constitutional monarchy, and one minister, the Tory Earl of Danby, made the first experiment of one party government.

Apart from two wars against the Dutch, Britain was largely at peace. There were some victories – and defeats – at sea. But the King's brother and successor, James, Duke of York, ably assisted by the Secretary to the Navy, Samuel Pepys, laid the foundation of future naval greatness. The best traditions of the army too go back to these times in the foundation of the Grenadier Guards and the Coldstream Guards. The victories of Marlborough were only a generation away.

The reign of Charles II was not the greatest for the arts, though the greatest of our com-



posers, Henry Purcell, emerged towards its end.<sup>3</sup> Its literature is chiefly remembered for the Restoration comedies which still entertain the naughtier side of human nature. In architecture, however, one building alone would make it world-famous – the new St Paul’s Cathedral. Its designer, Sir Christopher Wren, was only one among the galaxy of talent who made up the Royal Society\*, perhaps King Charles’s greatest legacy to the nation. In 1687, only two years after the King’s death, Isaac Newton was to publish his ground-breaking *Principia Mathematica*.

Charles II was not a religious man. It is said that on one occasion when his chaplain prayed for “our holy and religious King Charles,” the courtiers burst out laughing. But like Sir Robert Walpole a generation later, he was too shrewd to rock the boat over religion. It has been said that he appointed the best Bench of Bishops the Church of England has ever had, some of them, such as William Sancroft and Thomas Ken, saintly if not saints. To a large extent he followed Elizabeth I’s practice of appointing Welshmen to Welsh sees. The deplorable habit of treating them as the lowest rungs on an English ladder only came after 1689.

King Charles did not do well by his wife, Catherine of Braganza, that pawn become queen on the European chessboard, who brought as her dowry Bombay, Tangier, and the fashion for drinking tea (in Portuguese ‘char’). But he refused to countenance any suggestion of a divorce when she failed to produce the necessary heir. Surely his nieces Mary and Anne would provide for the succession? But it was not to be, and after Anne (1714) the crown would pass to a cousin who was descended not only from James I but also from Henry II and Harold Godwinson.<sup>4</sup>

So were they “Good King Charles’s golden days.”?<sup>5</sup> His greatest achievement was, like Henry VII, to give the country 24 years of peace and stability after a long period of civil war and upheaval. By letting bygones be bygones, he united the landowning classes behind the regime. His greatest achievement of all was to weather the storm which blew up in 1678 over Titus Oates’ fictitious “Popish Plot.” It was a time when, as Keith Feiling put it, England suffered a bout of collective insanity. By consummate statecraft, the end of the crisis (1681) saw King Charles still firmly seated on his throne, the succession intact, and a welcome relief from a Parliament as lunatic

as its predecessor in 1641. Even when his successor James II squandered his inheritance, the throne passed peacefully to his daughter Mary and her husband William of Orange. There followed a further layer in the structure of parliamentary monarchy, and an extension of religious tolerance of which King Charles would surely have approved.

#### REV BARRIE WILLIAMS

1. Brian Wormald in a Cambridge lecture
2. A great poet in the subsequent age, Alexander Pope, and a great musician, Thomas Arne (composer of *Rule Britannia*) were Roman Catholics
3. His predecessors Locke and John Blow tend to be underestimated
4. George I’s descent from Henry II was of significance to John Wesley and perhaps to others. I am surprised that pro-Hanoverians did not talk up the descent from Harold
5. The opening words of *The Vicar of Bray*

\*For more about the Royal Society and the building of St Paul’s Cathedral, read *London: A New Jerusalem* by Adrian Gilbert, published by The Covenant Publishing Company

# THE GLASTONBURY THORN

Joseph of Arimathea came to Britain only a few years after the Crucifixion to spread the Gospel. Tradition has it that having arrived at Glastonbury he climbed Wearyall Hill and settled down to rest, striking his staff into the ground to be ready to help him up when he awoke. Miraculously the staff sprouted, and grew into a sturdy thorn tree, with beautiful blossoms.

There is a tradition that a sprig of the holy thorn be sent to the monarch every Christmas.

For more about the arrival of Joseph of Arimathea in the West, watch “The Gospel Boat” on Covenant Clips ([www.YouTube.com/CovClips](http://www.YouTube.com/CovClips)) and read *The Drama of the Lost Disciples*, available from Covenant Publishing.

PHILIPPA CLARK



Photograph by Philippa Clark



The city of Rome where Josephus lived

# JOSEPHUS AND THE RESTORATION

The famous Jewish first-century historian, Flavius Josephus, wrote a well-regarded religious history of the people of Israel entitled *Antiquities of the Jews*. In book 11, chapter 6 is an interesting and often-quoted statement concerning the “Restoration,” the return of part of the Jewish nation to Canaan sometime after the Babylonian captivity. British-Israel writers have frequently quoted this in the past, but (as far as I am aware) without a detailed analysis of all of the interesting points made by Josephus. There is more in his short statement below than most modern historians realize. Here is a closer look at a key section of Josephus’ remarkable account, examined in five parts, with his words in bold italics followed by my comments.

**“...these Jews...were all greatly pleased [at Persian King Xerxes’ offer to let them resettle in Jerusalem]; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem;”**

The intimation here is that many of the “Jews,” or house and tribe of Judah,

were now planning to move to Jerusalem. Josephus’ reference to Persian King Xerxes (Hebrew Ahasuerus) dates this to the fifth century BC, circa 485-465 BC, over a half-century after Babylon’s fall. Most theologians teach that all of the exiled Israelites returned to Canaan immediately after the fall of Babylon, but this is patently untrue. The Bible concurs with Josephus about this in the books of Ezra and Nehemiah. The Prophet Ezra arrived in Jerusalem in the seventh year of Persian King Artaxerxes (see *Ezra 7:8*), which is dated to 458 BC. This was in fact after the time of King Xerxes, and a full eighty years after the fall of Babylon.

It is interesting to note that because Josephus mentions Jews who “came to Babylon,” it is obvious that they were not all living in Babylon. This is exactly what the Bible tells us: that the House of Judah was scattered throughout the world in their exile.

The Prophet Jeremiah tells us that Judah was not just deported to Babylon: “*I will cause them to be removed into all king-*

*doms of the earth...*” (*Jeremiah 15:4*). The famous theologian, Charles C. Torrey of Yale University, speaking of the Babylonian captivity of Judah said, “*The exile, into all lands, and among all nations, was as irrevocably decreed as was the destruction of the city [Jerusalem].*” (*Journal of Biblical Literature*, vol. 56, p.206). The book, *Story of Celto-Saxon Israel*, by W. H. Bennett gives convincing evidence that a portion of the House of Judah migrated to Europe in early times.

This being the case, the Jews did not all group together for a mass return after the Babylonian exile, since they were not all in one place. Nor did all of the Judean exiles return to Canaan.

**“but then the entire body of the people of Israel remained in that country”;**

Since Josephus states that “the Jews” made plans to return to Jerusalem, his use of the phrase, “the people of Israel” for those who did not return must refer specifically to the Ten Tribes of the House of Israel.

The word, “Israel,” is used in different

ways in different contexts in the Bible. Sometimes it refers to all twelve tribes, other times only to the Ten Tribes of the House of Israel. The *Encyclopedia Britannica* defines an Israelite as, “*In the broadest sense...a descendant of the...patriarch Jacob, whose name was changed to Israel after an all-night fight at Penuel near the stream of Jabbok (Genesis 32:28). In early Jewish history, Israelites were simply members of the 12 tribes of Israel. After 930 BC and the establishment of two independent [Hebrew] kingdoms in Palestine, the ten northern tribes constituting the Kingdom of Israel were known as Israelites to distinguish them from Jews in the southern Kingdom of Judah.*”

Secondly, Josephus states that they “remained in that country.” In other words, the return of Judah after the Babylonian exile did not include the Ten Tribes of the House of Israel. This disproves the false idea that Ten-Tribe Israel and Two-Tribe Judah rejoined one another and all returned together to Palestine after the fall of Babylon.

**“wherefore there are but two tribes in Asia and Europe subject to the Romans,”**

The Romans controlled Palestine during the first century AD. Therefore, the two tribes subject to the Romans must refer to Judah and Benjamin, the two tribes that comprised the House of Judah in Palestine.

It is curious that Josephus mentions Europe, and specifically the fact that none of the tribes of the House of Israel were “subject to the Romans.” Was he alluding to the fact that, at this time, the Romans did not control Britain, Ireland, Denmark, Scandinavia, and most of northern Europe? Was he in fact hinting that lost Israel of the Ten

Tribes was to be found in non-Roman areas of northwest Europe, either in whole or in part? If not, why mention that fact that the Romans did not rule over Israelite tribes in Europe, unless there actually were Israelite tribes in Europe?

**“while the ten tribes are beyond Euphrates till now,”**

It is probable that the phrase “beyond Euphrates” was a Hebraism, a Hebrew expression essentially meaning “parts unknown” – unidentified, unfamiliar, unheard of lands beyond the Euphrates where all communication with them was lost. The Ten Tribes indeed became “the lost house of Israel,” and were so designated by Christ (*Matthew* 10:5: 15:24) just prior to Josephus’ time in the first century AD. Remember that in the first century, Europe was for the most part still a remote, unsettled, unexplored wilderness. It was even more of an unknown wilderness five centuries earlier at the time of the Restoration.

The Ten Tribes went into Assyrian exile in several deportations between the years 732 and 676 BC. Where were they two to three centuries later in 458 BC when Ezra returned to Canaan? It is probable that these tribes moved out of Assyria by the time of Assyria’s weakening and death throes in the two or three decades prior to the final collapse at Carchemish in 605 BC. Since military confrontation was coming against Assyria from the south (Babylon) and east (Medes and Persians), a migration north and west into Europe was really the only option open to them.

In spite of this, mainstream writers assume that the exiles of Israel and Judah all returned to Canaan. However, Professor

Brad Kelle’s book, *Hosea 2: Metaphor and Rhetoric in Historical Perspective*, (Brill, 2005) gives evidence that disagrees with the popular assessment. He says, “*The restoration of Israel as God’s people will occur in a particular ‘place’.* The scholarly discussion of the unnamed ‘place’ in which this reversal is set has varied greatly... Garrett and Andersen and Freedman suggest that the unnamed place may be the wilderness mentioned as the place of reconciliation in [*Hosea*] 2:14” (p.214). Neither Palestine nor Assyria was a wilderness, but northern Europe at the time of the exile was undeveloped and unpopulated, so that it is probable that “the wilderness” was a Hebraistic expression for the lands of Europe to the north.

**“and are an immense multitude, and not to be estimated by numbers.”**

Josephus here seems to be referring to the biblical promise that Israel was to become “as the dust of the earth” (*Genesis* 13:16; 28:14), and “the stars of heaven” (*Genesis* 26:4; *Exodus* 32:13), and “the sand on the seashore” (*Genesis* 32:12; *Isaiah* 10:22; *Hosea* 1:10; *Romans* 9:26) for multitude.

Why did the numerous exiled Israelites not retain knowledge of their identity over succeeding centuries? Dr. Adele Berlin of the University of Maryland explains, “*Dispersion of the population dissolves its political identity, and idol worship dissolves its religious identity*” (*Did the Jews Worship Idols in Babylonia?*). For these reasons both the political and religious identity of exiled, lost Israel, took place over time.

**JORY STEVEN BROOKS**

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River Euphrates

# ‘THE KINGS OF THE EAST’

## *A Judgment on Europe*

It was not until the drying up of the Turkish power in 1917 and the declaration of a republic in that country on 29th October, 1923, that the three unclean spirits of *Revelation 16* could become active to gather “*the kings of the earth and of the whole world*” for the ultimate conflagration – “*the battle of That Great Day of God Almighty.*” At this 70th anniversary of the Battle of Britain, we are witness to the resurgent force of Islam in Western Europe, subsequent to the collapse of the Communist Empire in Eastern Europe during the days of the former USSR. Where are these events leading and where do we stand in the prophetic time-table of events?

The year 1844, forcibly marked by the fact that it was the 1260th year on the Muham-

madan (lunar) calendar, in effect marked the onset of the Sixth Vial in the Age-end climax and brings home to us the strength of the prophetic parallel of events which have taken shape in the Euphratean valley. From this year, when Great Britain compelled Turkey to grant religious rights to minorities, until the beginning of the twentieth century, the waters of a symbolic Euphrates continued to recede and dry up that “*the way of the kings of the east might be prepared*” (*Revelation 16:12*) – to be understood in the true Historicist School of prophetic interpretation.

The word “kings” refers to leaders or chief ones who, by name referred to in other prophecies of the Bible, are unmistakably with the Russian confederacy which

extends over two million square miles of Mongol-peoples territory.

Significantly, it was in the year 1923 that the Fascist council became supreme over the Italian Parliament; the famous demonstration at Munich of Hitler surrounded by his storm troopers took place, also the rise of Stalin to become supreme in Russia. Thus, one form of expression of the evil forces that were to arise began to be active in the very year which saw the end of the Turkish Empire.

In respect of the quotation “*the kings of the earth and of the whole world,*” it is important for us to realize that the original text omits the word “world,” for in the Greek it is not *kosmos* that is used but *oikoumene*,

meaning the inhabited or civilized world, that is the Roman “earth,” as distinct from the kosmos or the world as created. Hence, the judgments in *Revelation 16* are strategically to be centred around and springing from the Gentile succession of empires in the Eurasian sphere. This is the geographical area, therefore, which by definition, is to be the hub of final fulfilment involving the great collapse of Mystical Babylon the Great.

If we are to identify the three unclean spirits as forces at work over the past century, we must take note of the fact that they spring forth from the mouths of the historic symbols which were manifest in the Roman “earth” of *Revelation*. This means that each spirit must have its root origins in the systems of the old world which were identified by the Dragon, the Beast and the False Prophet. (*Revelation 16:13*).

### The Spirit from the Dragon

The Dragon has always typified paganism and as the Red Dragon of Imperial Rome, its last manifestation as a Great Pagan World Empire, it was a system permeated with the spirit of evil and materialism. The politico-military expression of this spirit, that of Fascism and Nazism, was destroyed by the defeat of the Axis powers in World War II, but since 1957 there has come forth a new resurgence of total governmental control in Europe in the more subtle form of the European Union. The same pagan spirit is however the inspiration behind all the sweeping new powers being used over high finance by the EU to stamp its authority on the City of London. Greed and covetousness is the spirit of the Dragon and the outstanding expression of the pagan spirit in the first decade of the twenty-first century has been starkly manifest by the international materialistic ‘casino-banking’ and the competitive system of Mammon for control of the servant people and their God-given wealth and power.

The political agenda to create a federal Europe on the foundation of the common currency of the euro has always been a preliminary stage to world government and a pagan-satanic dictatorship.

### The Spirit from the Beast

The Beast is emblematic of false ecclesiasticism which under the continuing fourth world empire of Papal Rome had power to “wear out the saints of the most high” (*Daniel 7:25*) for a period of 1260 years. The spirit of falsehood that came from the Beast is manifested in the widespread infidelity, scepticism and various heresies of

ancient origin which most tragically have been embraced at the highest level in the Established Church of England, all in the name of religious toleration and multiculturalism.

In the political sphere, the spirit from the Beast was manifested during World War II by the rise of Hitlerism through the deification of the leader. The occult emblem of the swastika of the Nazi party was used as a magic sign or charm in Ancient Egypt, Tibet and other oriental countries. The spirit from the Beast is a politico-religious force and it has always been the controlling power of the papacy, which is the counterfeit throne and monarchy to the Throne of the Lord upon earth.

“And great Babylon  
came in remembrance  
before God”  
*Revelation 16:19*

During 1988, there took place significant moves in which Pope John Paul II put forth his vision of a united Europe – East and West. He made speeches in Austria and in Strasbourg to the European Parliament, which launched the concept of a politico-religious grouping of nations which would of course be predominantly Roman Catholic – in effect, a new kind of Holy Roman Empire. As a charismatic actor he made a highly significant display of the papacy on a global scale travelling to 129 countries during his pontificate, speaking 12 languages as well as his native Polish.

The first ever *state visit* of a Pope to Britain took place on 16th-19th September 2010. Pope Benedict XVI arrived on the anniversary of Black Wednesday, 16th September, 1992 when Britain was thrust out of the European Exchange Rate Mechanism. The Queen received the Pope at Holyrood House in Edinburgh on the Royal Mile to the Castle where the Stone of Destiny is on view with the Scottish Honours. On September 17th he delivered an address in the Great Hall at Westminster and went to Evensong at Westminster Abbey – the first time a pope had set foot in Britain’s coronation church, but *in the absence* of the Stone of Destiny.

It was also 70 years to the day since Hitler cancelled “Operation Sea Lion,” Germany’s plan to invade the United Kingdom. As 70 years are determined for Jerusalem, might not this appearance of the Pope in the Abbey confirm that we have reached the limit of the present EU invasion plans to conquer the United Kingdom through the construction of a federal Europe? Benedict also visited Lambeth Palace, the first time that a Pope had been there since 1534 at the time of the Reformation. In the garden there is a fig tree – a symbol of Israel – which is over 500 years old!

### The Spirit from the False Prophet

The False Prophet of the ancient world is most certainly identified as Mohammad, whose followers exercised a spirit of fanaticism in the pursuit of a belief to the extent that they would destroy those who would not conform to their doctrine. This great movement and ideology was evidenced by the rise of the Saracens and later the Ottoman Turkish Empire. Interestingly, the demonic spirit that drove the followers of Muhammad in the Saracen woe of bygone centuries and which emanated from the bottomless pit is recorded in *Revelation 9:11*.

Historically, Russia’s conquest of Muslim lands began in 1552 under Ivan the Terrible. In reality however, the spirit that has come forth from the mouth of the False Prophet also controlled Communism. From 1917 this fanatical spirit was evidenced in International Communism, which of course was born in Europe. The account of the terrible tortures and fearful suffering inflicted upon its victims (some 160 million) confirms the origin of the evil.

We are now seeing a further rise or manifestation of the spirit from the mouth of the False Prophet through militant Islam, on a scale which 70 years ago could not have been predicted. Islam, both militant and passive, is on the march among the covenant nations. In 1900 there were only about 50,000 Muslims in Western Europe. By 1970 the number had grown to 3-4 million, but by 2008 it exceeded 25 million. The estimated current (2010) number of Muslims in the UK is at least 3 million and may possibly be approaching 5 million.

What is the truth of Moscow’s long-term strategy as far as Islam is concerned? For the past two decades there has been a growing state of unrest among the 20 million native Muslims in the North Caucasus, the Volga Basin and Central Asia, as well as the Kazakhstan regions. There is also now unrest in China’s Muslim and Turkic-speaking

north-western province of Xinjiang, which is described as China's bleeding wound.

It needs to be understood that there is a satanically inspired unity between the spirits from the False Prophet and the Beast to overcome Israel in the covenant nations. In *Psalm 83* these enemies are recorded as being confederate against the Lord's people in the earth, having "consulted together with one consent" to take "crafty counsel" against "thy hidden ones."

**The Next Decade**

The effects since 1917 of the workings of the unclean spirits has been to summon the destroyers from the east of the European "Babylon," so placing before this seat of abominations "the cup of wine of the fierceness of His (God's) wrath." World War II witnessed a great judgment upon the territory of the Roman See and on papal Europe in general, as "great Babylon came in remembrance before God" for all the millions of saints that it killed (*Revelation 16:19*). There could be a final destructive phase in the coming decade, involving a

struggle with great spiritual darkness. It is recorded that "the seventh angel poured out his vial into the air." While aerial warfare during World War II rained death and destruction upon the European scene as at no other time in history, we have to consider that the final assault of "the kings of the east" has yet to emerge to accomplish the destruction set forth by the mighty angel in *Revelation 18:21*.

Muslim armies by AD 709 had conquered all of Northern Africa and stood on the southern side of the Straits of Gibraltar and in 711 they invaded Spain. This Muslim army very nearly extinguished Christian Europe and it was twenty-one years before the tide was turned against Islam. The year 2001 when militant Islam attacked the United States was 1290 solar years – the number of desolation – from 711. Since 11th September, 2001, we have witnessed Militant Islam being confronted by the leading covenant nations in the Middle Eastern regions. Iran may soon pose a nuclear threat that will have to be dealt with and beyond this there is the huge nation of China.

These powers, or "kings," from the east pose a serious challenge to Christian Europe. It will not be until 2018 before the limiting 1260 years are reached – being the duration of power for the religious Beast system – from AD 758 when the papacy became a temporal power. Beyond this, we should consider that the date 10th October AD 732 is defined as the limit of Islamic military power in Europe, when the Saracens were halted in France at the Battle of Tours. Projecting forward 1290 years from AD 732 we arrive at the date 10th October 2022.

The Battle of Britain that took place 70 years ago will not have to be fought again in like manner, but the final assault on Mystical Babylon in our midst will most certainly involve a great destruction in order to cleanse the Lord's sanctuary.

**MICHAEL A CLARK**

This is an up-dated article and original illustration from *Wake Up!*, Sept/Oct 1989



# THE RUSSIAN NAVAL JACK FLAG

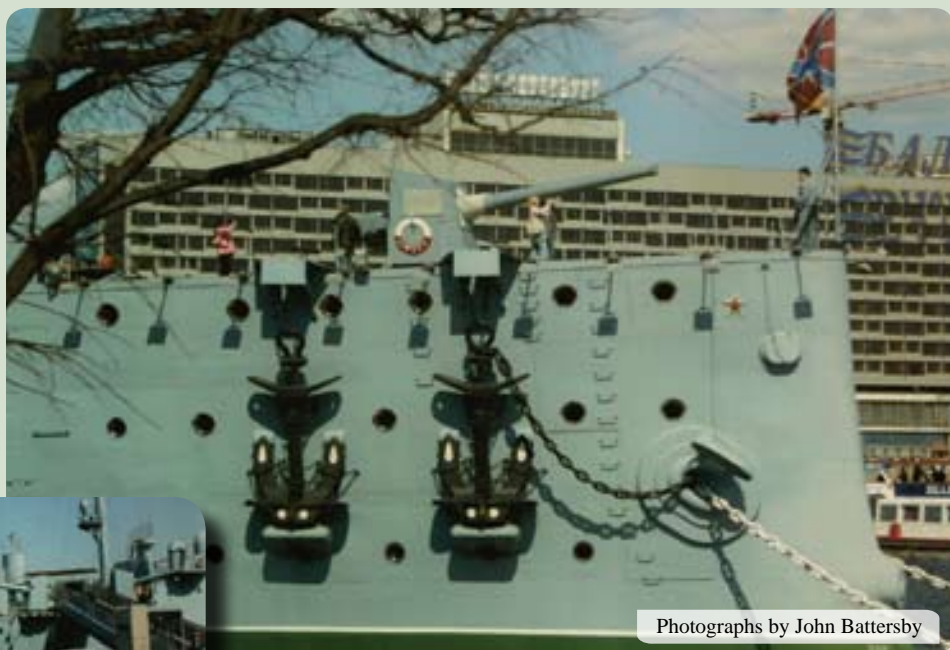
During a visit to St. Petersburg in Russia the author saw the Battle Cruiser “Aurora” moored in the waterway. These two photographs were taken from a moving vehicle making a clear shot difficult, but the forward gun that fired the shot to mark the start of the Russian Revolution can be seen in the picture of the bow (right).

Also of note is the Russian Navy Jack Flag hanging somewhat limply from the jack mast at the bow.

Comparing this flag with the British Navy Jack Flag (or Union Jack) shown below, shows several common features. The design uses a similar arrangement of crosses and the colours are Red, White and Blue. It is only the way in which the colours are used and the proportions of the crosses that are different. This flag was first adopted in 1700.

The flag at the stern of the warship (inset), although not clearly seen, is similar to the Flag of St. Andrew who is not only the patron saint of Scotland but also of Russia. It was 300 years ago that this flag was hoisted on Russian ships of the Black Sea fleet by orders of Peter the Great. This flag was adopted in 1712.

JOHN F BATTERSBY



Photographs by John Battersby



The following quotes from *The Sunday Telegraph*, 26th September 2010, highlight a modern close connection between the British royal family and Russia:

“Only here in Russia does Prince Michael receive the respect – even adulation – that eludes him back in Britain. perhaps it is his fluent command of Russian and his uncanny likeness to Tsar Nicholas II, the last of the ruling Romanov dynasty who

was ousted in the February Revolution of 1917 before being executed the next year. The tsar was Prince Michael’s grandmother’s first cousin.”

“Prince Michael, 68, set up his own charity foundation in Russia six years ago and believes his visits have helped improve relations between the two countries.”

EDITORIAL TEAM



Russian Navy Jack Flag



Union Jack Flag



St. Andrew’s Flag

# ANNE OF BOHEMIA

**A**nne of Bohemia (1366-1394), was the eldest daughter of Emperor Charles IV of the Holy Roman Empire. Her brother was King Wenceslaus of Bohemia (who is the subject of a famous Christmas carol). She was taught the truths of the Scripture from her youth. There were a number of faithful Gospel preachers in Bohemia at that time including Conrad Strichna, Johan Melice and Matthias Janovius. She asked many probing questions concerning Scriptural truth.

Anne was described as a godly, intelligent young girl with an inquiring mind. She was renowned for her love of reading and for her possession of the Scriptures in three languages. Her favourite books of the Bible were the four Gospels, which she constantly studied. Anne came to recognise the many errors prevailing in the Roman church and she persisted in praying for a return to biblical faithfulness to the Doctrine of the Apostles and to the purity of the early Church.

The traditional alliance of Bohemia with France was shattered by their joint defeat at the hands of the English at the Battle of Crecy. Then the Papal Schism further divided the Bohemians from their traditional allies, the French. As France supported Pope Clement VII of Avignon, King Wenceslaus chose to support Pope Urban VI in Rome. The English also allied against the French pope, the Bohemians came into alliance with the English.

As King Richard II's father died in 1376 and his grandfather, the following year, Richard II became King of England at age 10. Negotiations began to solidify the

alliance between Bohemia and England by the marriage of Princess Anne to King Richard. In January 1382, when Richard was 15 years old and Anne was 16 years old, they were married in St. Stephens Chapel, at Westminster. Although their marriage had been arranged by diplomats, it appears to have been a good, loving and positive partnership. She was undoubtedly an excellent influence on him during their 12 years together.

Reportedly Anne had been persuaded to accept the proposal because of positive reports that she had received of the Reformation work of Professor John Wycliffe of Oxford University. The Archbishop of York, Arundel, one of the most vitriolic enemies of Wycliffe's Reformation work, was horrified to hear that the Queen owned copies of the Gospels, which she avidly studied. Wycliffe was delighted to learn of Anne's love for the Scriptures, and he publicly compared her to the biblical Mary who sat at Jesus feet listening to what the Master had to say. For her part, Queen Anne protected Wycliffe from his many enemies and intervened on numerous occasions to protect him from prosecution and to save his life.

At the encouragement of Queen Anne, Bohemian students came to Oxford to study under John Wycliffe. Many of these students carried back his Reformation writings and teachings to Prague, Bohemia and throughout central Europe. Many of her friends and servants became dedicated Christian believers. The common

people of England came to love the Queen. Her kindness and generosity to the poor was legendary. It is said that as many as six thousand people were fed daily through her benevolence. Students sponsored by Queen Anne were soon taking the Reformation writings and teachings as far afield as Lithuania.

Tragically, this bright and shining light was cut short on the 7th June 1394 as Anne died at age 27 from the plague. Her husband, King Richard II, was devastated and the people of England deeply mourned her. Many of her Christian friends and servants returned to Bohemia with the translations of the Gospels and writings of John Wycliffe that had been so highly treasured by Queen Anne. These led to the conversion of Professor Jan Hus of Bohemia, the Hussite movement and later the Moravians. From them missionaries went out, literally, to the ends of the earth.

*"These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you"* (I Timothy 4:11-16).

**DR. PETER HAMMOND**

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South Africa



# FAQ:

Photograph of miniatures from  
Crowns and Regalia by John Battersby



## WHAT IS THE BEHISTUN ROCK?

**A** There is a precipitous rock, 1,700 feet high, near the village of Behistun in Persia (Iran) on the important road which connected the highlands of Media with the capital of Babylon. The rock carries on its face an important cuneiform inscription by Darius I which records the manner in which he put down a serious rebellion in that area. There is also a panel carved with the life-sized figure of the king receiving the submission of the rebel chiefs, one of whom is described as Skunka, chief of the Sakâ or Sacae.

The inscription, which was cut in the year 516 BC, is written in three languages: Babylonian, Median and Old Persian. The Persian text mentions the Sakâ or Sacae who, in the corresponding Babylonian text, are called the Gimirrâ or Gimiri. Sharon Turner has identified the Sacae as the ancestors of the Saxons, while the word Gimiri or

Kymri is equivalent to the Assyrian name Khumri (Omri) by which the ten-tribed Israelites are described on the Black Obelisk of Shalmanezar II.

The late Sir Henry Rawlinson was the first to scale the great cliff to copy and decipher the inscriptions, and in his *Origin of the Nations* he states that "We have reasonable grounds for regarding the Gimiri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century (BC), and the Sacae of the Behistun Rock, nearly two centuries later, as identical with Israel."

The Behistun Rock is therefore a valuable link in tracing the path taken by the 'lost' ten tribes of Israel.

From *Why?* edited by 'COXSWAIN'  
1942

## WHAT IS THE SIGNIFICANCE OF THE ORB IN THE CORONATION REGALIA?

**A** The Orb with its cross is presented before the Crown in the coronation service. It is a golden ball, 6 inches in diameter, surmounted by an amethyst and diamond-studded cross. The Orb represents the world, saved by our Lord Jesus Christ. It is handed to the new monarch by the archbishop with the words: "When you see the Orb set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer."

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" (Psalm 24:1).

PHILIPPA CLARK

# THANKS TO ALL OUR READERS

This issue, Number 12, marks the end of Volume 1 of *The Covenant Nations*. The Editorial Team would like to thank all our readers and our contributors for their support over the last few years. The magazine was launched in 2007 as the successor to *Crown and Commonwealth* with the aim of continuing to spread the teaching of the Israel message in an interesting and attractive style. The following selection of comments from some of you, our readers, shows that we have achieved this goal so far:

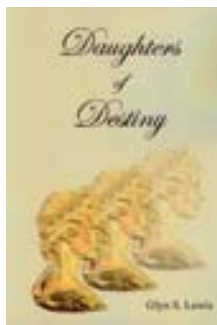
‘So thank you so very much indeed for all the delicious spiritual food with which you have supplied me over the years.’  
Australia

‘This is a well produced publication with many carefully researched articles.’  
South Africa

‘I never want to stop learning, and I do enjoy your magazine.’  
Canada

‘Thanks for a lovely magazine – it’s always so interesting.’  
UK

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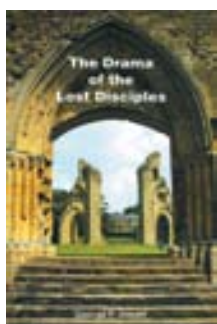
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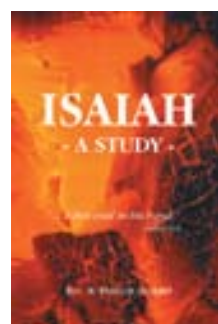
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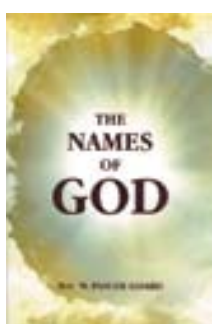
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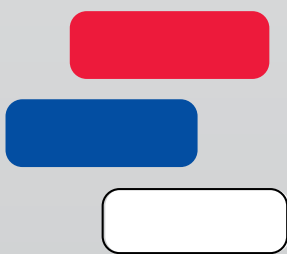
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To publish that the Return of our Risen Lord is imminent.

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To alert the People of the Book to their  
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in God's Great Prupose.

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*Psalm 89:34-36*

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