

# The World's Greatest Throne

**A** true story revealing the origin, preservation and destiny of the Throne of Britain; outlining the reason for the future cessation of our present royal line, for what reason, and for Whom.

**John S. Fox**

Price 3/- Post 6d.

*John S. Fox*

THE  
WORLD'S GREATEST  
THRONE



by  
JOHN S. FOX  
A.D. 1949

Price 3/- Post 6d. Obtainable from Mr. J. S. Fox, c/o H. Bryant & Sons,  
Wellington, Somerset, England.

By the same author :—

### **GOD'S GREAT WEEK**

(21,000th. *Third Edition. First Published 1939*).

An artistic and helpful five-colour survey of Old Testament, New Testament and Millennial history arranged chronologically, the five colours clearly presenting five separate themes of Bible study, relative to God, the Church, Israel, Judah, and the Gentile nations. Every Christian home should possess a copy of this eye-opening plan of the ages. The Bible story summarised (35 ins. by 16 ins.).

**Price 1/3 (By post 1/6).**

### **TODAY, TOMORROW & THE GREAT BEYOND**

(6,500th. *Published March 1949*).

A detailed Bible study, linking past, present and future ages into one pre-determined whole. A clearly-presented survey of the whole dispensational outworking of God's Plan of the Ages in Christ. Invaluable to all Bible students. A complete O.T. chronology is included and also the five-coloured Chart, as above.

Beautifully illustrated in colour. 242 pages. Well bound. **Price 7/6 complete (8/3 by post).** (6/6—or 7/3 by post—to those already possessing charts).

### **LIFE, DEATH AND RESURRECTION**

(3,000th. *Nearing completion. 100 pages approx.*)

A vital book, either for Bible student or everyday truth-seeker, answering all the usual questions people wish to know concerning man's destiny and the life to come. A thorough investigation concerning man, his destiny, his resurrection, his judgment. Don't miss this book.

**Price 5/- (5/6 by post). Ready by the end of 1949.**

All the above obtainable from Mr. J. S. Fox, c/o H. Bryant & Sons,  
Wellington, Somerset. Please remit with order.

## CONTENTS

Page

## CHAPTER I

- 7 **MIGHTY EMPIRES OF THE PAST.**  
 8 A demonstration of evil at the end of this age.  
 9 **AN UNSHAKABLE DYNASTY.**  
 9 The Thrones were cast down.

## CHAPTER II

- 11 **THE HOUSE OF JACOB.**  
 12 Are the Jews still God's chosen ?  
 12 Jacob blesses his progeny.  
 14 **EPHRAIM TO BE GATHERED IN THE ISLES OF THE WEST.**  
 15 Ephraim's Redemption.  
 16 The "Isles afar off".  
 16 "Saved from our enemies" to "serve" others.

## CHAPTER III

- 17 **GOD'S COVENANT TO DAVID.**  
 17 Giving the Covenant to David.  
 18 God's Seven Witnesses.  
 18 The Covenant in the Psalms.  
 18 The Covenant through Jeremiah.  
 18 King Zedekiah and his sons.  
 19 Jeremiah and the King's daughters.  
 19 The Seed-royal goes to Egypt.  
 19 The Journey to the "Isles of the West".  
 20 Female Inheritance ?  
 20 Did the Throne return to Jerusalem?  
 20 A Reasonable Criticism answered.  
 21 Ten-tribed Israel without a King.  
 21 House of Judah without a King.  
 21 Zarah-Judah and Dan in the Isles.  
 22 **EZEKIEL'S RIDDLE.**  
 23 Ancient Irish History.  
 24 Jeremiah's Burial Place.

## CHAPTER IV

- 25 **THE STONE OF DESTINY.**  
 25 Out of Egypt have I called my Son.  
 26 A long Journey!  
 26 Smite the Rock.  
 27 Matstsebah.  
 27 **THE STORY OF LIA FAIL.**  
 29 First Coronation of Judah's seed on Lia Fail in the Western Isles (A Summary).  
 30 "Lia-Fail" : "Lea-Gael" : or the Stone of Destiny.  
 31 The Coming King.

Page

## CHAPTER V

- 32 **WHY OUR ROYAL LINE WILL ABDICATE, ON WHAT AUTHORITY, AND TO WHOM.**  
 32 David's Descendants.  
 33 Solomon's Descendants.  
 33 Abdication.

## CHAPTER VI

- 35 **THE CORONATION OF OUR KING AND QUEEN.**  
 35 The Coronation Ceremony.  
 36 The Coronation Oath.  
 36 The Anointing  
 37 The Lord's Anointed.  
 37 The Robe, and the Orb.  
 38 The Sceptre and the Rod.  
 38 The New King-Priest Order.  
 39 The Crowning.  
 39 Twelve Stones.  
 40 The Bracelets and Spurs.  
 40 The Presentation of the Bible.  
 40 The New Covenant.  
 41 Enthronement in the World's Greatest Throne.

## CHAPTER VII

- 42 **THE KING'S BRIDE (With special reference to the Church of Christ).**  
 42 How the King is crowned.  
 43 The King's Presentation.  
 44 The Anointing.  
 44 The Coronation.  
 45 **THE QUEEN ENTERS.**  
 45 The King's Bride.  
 45 The New Creation.

## CHAPTER VIII

- 47 **THE THRONE IN THE POST-MILLENNIAL AGE.**  
 47 The Dead raised for Judgment.  
 48 The Necessity of Resurrection.  
 48 Israel the Pattern Kingdom, standing as Jehovah's Helpmeet.  
 49 Culmination.  
 50 The Stone Fills the Whole Earth.  
 51 Epilogue.  
 53 The Plan of the Ages.  
 54 Scripture References quoted in this book.  
 56 National Repentance.

### APPRECIATION !

A few, out of many appreciative comments on  
**“TODAY, TOMORROW AND THE GREAT  
 BEYOND”** : by the same author.

**Australia (from a well-known Preacher and Editor):—**  
 “I think your book is one of the best, if not the best,  
 ever written on the plan of God through Anglo-Saxon  
 Israel. It is a publication of inestimable value. You  
 have accomplished a great work for our God.”

**America (from one of the largest distributors of king-  
 dom literature) :—** “After I and my Secretary had read  
 your book, we felt it was one of the best books we had  
 ever read.”

**New Zealand (from a Pastor) :—** “You have produced  
 a wonderful book; almost an indispensable hand-book  
 for lecturers and Pastors.”

**From England (one of many) :—** “I am so delighted  
 with your book ‘Today, Tomorrow and the Great Be-  
 yond’ that I would be glad if you would send me six  
 more copies immediately. I feel I must write you per-  
 sonally to thank you for this book. It proves to be just  
 what I have been wanting for a long time, and puts into  
 one volume all that I have been trying to teach to my  
 Bible class, and to my children and grandchildren. I  
 owe you a great debt of gratitude, as this book is going  
 to be the greatest help to me and my husband in our  
 work for Christ’s Kingdom.”

The above Book is selling quickly, 1,225 copies  
 going out during the first six months of publication. It  
 will be impossible to repeat it at the same most  
 reasonable figure. Get your copy now. (See page 2).



**H**e must reign until He hath put  
all enemies under His feet.

“I will put enmity between thee (the serpent or deceiver) and the woman, and between thy seed and her Seed : It shall bruise thy head . . . .”—Genesis 3. 15.

## CHAPTER I

## MIGHTY EMPIRES OF THE PAST

The greatest book in the world was written to give the history of the greatest nation in the world, in whose midst there stood the greatest Throne in the world. Can any Throne today justly lay claim to such honour?

Many men and kingdoms in the past have aspired to supremacy and fame, even to world dominion; but their pride and self-ambition only led them to devastation, ignominy and failure, the reason being that there is only one road to greatness. It is \*<sup>[1]</sup> "righteousness that exalteth a nation"; and God says: <sup>[2]</sup> "He that worketh righteousness . . . shall never be moved."

History shows the rise, and the fall, of many Empires in the past. The first kingdom after the Flood was the one founded in Babylon by Nimrod in B.C. 2297, which remained in supremacy for just over a thousand years, when the Assyrians (or *Asshurians*; descendants of "Asshur," the son of Shem and grandson of Noah) rose to power under Tugulti-Ninip, called the "King of the nations." Assyria retained supremacy for 523 years, until king Nabonassar, the first king-Emperor of Greater Babylon, established the world's first really great Empire of Babylon.

One hundred and forty-six years later, king Nebuchadnezzar became sole monarch of the Babylonian Empire; but his kingdom, great as it was, came to naught sixty eight years afterwards in the reign of Belshazzar. The latter, with his nobles, lords and ladies, was holding a great banquet in the stone-pillared halls of Babylon, and was drinking wine in the golden vessels which Nebuchadnezzar's armies had filched from the House of God, the Temple in Jerusalem. God then intervened and, with an unseen hand, wrote the *writing on the wall* which Daniel, the captive of the House of Judah, then about 85 years old, was summoned to interpret. The message was to king Belshazzar, and it said: "Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

By a clever military stratagem the river Euphrates, which flowed through the city of Babylon, was

\* Numbers in brackets refer to Index of Scriptures at the end of the book.

diverted around the city, the Median armies under their great leader Cyrus entering the city on the dried-up river bed; and Babylon with all its power and glory was overthrown. The Medes and the Persians then formed a new confederacy of nations, the world's second great Empire. This, in turn, lasted two centuries only, and was overturned by Alexander the Great who then founded the third Empire, known as the Grecian Empire. This lasted 304 years, until the time of Augustus Octavian the Roman in B.C. 26, who founded the fourth and greatest Empire of all, the Roman Empire, twice the size of its predecessors, extending far westwards into Europe.



The Roman Empire at the Height of its Greatness

The areas of these four Empires were 605,000 square miles; 1,360,000 square miles; 1,757,000 square miles; and 2,375,000 square miles respectively. These all, however, fall into insignificance compared with the world's fifth and greatest Empire of all time, the British Empire. The British Commonwealth today covers no less than 16,769,000 square miles; or, if the territory of our brothers across the Atlantic be added, it covers a total of 20,069,000 square miles, or nearly ten times the size of the Roman Empire of the Caesars.

The first four Empires, being 'kingdoms of men,' that is to say, kingdoms enforcing man-made law and order (or dis-order!), have all, without exception tottered and fallen.

In more recent centuries other kingdoms and Empires have also come and gone; there was the

Empire of Charlemagne, king of the Franks, a German tribe which rose to power occupying territory in lands known today as southern France and southern Germany, ultimately gaining dominion over all France and Germany together with Denmark, Austria, and other smaller countries also. Their final conquest was Italy, where Charlemagne, after defeating the Lombards, was crowned Emperor of a new State which, because of its universal allegiance to the Papacy, was christened in A.D. 962, "*The Holy Roman Empire.*" This great kingdom, however, like all that ever went before it, became disintegrated and its glory was no more.

Next we come to the rise of Napoleon, between A.D. 1769 and 1821. His Empire, founded by conquest, surpassed its predecessors by embracing Spain also. But Napoleon died a prisoner and an exile, with all his dreams of greatness shattered. It



Napoleon

will be remembered that Napoleon, prior to his struggle with Austria, his disastrous invasion of Russia, his last and fatal war with Germany, and his final defeat by the allied powers at the Battle of Waterloo in A.D. 1815, had a medal struck in France in A.D. 1804, one side depicting himself with a conqueror's wreath on his head, and the other showing a picture of Hercules overthrowing an Anguipede or snake-footed giant, with the words: "*Descente en Angleterre. Frappé a Londres en 1804.*" We shall see as we proceed in this story that not only Napoleon but all others who have sought to disintegrate the British Empire have only thereby invited their own destruction.

Bringing the story right up to date, during our present generation the world has witnessed the rise to greatness of the German Empire under Kaiser Wilhelm II who led the German race to its height in A.D. 1914: but where is his kingdom today? Similarly where also is the totalitarian regime of Hitler, or of Mussolini? After stating in the Reichstag on March 7th, 1936, that Germany "had no territorial demands to make in Europe"

the world then witnessed the deceitfulness where-with Hitler and his Nazi leaders strove for self-aggrandisement and world dominion, only to end in death and even suicide. Through the prophet Ezekiel God once spoke of a certain unrighteous man, saying: "Shall he prosper? Can a man like that escape? Can he break a compact and escape?" Since all things are in the hands of God, though evil be permitted to manifest its ugly head and to appear successful for a season, nevertheless it is righteousness only which will ever permanently exalt men or nations.

#### A DEMONSTRATION OF EVIL AT THE END OF THIS AGE

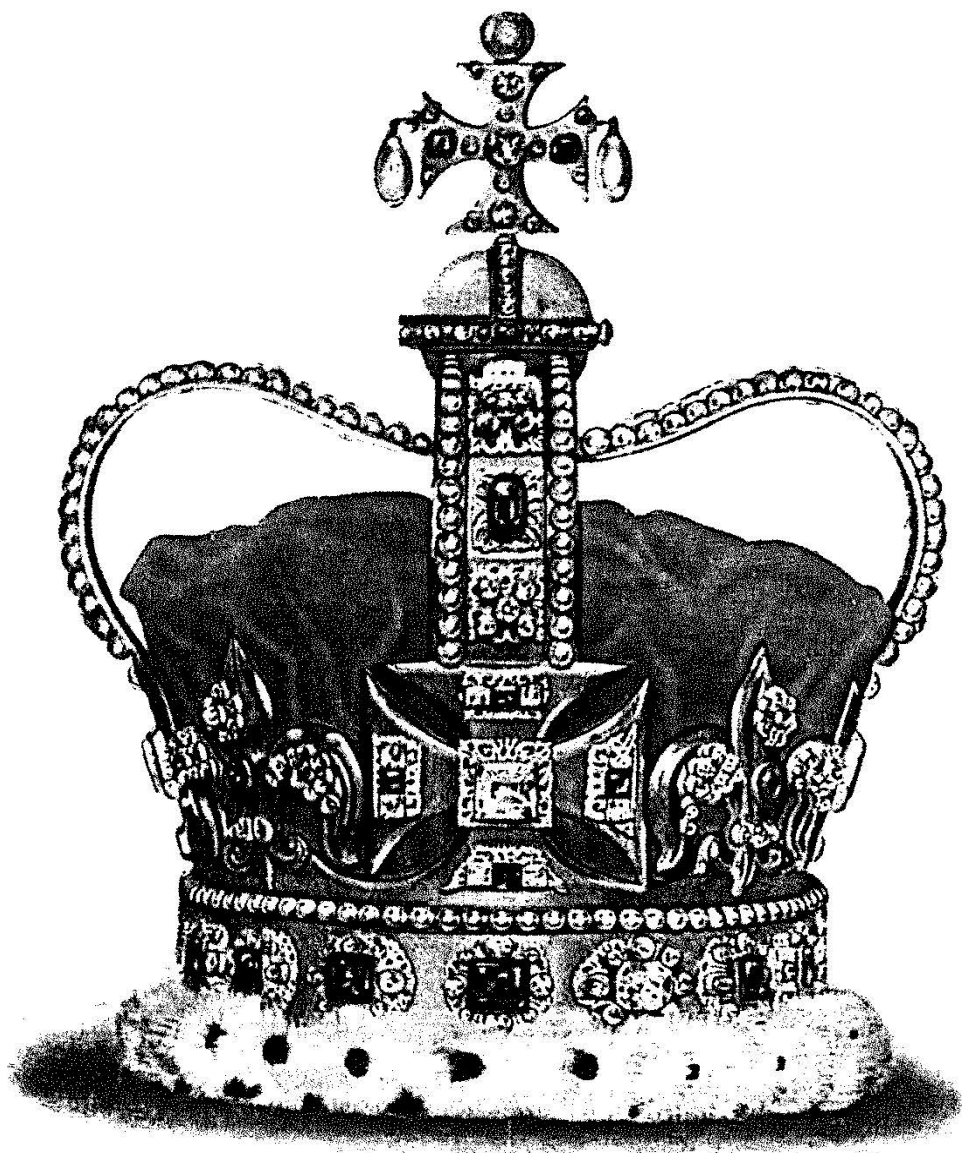
To the prophet Daniel, nearly 2,500 years ago, God gave a vision of the state of chaos into which the powers of evil have now plunged the world at the present time, at the close of this age. He also showed Daniel how this state of affairs would immediately precede the dawn of a New Age, the "Millennium" or thousand-year reign of peace, goodwill and prosperity, under the righteous government of the "Son of Man," Jesus Christ, God's Son. In this vision Daniel saw the present-day cataclysm and said he [?] "*beheld until the thrones were cast down,*" seeing also "*the cities of the nations fall*" and "*come in remembrance before God.*" What thrones are these? And what cities? And why should they come in remembrance before God for judgment?

In studying these prophecies we find God gave Daniel a comprehensive vision of the complete sequence of successive nations and Empires, passing from Babylon to Medo-Persia, Grecia, Rome, and on from the Roman Empire (pagan) to its successor, modern Continental Europe (papal), each phase being shown to him in surprising accuracy and detail no less than 2,500 years ago! It is beyond the scope of this small book to unravel this whole story, but any wishing to make a more thorough study will find the details portrayed clearly in the previous publication by the same author entitled "*Today, Tomorrow, and the Great Beyond.*" Here may it suffice to say that Almighty God, who foresaw the end from the beginning, showed Daniel not only the rise and fall of pagan Rome, but also the subsequent rise (and fall) of papal Rome, giving a devastating picture of God's judgments upon the latter in vengeance for its treatment of His servants whom history shows it has massacred, burned and martyred unmercifully in past centuries. God always forewarned that He would visit judgment even upon the third and fourth generations of those who



# THE ROYAL CROWN OF PURE GOLD

*Psal. 21.1-3.*



Notice particularly the Cross, surmounting the golden Orb (the world). Notice also the twelve stones, round the golden Crown. These are identical with the twelve stones worn by the High Priest of Israel in his golden breast-plate, namely, a Sardius, a Topaz, a Carbuncle, an Emerald, a Sapphire, a Diamond, a Ligure, an Agate, an Amethyst, a Beryl, an Onyx and a Jasper. God said, "The stones shall be with the names of the children of Israel, twelve . . . according to the twelve tribes." Exodus 28.15-21. Rev. 21.19.

demonstrated hatred to His witnesses, but that He would be merciful to those who showed mercy. His judgments, however, are becoming a tragic reality today, before our very eyes in the European prophetic "earth" of prophecy.

Daniel's vision embraced the "thrones" of these European nations which he saw falling at the end of the age, and whose fall concludes the drama or demonstration of the pride and vain glory of men, and the futility of man-made law, religion and (dis)order.

### AN UNSHAKABLE DYNASTY

In contrast, however, to these tottering kingdoms and thrones, the Scriptures portray one particular earthly Throne, royal dynasty, and Kingdom which God said should not be overthrown but should stand "for ever," or as long as the Sun, Moon and Stars endured.

God had two great reasons for preserving this earthly Throne, and for preventing the powers of wickedness from exacting upon it, overthrowing it, or destroying its royal house. Firstly, He desired to manifest His own loving faithfulness, keeping promises He had made to one of His chosen servants, King David, no less than three thousand years previously. These promises, together with others made to other servants of God, we will examine carefully further on: but passing now momentarily to their foundational outline, we find firstly that at the end of this age, before we enter the next age known as the Millennium, this Throne should be found reigning unshaken in the earth, over a Royal Commonwealth of nations, in literal and unmistakable fulfilment of God's covenants to His friend, Abram, to Isaac, to Jacob, to David, and to others.

God promised Abram that "*many nations*" and "*kings*" should come out of his loins. To Isaac his son, and to his grandson Jacob, God repeated this Covenant, saying to the latter: [1] "*A nation and a company of nations shall be of thee, and kings shall come out of thy loins.*" The Divine purpose of building this particular Commonwealth of nations was that through them, when they turned to obey God and follow His Laws, [2] "*all the nations of the earth shall be blessed.*"

The second and greatest reason why God intended to protect and preserve this particular throne in their midst from all onslaughts can best be expressed in His own Words brought nineteen hundred years ago, just before the birth of the holy child Jesus, to the favoured individual chosen to be His earthly mother, the virgin, Mary. To her

God sent His angel or messenger to Nazareth to tell her the destiny of the Son who should be born to her, saying: [3] "*Fear not Mary, for 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 (earthly) throne of his father David: and he shall reign over the House of Jacob for the ages (i.e., over the 'nation and company of nations' descended from Jacob's loins, as promised in Gen. 35. 11.); and of his kingdom there shall be no end.*" The purpose of all this, elsewhere defined, was not national favouritism, but a Divinely ordained plan through which all nations should eventually be blessed.

Before proceeding further we must point out that while God has a great heavenly Throne where the Lord Jesus now sits at His right Hand, the "*Throne of David*" always was and always will be an *earthly* throne ruling over a *literal earthly race of people descended from the loins of Jacob*. We will investigate in a moment in full detail the exact promises which God gave to Jacob, as confirmed also to his sons and grandsons; but before doing so, and before looking further into the history of the Throne which was to be found in the midst of Jacob's descendants, let us look around today and see for ourselves another picture. Let us consider the vision God gave Daniel 2,500 years ago of other kingdoms, the thrones and kingdoms of the erstwhile Roman prophetic "earth," already referred to above, finally to be overthrown or subdued.

### [7] "THE THRONES WERE CAST DOWN"

God gave glimpses to other prophets besides Daniel of this inevitable cataclysm concluding the present age of man-made rule and dominion; for instance, through the prophet Haggai God said: [8] "*I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms.*"

In the *Daily Mail*, during World War II, an account of present-day events appeared on May 1st, 1941, which speaks for itself in demonstrating the fact that God's purpose has now almost run its course, that the Gentile thrones are tottering, and that we are approaching the end of this Age and the ushering in of Christ's Kingdom-age. The account read as follows:—

"The two last escaping kings, and the last there can be, the youthful Peter . . . and king George of the Hellenes . . . are a powerful addition to the rulers of Holland, Norway, Poland and Czecho-Slovakia already in our midst.

"We need to reckon that crowned heads had a pretty rough handling in the last war. Seven or eight of them were pitched off their thrones, including three mighty Emperors. But that left quite a number untouched.

"Now look around today ! When Hitler invaded Poland, eleven held their thrones, free and independent in their capitals. The first to hear the battering on the door was the king of Copenhagen. There was momentary skirmishing; then tall and democratic Christian had no option but to enter a period of dignified retreat. But next door in Norway, king Haakon would have none of the intruder, and we know what supervened before this monarch reached Britain.

"In Sweden the aged King Gustav saw his sovereignty impinged upon, for Sweden has to humour the New Order, to say nothing of watching Nazis in uniform using her territory in transit to Norway.

"The one woman in the story, Queen Wilhelmina, was the next to suffer. Only the royal navy got her to safety at the very last moment, after Nazi paratroops had sought to hem her in at the Hague.

"Then followed a unique case. King Leopold constituted himself a prisoner of war, as head of the Belgian Army. And so he remains, refusing to negotiate with an intermittently cajoling conqueror.

"Carol of Rumania came next; the one man who is known to have talked back to Hitler in the Führer's own den at Berchtesgaden. What a lucky fellow Carol is to have said goodbye to it all. Or is he? It depends upon how kings feel about their kingship in these times.

"Young Michael is, of course, nothing but an unwilling Nazi puppet in Bucharest, say the Free Rumanians.

"Two other majesties are puppets too, if less unwilling. Italy's Victor Emmanuel, and Bulgaria's Boris.

"The Head of the House of Savoy can hardly call himself sovereign when his country is controlled by foreign troops, both feared and hated by

the mass of Italians. As for Boris, who liked flowers and steam-engines, his job is to toe the line for as long as Hitler likes to have him around. **THE ONLY SOVEREIGN WHO RULES UNTOUCHED IS OUR KING WHO IS STILL IN LONDON!"**

The above News report is striking enough, but four months later the *Daily Mail*, on September 3rd, 1941, referred again to the same subject and said: "Britain today houses more monarchs than ever before! The arrival yesterday of King George of the Hellenes brought the number of reigning sovereigns now living in and around London up to six."

As far as our own God-appointed Sovereign is concerned, none can deny that in spite of some gloomy forecasts by many in our land in these 'democratic' days that our 'Throne was finished,' and that the British people would rise up and destroy the idea of monarchy, nevertheless our King still stands as secure today as at any previous time in history. Furthermore, the willing allegiance offered him without constraint from the free nations of our Commonwealth is something quite beyond the power of the outside nations of the world to comprehend. The secret, however, lies in the fact that the British throne is, beyond question, the *World's Greatest Throne*, none other than that throne concerning which God once covenanted to his servant David, saying: [9] "*I will build up thy throne to all generations,*" saying also, [10] "*There shall not fail thee a man in my sight to sit on the throne of Israel.*" Israel's seed, or, to put it in other Biblical language, the "*Nation and company of nations*" promised to God's servant "*Jacob,*" must therefore exist as his Throne's dominion somewhere in the earth today, and must also stand secure. We shall appreciate the meaning of this Kingship and Throne more and more vividly as we proceed, and we shall understand that it has been designed, built and preserved by God's almighty Hand all down the ages for the one great purpose of giving it and all the greatness of its earthly Kingship to Him "*whose right it is,*" to the Divine resurrected Son of God, the coming "*King of Israel*" so appropriately forenamed the "*Prince of peace*"! [11] "*Unto Him shall the gathering of the people be.*"

## CHAPTER II

## THE HOUSE OF JACOB

We digressed from our study of God's promises to Abraham, Isaac, Jacob, and Jacob's progeny, by surveying the downfall of the various kings and kingdoms of the Roman earth, so let us now return to this theme in order to get a clearer vision of the plan and purpose which God has ordained to work out through Jacob's seed, and to see still more clearly the exact national form in which they are destined to be found when their Messiah or King returns to reign over them.

In the year 1656 B.C. God appeared to Jacob in a dream at Luz (a place which he renamed 'Beth-El,' meaning the 'House of God'), showing him that his own literal descendants should become eventually a tremendous multitude, even as the "dust of the earth," and that the purpose of bringing this racial fulness into being was that through them [12] "shall all the families of the earth be blessed." Very naturally, however, this great family or race could not become a blessing unless and until it had itself learned to walk in obedience to God's ways of righteousness. God foresaw that it would only be possible for this desired condition of perfection to be achieved by long years or centuries or even millenniums of training, there being so many important lessons which He wanted His Kingdom race fully to learn, and which He could only teach them through long and hard experience.

In the outworking of His purpose He foreordained a threefold plan. Firstly, from the seed of Jacob He ordained to bring forth the one *Great Seed*, the "Messiah" Himself, through Jacob's third son 'Judah' and through the latter's descendant 'David,' begotten by God's Spirit in the womb of a 'Virgin' who must of necessity be a descendant of Judah and David also.

Secondly, the *One Seed* was foreordained to call out, select, and perfect, during this present age, others who, like Himself, would eventually constitute His 'ecclesia' or 'elect' or *true church* in the millennial kingdom-age, a reigning election of immortal 'sons' who will [13] "live and reign with Christ a thousand years." The purpose of their thousand-year service will be to rule Israel with Him, to bring the latter into a wonderful condition of obedience and perfection, making the nation thereby

worthy of becoming the world-leaders among the other nations of the earth.

Thirdly, the purpose of thus blessing Jacob's seed is that by the end of the Millennium they, having been made perfect, or in Scriptural language, having "put on Christ" and thereby entered into and become many members of the "One Seed," may in the complete and comprehensive meaning of God's Covenant to Abraham be a blessing to all the nations of the earth. God said to \* Abraham: "I will multiply thy seed as the stars of the heaven . . . and in thy seed (this multitudinous seed) shall all nations of the earth be blessed, because thou hast obeyed my voice." He also said to † Abraham's son Isaac: "I will make thy seed to multiply as the stars of heaven . . . and in thy seed (this multitudinous seed) shall all the nations of the earth be blessed." Finally, He said to Isaac's son ‡ Jacob: "Thy seed shall be as the dust of the earth . . . and in thee and in thy seed (this multitudinous seed) shall all the families of the earth be blessed." It is clear that this multitude could not be a real blessing to the other races or nations unless and until they patterned themselves upon Christ Jesus, their Firstfruit and King.

The prophet Isaiah aptly describes the process of bringing Israel to perfection in the words: [14] "Unto us (unto Jacob's descendants, of which Isaiah himself was one) a child is born: unto us a son is given: and the government (of the House of Jacob) shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end, upon the (earthly) throne of David, and upon his (David's earthly) kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever." Such is the manner in which Jacob's multitudinous seed (plus a certain number of adopted members. See footnote) will eventually

Let us very definitely point out that others besides Jacob's *literal* descendants may enter this Davidic millennial Kingdom by adoption if they so desire, by accepting Christ, and willingly following that Kingdom's law. Compare the entry of Ruth, the Moabite woman, into Israel in the early days. She said: "Thy people shall be my people; and thy God my God." (Ruth 1. 16).

\* Gen. 22.17-18. † Gen. 26.4 ‡ Gen. 28.14.

be set in order in the Millennium, emerging finally in righteous perfection to be an example and a blessing to all peoples and nations. When in due course their work has been accomplished, and all the nations of the earth have been led by them into God's ways and blessings, then the great day will come when God's purposes will have been fulfilled, and the whole earth will have become covered with His glory, even as the waters cover the sea.

Concerning the "Child" that was to be born to Israel, about eight centuries before Jesus was born God foretold through the prophet Micah not only the birth of His Son but also the exact place where that event should take place. He said: [15] "*Thou, Bethlehem . . . which art little among the families of Judah, out of thee shall one come forth unto me that is to be ruler in Israel.*"

At the time of His birth, 740 years later, wise men came from the East to pay homage to Him; and when Herod heard of this he asked the Chief Priests and Scribes where this Ruler of Israel was destined to be born; to which they answered: [16] "*In Bethlehem of Judæa: for thus it is written by the prophet, 'And thou, Bethlehem, in the land of Judah . . . out of thee shall come a Governor that shall rule my people Israel.'*" We remember how Herod then in fear and jealousy fruitlessly sent to Bethlehem and ordered all the infants there to be slain.

The prophet Isaiah was another of God's servants through whom He also foretold that the "Government" of Israel would one day be "*upon his (the Messiah's) shoulder.*" Then finally, to the Virgin Mary God said that the Son she should bring forth would be the "*Son of the Highest*" who would eventually govern or "*reign over the House of Jacob.*"

Those over whom Jesus Christ should one day reign were never intended to consist of one small section of Jacob's multitudinous seed or descendants, the Jews, only. On the contrary, His Kingdom-race was to become a Royal Commonwealth of "*many nations*" as a world-wide power or influence through which all nations would eventually be blessed.

#### ARE THE JEWS STILL GOD'S CHOSEN ?

As all students of Bible prophecy today agree, we see from the "signs of the times" that the Second Advent of the Lord Jesus Christ must be very near at hand: therefore we ask, in these days of tottering thrones and kingdoms, where is this promised Royal Commonwealth of nations embracing a continuing Royal dynasty seated upon a stable and unshakable throne? If such exists, then that people must be Jacob's descendants, destined to become in

the Millennium the kingdom-race over which the Great Messiah or King will reign until they become a spiritual people; as Peter calls it, [17] "*an holy nation; a royal priesthood.*"

We now ask, can anyone honestly say or pretend that the Jews fulfil the picture? The answer is obviously 'No', for they are not a Royal Commonwealth of nations, neither have they now an enduring royal dynasty in their midst: also, as a people, they still reject the Messiah, being only destined to accept Him after His coming when they will look on Him whom they pierced. He came to them nineteen hundred years ago; and He, being descended from the patriarch Judah as they were also, [18] "*came unto his own, and his own received him not.*" When they saw Him they cried "Crucify!" and said: [19] "*We will not have this man to reign over us.*" They also said among themselves: [20] "*This is the heir; come, let us kill him*"; to which Jesus gave them the clear and unmistakable answer: [21] "*Therefore I say unto you, the kingdom of God (the honour of ushering in His Messianic earthly kingdom) shall be TAKEN FROM YOU, and given to a nation bringing forth the fruits thereof.*" So while the wonderful offer was presented to them nineteen hundred years ago of being that section of the earth's peoples which God would use to introduce His world-wide kingdom and bring peace, prosperity, happiness and goodwill upon earth, they rejected His loving offer, and thus lost their opportunity. However, by God's great grace they nevertheless are yet destined to have a share in the Kingdom, not for their own sakes but for His Holy Name's sake, and to fulfil His Covenant which He swore unto their fathers. Their share will, however, now be a small one only, the major kingdom privilege having been transferred into the hands of another nation or race, as we have just seen by the clear and unmistakable statement of the Lord Jesus Christ Himself.

#### JACOB BLESSES HIS PROGENY

Jacob had twelve sons. Of these, his eleventh son "Joseph" was hated by his brethren, firstly because he was his father's favourite, and secondly because he told them of visions which God had given him portraying him as greater than them all. Finally they disposed of him by selling him to traders who took him into Egypt. There, however, God exalted him, and he became Egypt's great prince and ruler.

God foresaw the whole thing from the beginning, and decided abundantly to bless Joseph and his seed. Readers can follow for themselves in Genesis 48. 1-22 the exact story of the blessing of Joseph's

# THE ROYAL ORB OF PURE GOLD

*Psalm 24.1.*



"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (*Psalm 24.1.*). The Orb represents the world, saved by Jesus Christ, "for God so loved the world, that he gave his only-begotten Son" (John 3.16.). "He is the propitiation for the sins of the whole world" (1. John 2.2). Very appropriately, the Orb with its Cross is presented before the Crown, in the coronation service: *No Cross, no Crown*. The Psalmist says: "The Lord reigneth; let the earth rejoice; let the great isles be glad thereof." (*Psalm 27.1.*)

**I** will make of thee,  
**a Great Nation** GENESIS 12.2

**THE ENTIRELY UNCONDITIONAL  
 NATIONAL BIRTHRIGHT**  
 (GENESIS 12;2, 13;16, 15;5, 17;1-8, 17;16, 18;18, 22;16-18, 24;60,&c.)

**The Abrahamic Covenant**

**ABRAHAM**

ISHMAEL (GEN.16)  
 ARABS

**ISAAC**

KETURAH (GEN.25)  
 INDIANS ?

ESAU = EDOM  
 (Obadiah, Gen.36;43)

**JACOB (ISRAEL)**

REUBEN    LEVI    ISSACHAR    GAD    NAPHTALI    BENJAMIN  
 SIMEON    ZEBULUN    DAN    ASHER

**JUDAH**

**JOSEPH**

THE ROYAL  
 HOUSE  
 OF DAVID

JEWS

MANASSEH

EPHRAIM

A

GREAT  
 PEOPLE

*Gen 48;19*

A

COMPANY  
 OF NATIONS

*Gen 35;11*

**The  
 Messiah**

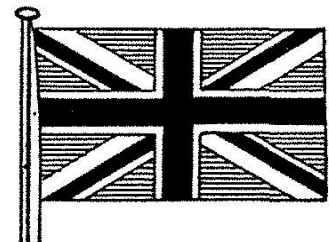
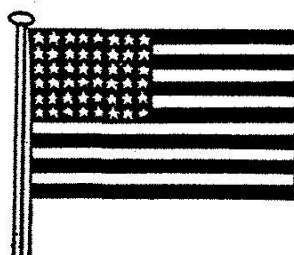
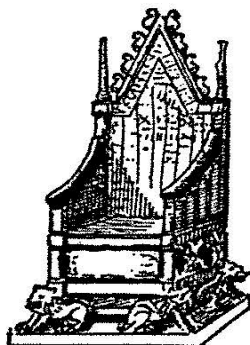
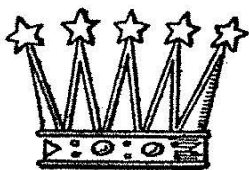
*Luke 1; 32-33*

SOLOMON  
 ENDURING  
 EARTHLY  
 THRONE

*I Chron. 17; 12-14*

**U.S.A.**

**THE BRITISH  
 EMPIRE**



two sons, this story being mentioned also in the New Testament in that great *faith chapter* in the Epistle to the Hebrews, chapter xi, where we read: [22] *"By faith, Jacob, when he was a dying, BLESSED BOTH THE SONS OF JOSEPH, and worshipped, leaning upon his staff."* This blessing to Manasseh and Ephraim, Joseph's two boys, was one in which they also were promised by Divine inspiration great future multiplicity of seed, being the channels selected by God through whom to fulfil His unbreakable Covenant to their forefathers. The aged Jacob, through whose instrumentality these promises were given before he died, had unshakable "faith" in God's promises to his grandfather Abraham and his father Isaac; therefore he said: [23] *"Let them (Manasseh and Ephraim) grow into a multitude in the midst of the earth."* He also made the significant statement: *"Let my name (here he referred to himself not by the name 'Jacob' which means 'Supplanter' but as 'Is-ra-El' which means 'Prince with God') be named upon them."* In giving these birthright promises he showed further that Ephraim was destined to be the greater, although he was the younger, foretelling that Ephraim's seed should one day become a *"fulness of nations."*

God's promise to Ephraim was only reiterating the Covenant made originally to his great-great-grandfather Abraham to whom God had said: [24] *"I will make NATIONS of thee, and KINGS shall come out of thee."* To Abraham God had thus promised that his descendants should expand

\* This exact same expression is used later by the apostle Paul in Romans 11.25, where he speaks of the time when this *"fulness of the Gentiles (ethnoi, or nations)"* should come in.

until they became a royal Commonwealth of nations, all of the same stock or parentage; one great family of nations, under royal governance. To Abraham's son Isaac, God verified this oath, saying to him: [25] *"I will multiply thy seed as the stars of heaven . . . and will bless thee, and multiply thy seed, for my servant Abraham's sake."* We have seen already how God then further particularised this Covenant to Isaac's younger son Jacob (Jacob's elder brother Esau having despised the birthright): and we now see how the promise was to be fulfilled through Jacob's eleventh son "Joseph", and through the latter's younger son Ephraim in particular, to whom the [26] "double portion" or birthright blessing was promised.

With this in mind let us turn to a further unfolding of the family story written in I. Chronicles 5. 1-2, where we read that 'Reuben', Jacob's eldest son who should have inherited the birthright, lost this privilege through immorality. We are told also in these verses that Judah prevailed above his brothers and from him should come the kingly line and the Messiah, but that Judah's descendants (the Jews) would envy and finally slay their Messiah and lose their Kingdom privileges, and that the Abrahamic Covenant of greatness should eventually be given to the sons of the despised Joseph; not to the sons of Judah, *i.e.*, not to the Jews. Thus we read: [27] *"Forasmuch as he (Reuben) defiled his father's bed (by lying with one of his father's handmaids), his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief Prince; BUT THE BIRTHRIGHT WAS JOSEPH'S."*

## EPHRAIM TO BE GATHERED IN THE ISLES OF THE WEST

When the 'twelve tribes of Israel' had been settled in their Land of Promise in Palestine, they turned from their God who loved them, disobeying Him and following the religions of the heathen around them. For their continued disobedience, after many warnings, God had to punish them. Firstly, not keeping Him at the helm they began to quarrel and fight amongst themselves, resulting in the disintegration of their kingdom into two separate kingdoms. The Throne of David continued its rule in Jerusalem in the south but only ruled two tribes, Judah and Benjamin, with the inclusion of a few Levite priests. The remaining Ten Tribes set up their own regime in the north, making Samaria their capital city and proclaiming the Captain of the House of Joseph as king. He was "Jeroboam",

son of a man named Nebat, not a descendant of the kingly line of Judah and David.

This Ten-tribed kingdom soon went from bad to worse, descending into gross idolatry under Jeroboam's instigation and leadership, bowing down before golden calves instead of worshipping their loving and true God. There was therefore only one line of action for God to take: He had to reject and divorce them, and throw them out of the Land. This fulfilled God's previous warning and pronouncement, that "Ephraim", the capital tribe of this kingdom (remember the name or term "Ephraim" is constantly used in Scripture as a symbol to denote the whole Ten-tribed kingdom, as also is the term "Samaria", its capital city) should be [28] *"wanderers among the nations."* Note this



pronouncement referred to *Ephraim or the Ten Tribes*, being quite distinct from any subsequent pronouncements concerning Judah and the Jews.

God, however, loved Ephraim, even with a very great love, for Joseph their father's sake. He spoke of them seven to eight centuries before the birth of Jesus Christ through His servant Hosea the prophet, telling of this love for them, reminding them of the way He had been faithful to His promises to their forefather, and had taken and trained them from their youth, and had "drawn them with bands of love." Finally He exclaimed: <sup>[29]</sup> "*How shall I give thee up, Ephraim . . . mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger: I will not return to destroy Ephraim, for I am God, (a merciful God), and not man.*"

### EPHRAIM'S REDEMPTION

All the twelve tribes, in fact both kingdoms, strayed far from God and His laws, and both kingdoms had to be punished by ejection from their Land. Judah, however, returned after seventy years' chastisement, according to the grace of God (\* *having obtained mercy*). Ephraim, on the other hand, did not return, being † completely divorced by God. The greatest authority of the post-Christian era, Josephus the Jew, writing about A.D. 70 bears testimony to this, saying there had been "*but two tribes . . . subject to the Romans, while the Ten Tribes are beyond the Euphrates till now (A.D. 70), and are an immense multitude, and not to be estimated by numbers.*" (*Book XI. Chap. 5. Par. 2.*). An historical survey of their subsequent north-westward mass migration is given in detail in "Today, Tomorrow and the Great Beyond", showing how in the days of the great Greek Empire before Christ, the Greeks called this scattered Israelitish multitude the ‡ "Scythians" (meaning *Wanderers*), and also "Saacsuns" and "Saxons", the birthright seed of Isaac.

The above facts show that Judah obtained mercy, and did not therefore need redemption at that time, being *not divorced*, and therefore still in covenant-relationship with God. Ephraim or the Ten Tribes, however, did not obtain mercy (§ *not having obtained mercy*), remaining continually divorced and scattered. For God to fulfil His unbreakable Covenant in and through them it was vital that they be bought back, or re-deemed, so that they could return like the Prodigal, the lost

and strayed "younger son" of the parable, to be undeservedly forgiven and richly blessed, and to serve God again and become a blessing to all the nations of the earth.

Their 'sin' was so great that their national redemption or re-purchase would have to be a costly affair, costing nothing less than the life-Blood of a perfect guiltless Redeemer, a sinless One who need not die for His own sin, and could therefore die for the sin of others. It was thus the precious life-blood of the Lord Jesus, God's only-begotten Son, shed on Calvary, which alone could make possible the re-entry of Ephraim (and finally of all Israel too) into Covenant relationship with their Jehovah God, for God had said: <sup>[30]</sup> "*Without shedding of blood there is no remission.*"

The Company of nations destined to spring from Ephraim's loins would have perished nationally through their own folly, and would never have been revived or come to greatness were it not for the shed Blood of Jesus Christ on Calvary! Let this be well remembered! How true, therefore, were the prophetic words of Caiaphas the high priest who said to the Jews of his day: <sup>[31]</sup> "*Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself . . . he prophesied that Jesus should die for that nation (the Jews): and not for \*that nation only, but that also he should gather together in one all the children of God (Israel) that were scattered abroad*". Note:—This was spoken in the days before Christ's Church existed, and God's 'scattered people' could be none other than the dispersed "House of Israel" or "Ephraim" in particular, still scattered since their captivity 700 years earlier.

This national buying-back or redemption into Covenant favour is a most vital necessity in the plan and purpose of God for blessing all nations, for without it He could not fulfil His promises or save the world as a whole. Its enactment, now a fulfilled reality, should be thoroughly understood; and the people thus re-purchased should be taught to realise how much they owe for their national re-instatement! If only our 'Nation and Company of nations' today would realise to Whom they owe their very national existence, not to mention all their greatness and multitudinous blessings,

\* Note.—The Jews, in rejecting and crucifying their Messiah, earned their own divorce or rejection from God's Covenant purpose. However, by God's unfathomable mercy, this very act was used, in His Hand, as the instrument of their own redemption. How rich is the grace of our God !!

\* Hosea 1. 6-7. † Jeremiah 3. 8. ‡ Hosea 1. 6 & 9.  
 † See Colossians 3. 11. (and p. 21) § Hosea 1. 6.

their hearts would engender new-found gratitude and love to Him who once loved them enough to die for them! They would also, moreover, rise with one voice to prepare themselves for His return, ready to receive Him as their worthy Lord and King, under whose righteous Leadership they may be prepared to become a blessing to all suffering humanity.

### "THE ISLES AFAR OFF"

After centuries of [32] wandering among strange nations as punishment for their past folly, the exact duration of which being foreordained and \*fore-named of God, we find that God prepared a new home or place to plant them, from which they never should be removed. He said: [33] "*I am a father to Israel, and EPHRAIM is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the ISLES AFAR OFF, and say, He that scattered Israel will gather him, and keep him, as a Shepherd doth his flock.*"

This Word, given through the prophet Jeremiah circa 600 B.C., was only a re-iteration of God's Covenant to David many centuries earlier, that the time would come when his Kingdom should be uprooted and transplanted, God saying to David (who was then in the Holy Land): [34] "*I will appoint a place (a new place) for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.*" God also told David, as we shall see later, that his "House" or dynasty and his "Throne", and his "Kingdom", should never be completely destroyed like other thrones and kingdoms, but that it should endure in the earth even as long as the Sun, Moon and Stars endured in the heavens.

The fact that this kingdom of Israel, and even the Throne of David also, should have to suffer various unwanted vicissitudes because of disobedience both of its kings and peoples is also borne out abundantly in Scripture. The nation or race would pay a heavy price for its rejection of God and His laws, becoming ejected from its original Land, as we have seen previously, having to wander through strange wilderness-lands for a long season.

\* See "Today, Tomorrow, and the Great Beyond", Chap. IV.

Finally, however, after their redemption had been wrought out, God planned as we have also shown, to regather the seed of Israel or of Ephraim in particular in the "*Isles afar off*", there to refashion them as a new virgin people or kingdom, from whence they would [35] overflow and expand, being built finally into the world's greatest Company or Commonwealth of nations, with David's earthly Throne standing unshakable in their midst. Thus it was that, through the prophet Isaiah, God foretold that the [36] "*Name of the Lord*" would come to be "*glorified in the Isles of the sea*", saying that [37] "*the Isles shall wait for his law*" and saying also: "*Let them give glory unto the Lord, and declare his praise in the Islands.*" Finally we read: [38] "*Listen, O Isles, unto me . . . thou art my servant, O Israel, in whom I will be glorified.*" In the continuation of these same prophecies in the forty-ninth chapter of Isaiah, God showed how Israel (Ephraim-Israel in the Isles) would embrace also the other "*tribes of Jacob*" (verse 6), thanks to His own loving redemptive grace (verse 7). That they would not be forgotten of Him is also assured, for He said: "*I have graven thee upon the palms of my hands*" (verse 16).

### "SAVED FROM OUR ENEMIES" TO "SERVE" OTHERS

Is it to be wondered at, or is it not, in this sceptred Island in which we now live, and from which a Royal Commonwealth of nations has now grown, that in our national church, Sunday after Sunday, the service of worship is opened in song giving glory in these Islands to the Lord by declaring His praise and faithfulness in the sacred words:—

[39] "*Blessed be the Lord God of Israel; for he hath visited and REDEEMED HIS PEOPLE, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we (Israel) should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might SERVE HIM WITHOUT FEAR, in holiness and righteousness before him, all the days of our life.*"

## CHAPTER III

## GOD'S COVENANT TO DAVID

At Mount Sinai, after the Exodus, God Himself took the Israel nation, Jacob's literal descendants, as His own nation, depicted as His Helpmeet or Bride, and He became their King; "Jehovah", King of the Israel nation.

Sad to say, the nation rejected Him eventually; and in the days of Samuel they [40] desired a human king like the other nations around them. God then permitted them to have one, but warned Israel that they would regret their action, as indeed they did; for king Saul, their first king, proved a failure.

God then chose for them a man after His own heart, called David. After his death, king David was succeeded by his own son Solomon; and the stupendous fact so clearly expressed in the Scriptures must be fully grasped that [41] "*Solomon (like his father David before him) sat upon the THRONE OF JEHOVAH, as king instead of his father David.*"

If we fully realise the importance of this statement we can then grasp and appreciate Jehovah's great plan and purpose outlined by the angel to the virgin Mary, that the Son begotten by Him in her womb, Jehovah's Son, would one day sit upon the "*Throne of his father David*" (Luke 1. 32-33.), this being none other than Jehovah's own original earthly throne in the midst of Israel. This means nothing more nor less than that Jesus Christ Himself, in person, is destined to take His Father Jehovah's earthly throne, and to reign over Jacob's seed as Jehovah Himself had done originally at Sinai. Thus the "Lamb of God", once slain to redeem God's people, must [42] return and become their most worthy Ruler, Governor and King.

## GIVING THE COVENANT TO DAVID

When God gave His Covenant to David, the latter was already settled in the Land promised to Abraham, Isaac and Jacob; but, in the captivities which followed later, his house and all the kingdom were ejected from the land, the people becoming bond-servants to strange nations. The Covenant, however, as we shall see below, referred to a land, obviously another new land, from which God said they would *never* be driven out! He sent His servant Nathan to David, commanding the latter saying: [43] "*Thus shalt thou say unto my servant*

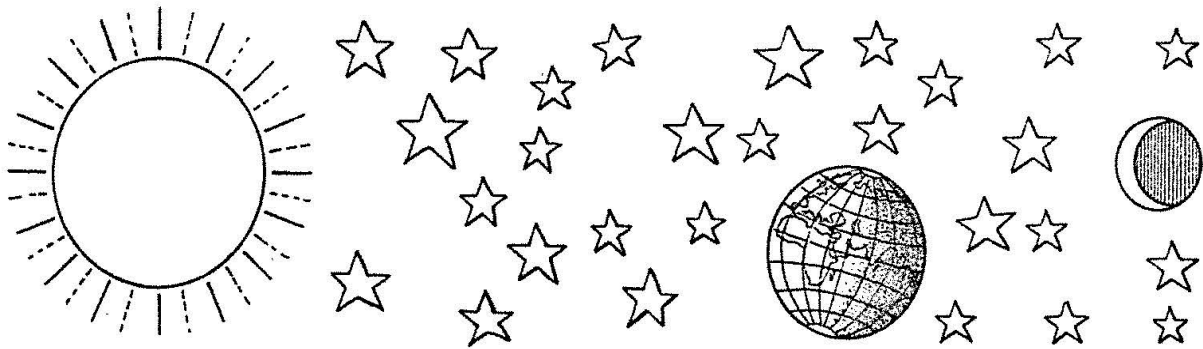
*David . . . . I took thee from the sheepcote, from following the sheep, to be ruler over my people Israel . . . . Moreover I will appoint a place (a new place) for my people Israel, and will plant them, that they may dwell in a place of their own, AND MOVE NO MORE; neither shall the children of wickedness afflict them (i.e., remove the nation into bondage) any more, as beforetime (in Egypt) . . . . And thine house (royal dynasty) and thy kingdom (the seed of Abraham, Isaac, and Jacob or Israel) shall be established for ever before thee: thy throne shall be established for ever."*

This statement reveals clearly that God had ordained another land, a new land, for His Israel nation and for David's Throne, to which He would lead them and the birthright tribe Ephraim in particular in due course, there to re-establish the kingdom race permanently after a long season of dispersion and 'wandering' among the nations, finally expanding them as covenanted into the *Royal Company of nations*, in preparation for the coming of His only-begotten Son as their Lord and King.

At a very early date God outlined this plan and purpose in the [44] original promise made to the patriarch 'Judah' that the "Sceptre" or Royal Line, should never depart from his seed "until Shiloh come"; referring to its unbroken continuance in the earth until given eventually to Jesus Christ. This promise necessitates the continuation of an unbroken line of descendants or kings on David's throne until the Second Advent, when Christ will come not as the Lamb to be slain but as the Royal King to reign.

Note particularly that the above promise does not state or necessitate that the Throne would reign perpetually over that small section of the great Israel family known as the "Jews" alone. All it does state is, that the Throne, no matter whether it reigned over the whole of Jacob's twelve-tribed family or only over a part, would always exist, and would always be in the hands of one of Judah's descendants, no matter what tribe or section of Jacob's family it might reign over. It could not, for example, be in the hands of a descendant of Benjamin. This fact immediately destroys the claim of the Roman Catholics, who

## God's SEVEN witnesses that ISRAEL should be a \*NATION for ever under the Sovereign rule of the THRONE OF DAVID



SUN	HEAVEN	STARS	DAY	NIGHT	EARTH	MOON
Ps. 89; 36.	Jer. 33; 25.	Jer. 31; 35-37.	Jer. 33; 20.	Jer. 33; 20.	Jer. 33; 25.	Ps. 89; 37.

aver that David's Throne is in the hands of the Papacy in Rome today, claiming that the apostle Peter (who elsewhere they show correctly to have been of the tribe of Benjamin) received Divine right to it and brought it to Rome! but there is no Scriptural reference to Peter ever visiting Rome.

Further instances of the fact that Judah's descendants, through David's line, should always hold the Sceptre, are seen clearly in the following promises:—

### THE COVENANT IN THE PSALMS

- [<sup>45</sup>] *"I have made a Covenant with my chosen."*  
*"I have sworn unto David my servant."*  
*"Thy seed will I establish for ever."*  
*"And build up thy throne to all generations."*  
*"Once have I sworn by my holiness, that I will not lie unto David."*  
*"His seed shall endure for ever, and his throne as the SUN before me."*  
*"It shall be established forever as the MOON, and as a faithful witness in heaven."*  
*"Think on this."*

### THE COVENANT THROUGH JEREMIAH

- [<sup>46</sup>] *"David shall never want a man to sit upon the throne of the House of Israel."*  
*"If ye can break my covenant of the DAY, and my covenant of the NIGHT, that there should not be day and night in their season; then (and then only) may my covenant be broken with David my servant, that he should not have a son (or 'heir') to reign upon his (earthly) throne."*

It should be carefully noted that this last quotation in the thirty-third chapter of Jeremiah, in which this promise is thrice repeated [<sup>47</sup>] to Jeremiah, was made by God, the God of the seeming

impossible, at the very time when the armies of Babylon were suppressing the city of Jerusalem and carrying into captivity all that was left of the chosen Kingdom-race, together with the House of David or King. Indeed from the human standpoint it seemed as if all were lost, and as if God's promises must fail! Over a century earlier the Ten-tribed kingdom in the north had gone into captivity in Assyria, and now the House of Judah also was being punished in Babylon for its wayward disobedience. It was, as we have already remarked, at this psychological moment that God spoke to His servant Jeremiah who was then in a dungeon in Jerusalem in custody of the Babylonian guards, telling him not to fear for the Throne, for as certainly as the morrow would come, and as long as day continued to follow night, so long God covenanted to protect and preserve both the Throne and its heir.

We see therefore that no matter what calamity might descend upon Israel in Jerusalem or elsewhere, a descendant of David should always be found to reign over some of the seed of "Abraham, Isaac and Jacob" as long as the [<sup>48</sup>] SUN and MOON endured as God's witnesses in heaven, and as long as DAY continued to turn into NIGHT.

### KING ZEDEKIAH AND HIS SONS

The last king of David's line to reign in Jerusalem was king Zedekiah, who was [<sup>49</sup>] taken captive into Babylon where all his sons, the princes eligible to the throne, were [<sup>50</sup>] slain before his eyes, king Nebuchadnezzar thus imagining that he had put an end once and for all to the Royal House of David, thereby defeating God and His purpose, making the promises to David impossible of further fulfilment.

\* N.B. A "Nation." Not the Church.

Did king Nebuchadnezzar succeed in doing this? And was God's Word of truth thus overthrown?

Old Testament history reveals a perfect continuance from generation to generation of David's line from David to king Zedekiah (583 B.C.): but in order to vindicate God's truth we must locate a subsequent continuity both of the Throne and its rightful heirs through whom God's word could be honoured, for most assuredly the Divine ordinances of Day and Night continued at least during all those 583 years before Christ was born and subsequently. According to God's unfailing Word, therefore, the Throne must have been in existence, somewhere in the world, and must have been reigning over some (not of necessity all) the descendants of Abraham, Isaac, and Jacob, despite the fact that there are no references to it after B.C. 583-582 in Holy Writ nor in eastern historical records, and despite every kind of destructive criticism having been poured upon such an idea by many unkind people today!

In continuing our study of this important question, we will first investigate the Word of God to see what further reference, if any, the Scriptures contain concerning the movements of the throne and of its heirs subsequent to the fall of Jerusalem and the banishment therefrom of the last Davidic King to reign there.

## JEREMIAH AND THE KING'S DAUGHTERS

The Scriptures show that after the kingdom of Judah had been deported to Babylon, a few stragglers remained in Jerusalem, including some very important people, namely, the prophet Jeremiah and the Daughters of King Zedekiah. These daughters, after the death of their father and ten brothers in Babylon, were the *Seed Royal* and the only eligible heiresses to the Throne of David: therefore it is important that we should know all that the Bible has to say about them.

Jerusalem was destroyed in the year B.C. 583 (fifth sacred month), at which time Jeremiah was still in the city, but he was in prison. However [51] "They sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah . . . so he dwelt among the people."

We are next given the following record: [52] "Now it came to pass in the seventh (sacred) month (being the first civil month of the new civil year which started in September 583 B.C.), that Ishmael . . . came unto Gedaliah . . . and there they did eat bread together . . . Then arose Ishmael . . . and smote Gedaliah . . . And Ishmael carried away

*captive all the residue of the people that were in Mizpah, even the \*KING'S DAUGHTERS."*

## THE SEED-ROYAL GOES TO EGYPT

In the [53] forty-first chapter of Jeremiah we are told of one "Johanah" who rescued those captured by Ishmael and brought them to an habitation near Bethlehem, [54] "to go to enter into EGYPT, because of the Chaldeans; for they were afraid of them." By their subsequent entry into Egypt they deliberately disobeyed the Word of the Lord which had come through Jeremiah that they should on [55] no account go into the land of Egypt but must remain in Palestine and [56] not fear the Babylonians.

[57] "So †Johanah . . . obeyed not the voice of the Lord . . . but took all the remnant of Judah . . . and the KING'S DAUGHTERS . . . and Jeremiah the prophet, and Baruch (Jeremiah's scribe) . . . So came they into the land of EGYPT (either late in the year 583 B.C., or early in the following year 582 B.C.): for they obeyed not the voice of the Lord: thus came they even to †TAHPANHES." Writing in his book, "The History of Egypt" Sir Flinders Petrie says: "To this day Tahpanhes or Defneh is called the *Fort of the Jew's Daughter*."

## THE JOURNEY TO THE "ISLES OF THE WEST"

After the captivity of the House of Judah the Scriptures clearly show that of all the Seed Royal there remained only the following:—

I. ZEDEKIAH'S DAUGHTERS, escaped with Jeremiah.

II. EX-KING "JEHOIACHIN," imprisoned in Babylon.

Of these, Jehoiachin, known also as Jeconiah or Coniah, was a wicked prince whom God had disinherited from the Throne, saying: [58] "Thus saith the Lord, Write ye this man childless (i.e., as if he were childless—see below), a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David and RULING ANY MORE IN JUDAH." Jeconiah remained imprisoned in Babylon until the [59]

\* These Royal Princesses were named "Scota" and "Tamar Tephi."

† N.B. It states clearly that the *disobedience* was Johanah's, *not Jeremiah's*. Johanah "took" Jeremiah, apparently forcefully and certainly against the latter's will.

‡ The name "Tahpanhes" means "Flight."

"seven and thirtieth year of the captivity" when Nebuchadnezzar died and his successor "Evil-Merodach" brought him out of prison and treated him kindly until his death. Although we find that Jeconiah had [60] children, yet from the above prophecy it is evident that God had disinherited Jeconiah's seed, declaring that none of them should prosper sitting upon the throne of David and ruling any more in Judah. And since not only all Zedekiah's sons but also all the other [61] princes had been slain in Babylon it is thus clear that the only remaining eligible heirs or heiresses were the *DAUGHTERS OF KING ZEDEKIAH*. These, as we have seen, had escaped with Jeremiah and had been taken by Johanan into Egypt.

### FEMALE INHERITANCE?

There are some Bible students (fortunately decreasing rapidly in number!) who have endeavoured to oppose this revelation by inventing the idea that the Davidic line could not have continued through King Zedekiah's *Daughter*, suggesting that it should have continued through a *Male*, not a *Female*. But if that is so, Jesus Christ Himself would be debarred from David's Throne because His only claim to Davidic lineage was through His *Mother*. Secondly, at one period of Old Testament history we find the Throne occupied by a *woman*, Queen Athaliah, who, although an ungodly queen, nevertheless reigned five to six years over Israel. Thirdly God had already established in Israel an *Inheritance Law* whereby a "Daughter" should become heiress if there were no male heir, viz.: [62] "If a man die, and have no son, then ye shall cause his inheritance (the Throne in this case) to pass unto his *DAUGHTER*." Regarding the text of Jer. 33.17, "David shall never want a *MAN* to sit upon the throne of the house of Israel", some suggest this could not include a woman. It might be borne in mind, however, that the term "Man" ("Ish" in Hebrew) is constantly used in Scripture to embrace either man or woman, or both. For example, in Gen. 1.27. we read: "God created *MAN* in his own image . . . male and female created he them." Our Lord Jesus Himself, although conceived of the Spirit of God and born of a *Woman*, is nevertheless called the "*Son of MAN*." But beyond all this, further Scriptures dealing with God's promise to David should also be considered, viz.: [63] "Of the fruit of thy body (no sex mentioned) will I set upon thy throne"; and also verse twelve, "Thy children . . . and their children shall also sit upon my throne for evermore." Clearly, therefore, King Zedekiah having no sons left, and all the Princes in Judah having been slain in Babylon, except Jeconias upon whom God's

curse rested, it became imperative for the *Princess Royal*, King Zedekiah's daughter, as the only possible heir, to take her father's "*Inheritance*" and continue the unbroken Royal line upon David's Throne by reigning somewhere in the world over [64] some of the seed of "*Abraham, Isaac and Jacob*."

### DID THE THRONE RETURN TO JERUSALEM ?

Some suggest that the Prophet Jeremiah, after his flight with the Princesses to Egypt, knowing that his enforced presence there was contrary to the spoken Will of God, would have taken the first opportunity of returning with them to the Holy Land; but neither Scripture nor historical records mention any continuance whatever of the Throne of David in the Holy Land after the days of King Zedekiah. There would be no purpose in Jeremiah going back there, for the Kingdom was in captivity in Babylon, its last straggling remnants had fled to Egypt, and the City of Jerusalem and the Land itself were now entirely in the hands of the Babylonians. Clearly, therefore, if God's Word were to be fulfilled, and if the throne were to continue in the midst of some of the seed of Abraham, Isaac and Jacob, it must have gone elsewhere. When the Jews returned to Jerusalem from Babylon they had no king in their midst, as shown in Neh. 6.6-8 where the Jews and Nehemiah were accused of conspiring to set up a kingdom, making Nehemiah king; to which the latter replied, "*There are no such things done as thou sayest*" (verse 8). Later still, in the days when Christ came, it was the Jews themselves who affirmed vehemently, [65] "*We have NO KING but Cæsar*." How, therefore, did God remain faithful to His many promises that as long as the Sun and Moon were in the heavens, and as long as Day continued to turn to Night, the Throne would endure and not lack an heir ?

### A REASONABLE CRITICISM ANSWERED

Opponents to the truth of the Israelitish origin of the Anglo-Saxon race, who are unable to produce any other adequate answer to glorify God in vindicating the wonderful faithfulness of His unbreakable promises, sometimes endeavour to evade or contradict the revelation set forth in this chapter by suggesting that the Throne did not endure as long as day and night continued ! becoming obliterated for a period, waiting (as they suggest) to be reinstated eventually when Jesus Christ comes to reign ! and they quote Hos. 3.4 to prove (as they think) the existence of this gap, viz.: "*The children of Israel shall abide many*

days without a king, and without a prince, and without a sacrifice . . . .” This at first sight seems a good argument: but if God said the throne would emphatically endure as long as day turned to night, His Word in one place could not possibly contradict His Word in another. The answer, however, is simple, as shown below.

TEN-TRIBED ISRAEL WITHOUT A KING (While the throne still reigned over Judah)

The above prophecy of Hosea was given in the early days before either the House of Israel or the House of Judah were taken captive. The majority of his prophecies also were addressed particularly to the Ten-tribed kingdom. With this in mind we can see readily that God’s Word was accurately fulfilled, the Ten-tribed House of Israel being taken captive into Assyria and going many days or years, as foretold, without a king, a prince or a sacrifice, being absent from the Temple and from the land where Israel’s national Sacrifices were wont to be made. Nevertheless, during this early period of the Ten-tribed Kingdom’s captivity the Throne of David did continue its existence, in conformity with the Word of God, ruling in Jerusalem over the House of Judah until the latter’s removal to Babylon in B.C. 583.

Thus the children of Israel (Ten Tribes) were many days without a king; nevertheless the throne still continued elsewhere in Judah, while day continued to turn into night !

HOUSE OF JUDAH WITHOUT A KING

(While the throne became transferred to Israel in the Isles)

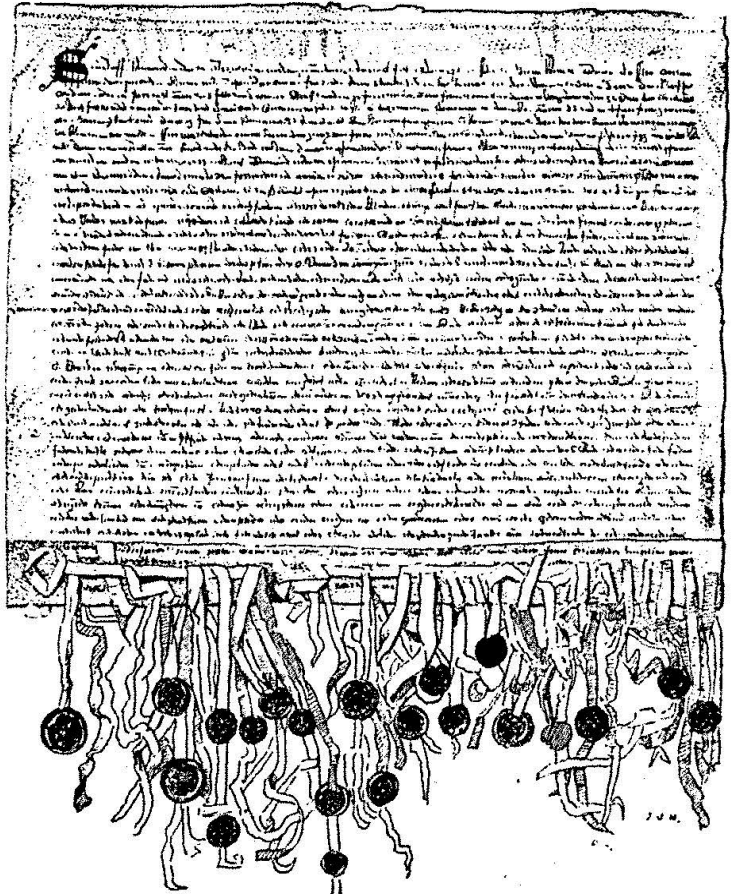
Now passing on 132 years we come to the time of the ejection of the throne from Jerusalem when the House of Judah finally fell to Nebuchadnezzar’s armies, and when Judah was also left without a king. At this time, God had to seek out some other seed of “Abraham, Isaac and Jacob” over which the Throne could continue to reign, in fulfillment of His unbreakable promises recorded in Jer. 33.25-26 and elsewhere.

All lovers of God’s Word will naturally ask whether Scripture itself brings any further light to bear upon this vital question of the removal of David’s Throne from Jerusalem. We shall deal with this in a moment, under the heading “Ezekiel’s Riddle”.

ZARAH-JUDAH AND DAN IN THE ISLES

Nearly two centuries prior to this period the prophet Isaiah had been foretelling that the seed

of Israel should eventually establish itself in the “Isles of the West,” to which Hebrew traders and settlers had come since King Solomon’s time and even earlier still. In ancient Irish history, as unveiled in considerable detail in “Today, Tomorrow, and the Great Beyond”, there is abundant evidence to show that at a very remote time the early descendants of Zarah-Judah, and also members of the tribe of Dan (referred to by the Irish as the “Tuatha de Danaan” or Tribe of Dan) visited and settled in Ireland, and in Scotland also.



The document illustrated above, showing the Scottish Declaration of Independence, dated A.D. 1320, stated: “We know from ancient Acts and Records . . . . that this nation, having come from Scythia . . . . and having for many ages taken its residence in Spain . . . removed from those parts 1,200 years after the coming of the Israelites out of Egypt.”

One of Zarah-Judah’s descendants, Brutus the Trojan, the accredited founder of the city now called London, came to these Islands at the time when Eli was high priest in Israel, according to the early Welsh bards from whom we have the following:— “And when Brutus had finished the city and had strengthened it with walls and castles, he consecrated them and made inflexible laws for the governance of such as should dwell there peacefully, and he put protection on the city

and granted privilege to it. At this time \* Eli the priest ruled in Judea, and the ark of the Covenant was in captivity to the Philistines." (From 'The Welsh Bruts'). The Ark was captured by the Philistines in the year B.C. 1111.

The presence in these Islands of the Tuatha de Danaan, however, seems to date back a long time previous to the founding of London by Brutus. The number of emigrants may have been considerable, accounting for Deborah's accusation against Dan in the song she sang after Jael had at last delivered Israel from Sisera after twenty years' oppression (B.C. 1280—B.C. 1260), in which she blamed Gilead for abiding beyond Jordan instead of joining in to help rid Israel of their yoke, asking also: [66] "*Why did Dan remain in ships?*" This clearly suggests that an appreciable number of the tribe of Dan had not only gone to sea but had 'remained' there, separated from the remainder of Israel, and these had not supported their brethren in that Palestinian conflict of Deborah's day.

The facts so far given combine to demonstrate that descendants of the patriarchs Judah and Dan

\* The actual record says "Beli", but the context shows clearly that this refers to Eli.

came to these Islands at a very early epoch. Therefore at the time of Jeremiah's flight into Egypt, when Jerusalem the capital of Judæa was overthrown by king Nebuchadnezzar (B.C. 583), we see that a Hebrew colony or settlement had been in existence in the British Isles for nearly a thousand years! Was it thither, therefore, that God's servant journeyed with his important charge, he having been originally called and chosen of God (as we shall see later), to [67] "*build and to plant.*"?

The prophet Ezekiel, who was contemporary with the prophet Jeremiah, speaks in a prophetic parable given in Ezekiel chapter seventeen, unveiling God's secret plan and purpose to take the Seed-royal of Zedekiah's line and to transplant it in a place which would become the future "high mountain" or centre of the ultimate Israel Commonwealth of Ephraim's nations. God had His own good reasons for hiding His chosen seed and their identity from the nations of the earth, and He portrayed His design through His prophet Ezekiel in hidden terms, giving it in parable form as a "Riddle." The prophet Ezekiel therefore says:— [68] *And the word of the Lord came unto me, saying, Son of man, put forth a RIDDLE, and speak a PARABLE unto the house of Israel; and say, Thus saith the Lord God . . . .*"

## EZEKIEL'S RIDDLE

### The Parable

*"Thus saith the Lord God; a great EAGLE . . . . came unto LEBANON, and took the HIGHEST BRANCH of the CEDAR: He cropped off the top of his YOUNG TWIGS, and carried it into . . . . a CITY OF MERCHANTS."*

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

*"Thus saith the Lord God; I will also take of the HIGHEST BRANCH (Zedekiah) of the HIGH CEDAR (Royal House of David), and will set it; I will crop off from the top of his young twigs (Zedekiah's sons and daughters) a TENDER (FEMALE) ONE, and will PLANT it (her) upon an high mountain and eminent. In the mountain (or future nation) of the height (Heb. 'high place') of ISRAEL will I plant it: and it shall bring forth boughs, and bear fruit, and be a GOODLY CEDAR (a Great Throne): and under it shall dwell all fowl of every wing"—Ezek. 17.22-23.*

The prophet Jeremiah, as already mentioned, had been Divinely set [67] "*over the nations and over the kingdoms, to root out, and to pull down and to destroy, and to throw down, to BUILD, AND TO PLANT*". Thus after the downfall and disruption of the kingdom of Judah in the Holy Land, the

### The Interpretation

*"Know ye not what these things mean? The KING OF BABYLON is come to JERUSALEM, and hath taken the KING THEREOF, and the PRINCES THEREOF, and led them with him to BABYLON."*

transplanting of the Throne of David to its new appointed place was also entrusted to his care, the Scriptures telling of the two [69] "*King's daughters*" journeying with him and with his servant "*Baruch*" into the land of Egypt (late in B.C. 583 or early in B.C. 582). But this brings us to



**Ezekiel XVII** The two Parables which foretold the cessation of the Throne of David in Jerusalem, and its transfer to the "Appointed Place" (II Sam. VII) by means of the Royal Heiress, K. Zedekiah's Princess daughter. Jer. 43: 6-7.

A.M. 3417-18 = 582-581 B.C.

Verses 22 to 24. "I will crop off from the top of his young twigs a tender one, & will plant it... in the mountain of the height of Israel."  
 (Journey of Zedekiah's princess daughter to the "appointed place" Britain, to there form "a goodly cedar.")

Verses 3, 4 & 12. "A great eagle... took the highest branch of the cedar.... he set it in a city of merchants."  
 (The King of Babylon took King Zedekiah and family to)

"Of the cedar" in Jerusalem  
 The House of David (1042 B.C. to 583 B.C.)

J. J. HALL

the all-important question; what happened to this Royal party after that? where did they go? and where is this place symbolised as an "High mountain of Israel" in which God would "plant" the "Tender Twig"? Some suggest it to have been Palestine; but is that possible? and if so, why are there *no records of any kind whatever* of the Throne being there when the Jews returned after their captivity or subsequently? On the contrary we have seen already that the Jews had *NO KING*, either in the days of Nehemiah or at the time of our Lord Jesus Christ. Jesus Himself also was never crowned King of the Jews or King of Israel, receiving only a *Crown of Thorns* and being crucified! He now sits on the right hand of the Father's heavenly Throne (*N.B. not David's earthly Throne*), from whence He shall [70] come again to rule Israel, sitting upon [71] "the (earthly) throne of his father David."

In the light of God's warning at the time of Judah's downfall and captivity that those who went to live in Egypt [72] would die by the sword, famine and pestilence, it is certain that since Jeremiah had been compelled against his own will to go into Egypt, he would have made his exit at the first possible opportunity, setting forth with the King's daughters to some place of greater

safety, placing them if possible under the protection of some of their own kith and kin, the dispersed descendants of Abraham, Isaac and Jacob. Our pages of ancient history do in fact present us with direct historical evidence to show that he did carry out such a plan of action, travelling via Spain to these Isles of the West, to the home foretold by the Word of God as the place where descendants of Israel were destined to dwell. Certainly there is nothing unreasonable about such a hypothesis: it is in fact the most reasonable and only solution to God's "Riddle" given to the prophet Ezekiel.

**ANCIENT IRISH HISTORY**

The ancient records of Ireland bear ample testimony to this as an historic fact, not only recording the event itself, but also supplying confirmatory evidence by giving the actual date or period of their arrival correctly, as shown below. With regard to the authenticity of these Irish records it might be mentioned that Sir James McIntosh, writing on ancient Irish history, says: "The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses in its present spoken language." These Irish records tell of a ship of the "Iberian Danaan" (Hebrew Dan-ites of the shipping tribe of Dan)

becoming wrecked at Carrickfergus off the north east coast of Ireland. They also show that this ship had as passengers not only a Royal Princess but also a great man referred to as "Ollamh Fodhla" meaning *Holy Seer or Prophet*, accompanied by his servant "Bruch"; and that this shipwrecked party had in their possession an historic and highly treasured stone which the Irish called "LIA FAIL" meaning *Stone wonderful*.

The records conclude with an account of the marriage between the Royal Princess and "Eochaidh" the Heremon or King of Ireland, giving the Princess's name as "Tamar Tephi" meaning *Palm Beautiful*, an appropriate name for the one destined to fulfil Ezekiel's prophecy of the *Tender Twig*.



A Sculpture endomed by the side of a similar one of Moses in the historic Fourcourts in Dublin.

The royal records state that Ollamh Fodhla preceded King Cimboath of Ulster by 230 years. The generally accepted date of the latter is the year B.C. 353; thus 230 years earlier gives a date of B.C. 583/2. We have already shown B.C. 583/2 to be also the Scriptural date of Jeremiah's flight into Egypt after the downfall of Jerusalem!

Eochaidh's ancestry is traced in early historic records. He was descended from the patriarch Judah, but through the Zarah line. Thus although the Throne was brought from Jerusalem to Ireland by Tamar Tephi who was a female, nevertheless the male seed to propagate the kingly line was also of ancient Judahite stock, descended not from the broken kingdom of Judah but from "Judah" the patriarch himself, according to [73] God's promise. Thus Tamar Tephi obeyed the Divine injunction to marry into [74] "*the tribe of her father*", Almighty God having wonderfully planned and begun to prepare even a thousand years previously for this important event in these Isles of the West!

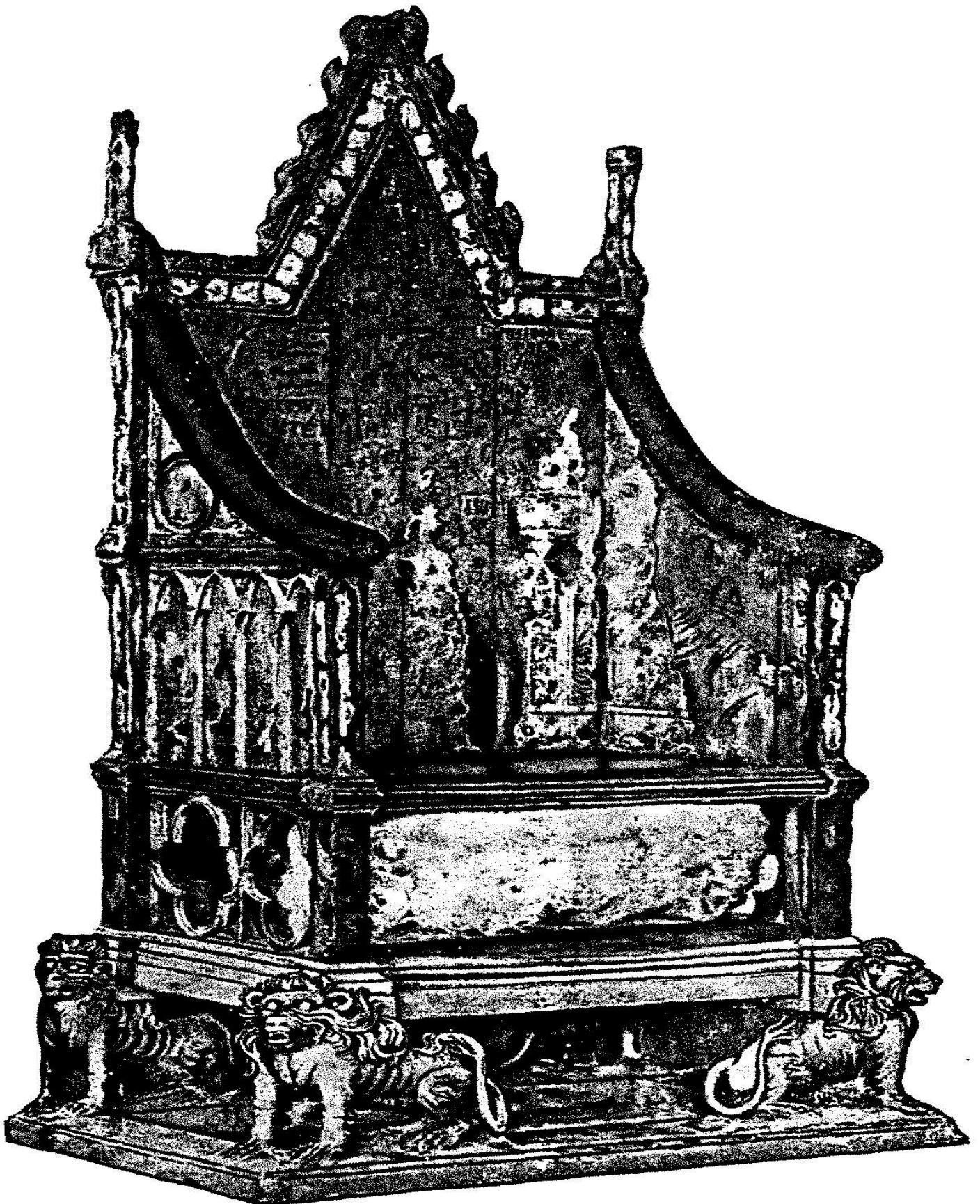
## JEREMIAH'S BURIAL PLACE

Travellers to western Ireland to-day who visit Loch Erne, a most picturesque inland lock with 365 small islands, are taken especially to Devenish Island and are shown what tradition has always stated to be the prophet Jeremiah's burial place or tomb, carved out of the solid rock. And those visiting county Meath, north of Dublin, are taken to Tara, to the spot where Queen Tamar Tephi, who died only a few years after her marriage to Eochaidh, was interred. It is most probable that the Mergech or barrow, beneath which her remains lie, will reveal much valuable evidence when it eventually is excavated. It was her special request that the great chest brought by her to Ireland should be buried beside her; and it has been suggested that this may contain Baruch's two documents of evidence mentioned in Jer. 32.13-15, one sealed and the other unsealed, which were to be put "*in an earthen vessel, that they may continue many days.*" Possibly it may also contain the missing regalia of Judah, and even further sacred treasures from ancient Israel! who knows? It is worthy of note, however, that over-ruling Providence has permitted the excavation of every other barrow in the district *except* the barrow of Queen Tamar Tephi!

Considering all the evidence available, the identity of the shipwrecked party of Carrickfergus seems unassailable, for who else could the "Ollamh Fodhla" have been but the prophet Jeremiah, called to re-build and to plant? Who else could Tamar Tephi have been but Zedekiah's daughter, royal heiress to the throne of David? Who else could "Bruch" have been but Jeremiah's faithful servant "Baruch," last heard of [75] in Egypt? And what else could their greatly treasured stone have been but the sacred "*STONE OF ISRAEL*," symbol of Israel's rule, the very stone on which Jacob laid his head when he originally dreamt the dream of the future greatness of his racial descendants, and which, in the latter days, was to come under the charge of the House of JOSEPH, viz.: [76] \* "*From thence (from Joseph) is THE SHEPHERD STONE OF ISRAEL.*"

This Scripture cannot possibly refer to our Lord Jesus Christ Himself because He came from *Judah*, not from *Joseph*. It therefore refers to the *literal stone*, Jacob's *STONE OF ISRAEL*, entrusted to Joseph's charge.

\* This is not as worded in our Authorised Version translation, but it is an equally correct, or more correct translation of this passage from the Hebrew.



The chief corner stone of our nation and Commonwealth, symbol of Kingship, is here seen in its setting, in the Coronation chair at Westminster. It reached Ireland (Ulster) in B.C. 582, in the vessel shipwrecked at Carrickfergus. The Irish called it "Lia Fail" (Stone wonderful). It was taken to Scotland in A.D. 503, by Feargus the Great. The Scots called it "Lea Gael". It was finally brought to Westminster in A.D. 1296, by King Edward I., who, 652 years ago, built the Chair in which it still stands today. It was undoubtedly this same stone that Jacob anointed, 3702 years ago, saying: "This stone is God's house".

## CHAPTER IV

## THE STONE OF DESTINY

The story of Jacob inheriting the promise of his fathers opens in the twenty-eighth chapter of Genesis, where we read of his father Isaac calling him and saying: [77] "*God Almighty bless thee . . . that thou mayest be a multitude of people: and give thee the blessing of Abraham (i.e., that his seed should be 'as the dust of the earth,' and that 'many nations' ruled by 'kings' should 'come out of his loins' and become a blessing to 'all the families of the earth')*." In further confirmation of this, before God pronounced to Jacob in the thirty-fifth chapter of Genesis that the seed of his loins should become a "nation and a company of nations" He gave Jacob a dream. Here we read: [78] "*He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it: and, behold, the Lord stood above it and said, I am the Lord God of Abraham . . . and the God of Isaac . . . Thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all the families of the earth be blessed . . . And he was afraid, and said, How dreadful is this place! this is none other but the house of God . . . ."*

*"And Jacob took the stone that he had put for his pillows, and set it up for a pillar (in the Hebrew language, a 'matstsebah'), and poured oil upon the top of it: and he called the name of the place 'Bethel' (Beth El, meaning 'House of God') . . . and he said, This stone, which I have set for a pillar ('matstsebah') shall be God's house."*

This incident, as we can well imagine, was a memorable one in the life of the man Jacob, as it would indeed be to us if God were to reveal Himself and His purpose to us in any similar manner. Therefore not only the incident but the place 'Bethel' and the anointed stone also had associations of magnitude in the life and memory of this man chosen of God to be the progenitor of the great covenant family or race. In this drama the stone which he had anointed was of outstanding significance, as we shall see as we continue to unravel the Bible story: Jacob treasured it highly and evidently preserved it; and although we are not told whether or not he then and there took it with him as he continued his journey, it is evident from later

history that he and his descendants kept it in possession.

We will now pass on approximately a hundred years in the life-story of Jacob (for he lived to be 130 years old), and we will accompany him on his journey down into Egypt.

## "OUT OF EGYPT HAVE I CALLED MY SON"

When Jacob had grown to old age, about thirty years after his favourite son Joseph had been hated and secretly betrayed into the hands of traders who carried him down to Egypt where he became Egypt's great ruler, Jacob himself and all his family went, at the invitation of Joseph and Pharaoh, to live in Egypt at the time of the famine. Jacob and his sons left Canaan with all their possessions, and it is not to be expected that they would have left behind their greatest family symbol and treasure, the Bethel stone. They could easily have included it in their impedimenta, for it was not unduly large, being only 26 inches long, by 16 inches broad, by 10½ inches deep, and therefore easy to carry on an ass's back or in one of the "wagons" which Pharaoh had sent from Egypt for the journey.

Many years later again, 215 to be exact, at the time of the Exodus, Jacob's descendants, now numbering over a million, came up out of Egypt under the leadership of Moses with all their possessions and much spoil besides. The stone, Jacob's treasure, which he had 'anointed', must certainly have gone up out of Egypt with them, thereafter accompanying them through their long forty years' trek through the wilderness, finally reaching Canaan once more, the Land of Promise from which Jacob had originally brought it.

It is curious, yet not curious when we begin to understand God, that He designed that so many of His chosen instruments should go down into Egypt, only to be brought out again and delivered by His almighty Hand. This is typical of mankind whom God has permitted to be plunged into the experience of sin and death, that He, through Christ Jesus, might redeem them, resurrect them, and bring them out of darkness into His marvellous

light until finally the whole earth shall become covered with His glory as the waters cover the sea.

We find firstly that God's friend Abraham went down into Egypt, also at a time of famine, but God brought him back to Canaan again with much substance. We have already seen how Jacob and his children went thither, the whole family or nation being redeemed over two centuries later by sacrifice, and brought triumphantly out into liberty and ultimately into Canaan.

God's servant Joseph was betrayed, sold, hated, and plunged into Egypt also, even being put in chains and in prison; but God miraculously delivered him and made him ruler of Egypt, finally taking his bones back to Canaan after his death, where he awaits resurrection in God's good time.

Finally Jesus Himself, the "Living Stone", was taken when a child into Egypt at the time when Herod sought His young life and fruitlessly caused all the babes under two years of age to be slain in Bethlehem. We are told that the child Jesus [79] "was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the [80] prophet, saying, *Out of Egypt have I called my son.*" We thus see how typical it was for Abraham, Jacob, Joseph, and Jacob's anointed stone all to go down to Egypt originally, and thence return; perfect in type of "The Lord's anointed" whom Peter refers to as a "Living stone, disallowed indeed of men, but chosen of God, and precious" who not only entered Egypt but also entered death, thence to return to be the "Resurrection and the life" to fallen men.

The long history of the original or literal stone has already been outlined in chapter I, showing how God again caused it to go down into Egypt in the custody of His servant Jeremiah after the fall of Jerusalem in B.C. 583, to be thereafter brought by sea into a new land, the land of a *New Covenant*, there to rest for long centuries until He comes "whose right it is."

#### A long journey !

After its original Exodus that stone accompanied the children of Israel throughout their long and tedious wanderings in the wilderness for forty years. Attached to that same stone, which today stands in the King's chair at Westminster as the chief corner stone of our Commonwealth, there are two stout rings, one at each end; these rings, although of iron, never rust ! Furthermore they are greatly worn in a positive manner, obviously through long transport, showing that at least at some time

of the stone's history it must have been carried for long distances. Considering its known history, and the fact that for the past 2,531 years it has been almost stationary in these Islands, and was probably stationary in Jerusalem for 1,903 years previous to that, it seems probable that such wearing-away was effected during those forty years in the wilderness. The various sections of the Tabernacle in the wilderness, including the two altars, the Table of shewbread, and also the Ark of the Covenant, itself another type of Christ like the Stone, all had "rings" for transport on their long hard journey in the wilderness before reaching their ultimate kingdom Land.

#### SMITE THE ROCK

When the children of Israel arrived at Rephidim they had no water for man or beast, whereupon God told Moses He would cause water to come miraculously out of *The Rock*, saying to him [81] "*I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it.*"

Later on when they reached Kadesh they were without water again. [82] "*And the Lord spake unto Moses, saying: Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water.*" The expression "The rock" is here used four times in this narrative. It seems evident that Moses knew perfectly from his previous experience at Horeb just what to do, and what would happen. On this occasion also he spake to the *same* rock, Jacob's 'anointed' rock which had been called "*God's house*"; and from it flowed once more the miraculous waters to save and satisfy the thirsting nation.

This anointed rock or stone, was thus a most fitting and wonderful type of the subsequent "Living Stone", the "Lord's Anointed" from whom eventually flowed the life-giving spiritual waters to bring "life" to Israel and to the whole world.

Today this very same stone is set in God's house at Westminster, as the chief corner stone of our race and Commonwealth, fitting symbol of the Great King "*whose right it is*", for whose Advent we now wait, once [83] "*disallowed indeed of men*", but "*chosen of God, and precious*": the "**CHIEF CORNER STONE**" of the House of Jacob.

[84] "*Did ye never read in the [85] Scriptures, The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.*"

## MATSTSEBAH

We have seen that when Jacob dreamt his dream he anointed his pillow-stone and set it for a "Matstsebah", this Hebrew word having been here translated "Pillar" in our Authorised Version. This word Matstsebah occurs several times in the Old Testament Scriptures and with much significance, as we shall see in some of the Scriptural references given below.

Before either the Ten-tribed House of Israel or the Two-tribed House of Judah went into captivity, God spoke through His prophet Hosea and foretold that the children of Israel, first the House of Israel, followed by the House of Judah later, should [86] "abide many days without a king, and without a prince, and without a sacrifice, and without an 'image' (a very bad translation: this is the same Hebrew word 'matstsebah') . . . ." This Scripture spoke clearly of the separation for a season of the House of Israel first (and then the House of Judah later) from its Matstsebah or emblem of kingship.

Now we find that at the coronation of a King in Israel or Judah it was the custom for their kings to stand by a 'pillar' or 'standing stone' at the time of their crowning or on any other important occasion; for instance, we read in the case of King Josiah:

[87] "The king sent, and they gathered unto him all the elders of Judah and of Jerusalem, and the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord: and THE KING STOOD BY A PILLAR, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and with all their soul . . . . and all the people stood to the covenant." This event took place at a time when God began to bless the Kingdom of Judah under Josiah's good kingship with wonderful spiritual revival. This revival, however, was not lasting, neither did it cause God to alter the thing that had gone out of His mouth through His prophets that He would punish Judah for their generations of iniquity, and would have to lead them into captivity as bond-servants in Babylon. Accordingly, as we have seen previously, the kingdom fell, and God's servant Jeremiah, and the heiress to David's Throne, accompanied by this Matstsebah or sacred national Treasure, began their wanderings via Egypt to these Isles of the West.

## THE STORY OF LIA FAIL

The arrival in Ireland of Jacob's Stone, together with its rightful owner the Princess daughter of King Zedekiah, forms a very necessary link in the chain of history relative to the transfer of the house of David from East to West.

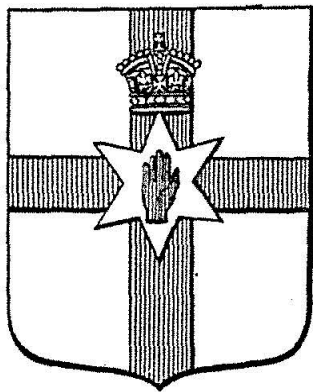
The account of her arrival in Ireland with the prophet Jeremiah, Baruch, and "Lia Fail", together with a perfect confirmation in the Irish records of the exact date as given in the Bible records, forms a double witness to substantiate the truth that our present Throne in Britain is none other than David's Throne of old, to be claimed, after the Second Advent, by great David's Greater Son.

For the further interest of readers, the author, who lived for several years in Southern Ireland and visited all the places concerned both in northern and southern Ireland, presents below verbatim the account of the first Irish coronation on Lia Fail, as given in the ancient *Chronicles of Eri* which are available and can be seen at any time by permit by visitors to Trinity College, Dublin. The historic record reads as follows:—

"THE CHRONICLES OF ERI  
being the  
History of the Gael Scot Iber  
or  
Irish people."

In Vol. II, on page 28, we find an interesting reference to the fact that a certain king called "Iber, the firstborn of Er, was chosen to rule in Ullad (Ulster)." Here we notice immediately an Hebrew name "Er", the same name as that of Judah's firstborn, elder brother of Zarah from whom the early Irish settlers were descended. As shown in "Today, Tomorrow and the Great Beyond" (p. 86), the genealogy of Judah's sons and grandsons given in I. Chronicles 2.3-6, when compared with the list of his descendants who went down into Egypt at the time of the famine, reveals that Zarah's two sons "Darda" and "Calcol" did *not* go into Egypt with the others in B.C. 1701, and therefore separated from the rest of their family at a very early date. Their movements were of great subsequent import, as history shows, for they moved northwards and westwards, the former founding

a colony at the place still bearing his name, the Darda-nelles; the latter moving by sea to Spain where the colony of Zarah-gassa was founded, from whence his descendants moved yet further northwards and westwards, to Ulster in northern Ireland. As manifest in Ireland to this day, these Zarah descendants stamped their significant family emblem upon their race, the red Hand couped at the wrist, because it was around the wrist of their forefather Zarah that the midwife tied the red cord at birth, as recorded in Genesis 38.28. This red Hand is still the national symbol of Ulster, as shown in Ulster's Coat of Arms, illustrated herewith.



Returning to consider the Hebrew name "Er", the Irish are known as Iberians, also as the people of Er or the "Eri", and their land is known as "Erin". The *Leabhar Gadhala* or Book of Conquests refers to them as *Iberians* and states that they were the earliest inhabitants of Ireland. The term *Iberian* comes from the name Iber, sometimes spelt Yber, being no other than the Hebrew word עִבְרָ (YBR) or Heber. In the *Chronicles of Eri* (for example Vol. II, Chapter I, page 79) there are repeated references to "*The race of Iber*" and "*The prince of the race of Er*", suggesting that Iber or Heber was the founder or Prince or forefather of the Eri race. Incidentally, Scriptural translation also represents the name 'Heber' as 'Eber' in Gen. 10.21 and elsewhere.

#### "The Tale of Lia Fail"

In the *Chronicles of Eri*, Vol. II, Chapter III, we read the account of "The Tale of Lia Fail." [The numbers in brackets (quoted below) are page references to the Book of the *Chronicles of Eri* in Trinity College library, Dublin.] On page 89 the account of Liafail opens with the expressed command that this stone should remain perpetually the royal symbol upon which the succession of kings should be crowned, as today, viz.:—

(89) "Let all the race for evermore receive the name of Chief on Lia Fail."

In reference to Lia Fail's coming, we also read: (89) "For being but few to journey on the land, they would move on the face of the waters (referring to Jeremiah, Bruch, and the king's daughter) in search of their brethren, led by two of the race, to the extremity of the world of land to the sun's going, as they had heard, (i.e., to the west). And they were driven from their course. (90) The vessel was borne to this land (Ullad) and here was broken, but all the men came safe with Lia Fail."

(90) "Chiefs of Iber, Gaal of Sciote, look on this stone . . . Be thus: guard well this blessed gift; and in what land this messenger shall stay, a Chief of Iber (an Hebrew Prince) shall bear sway."

In relation to some of the early Irish people who are described in many Irish records as the "Tuatha de Danaan" (the 'Tribe of Dan') we read also on page 90: "When the Danan came to hear the words, they did bear away our Liafail . . . And Liafail is now in Ol-dan-macht. The Danan cast their lots beneath him (it), as we hear. Thither send, O king! and have the name of 'Chief' on Liafail from the priest's mouth; so will the land remain to a son of Iber and the Gaal of Sciote for evermore." Note here: the Sciotes or *Scots* were of ancient Zarah-Judah descent, as they themselves later claimed (See *Scottish Declaration*, page 21). Therefore according to God's Covenants, these Sciotes had the right to hold the "Sceptre," whereas the Danites had not.

Then we read: (91) "And Eochaid did send Seor, and a company of gallant youths, to Meirt, chief of the Oldanmacht, with a present of four horses, and a piece of fine cloth, and a request to give Stan-clidden (which is Liafail) unto Seor."

"And Meirt did commune with those about him, and they were of a mind to consent to the son of Er."

"And Eochaidh had sent a car for Liafail, and he was placed thereon, and Seor and the young men returned with him (it) unto Eochaidh."

"And when the day came for seating Eochaidh, and all the assembly were on the Mount, and a mighty congregation of the children of the land were round about, what time Baal had touched Iarsgith (i.e., the month Iarsgith), the Heralds proclaimed aloud:— 'Let Eochaidh . . . of the race of Er, son of the hero, sit Erimionn.' " (Erimionn, or Heremon, is a Hebrew word meaning 'Most High').

The account then continues: "And when the air had ceased to tremble for the shouts of joy, Eochaidh said, 'Let the Saor of the Gaal of Sciote of Iber be called.' And he was raised upon the shields of the tallest of the warriors, and Saor did repeat the tale

of Liafail. And when he had made an end, Eochaidh did speak unto the heralds, and they did say aloud, 'The desire of Eochaidh is towards Liafail.' Thus spake the heralds; but the Carneac held their peace: they remembered of Luban and Cromcrud, as the days of Tig-hern-mas."

Here we see another element of rivalry in Southern Ireland, as today! Who the Carneac were, one cannot say, but Tig-hern-mas may possibly have been of a different non-Hebrew immigrant race, perhaps Assyrio-Phoenician. Compare the resemblance between this name and *Tig-lath-pileser*, for example.

"But when it did seem good in the eyes of the people, and all the people were consenting unto it, (92) Ionar stood up, and he did say:— 'Is it the will of the congregation that Erimionn receive the Asion and the Mantle, on Lia Fail?' And all shouted 'Yea'."

"And Eochaidh was seated on Liafail, and the Ard Cruimtear (Chief Priest) of Gaelen placed the Asion on the head, and the Mantle laid he on the shoulders of Eochaidh."

"And the Ard Cruimtear and all the priests turned their eyes towards Baal, and bowed the head, And all the assembly turned their faces toward Eochaidh, and clapped their hands and shouted."

(92) "And when silence abided, Erimionn did speak again unto the heralds, and they did say aloud: 'From this day forth, for evermore, what if this mount be called, 'The hill of Tobrad?' And all said, 'Yea'."

"And the tale of Liafail, and all the acts of the day whereon Eochaidh was proclaimed Erimionn, are taken down as Eochaidh did bid unto me, Nearton the son of Beirt, Ard Olam of Ullad, to remain with the words of the chronicles for ever."

(92) "And there was feasting and sports for one whole moon, and the song of music, and the \*dance, and with tales of other times.

The record concludes by stating that Eochaidh remained at Tara (Tobrad), and did not return northwards to Ulster to Dun Sobairce (or Dan Sobairce), meaning Dan's Habitation (marked on Ptolemy's ancient map of Ireland as being in the north-eastern corner of Ulster). "And Eochaidh dwelleth on Tobrad, he went not unto Dun Sobairce."

\* Compare this with ancient Hebrew customs, at festival time, in Jerusalem.

## FIRST CORONATION OF JUDAH'S SEED ON LIA FAIL IN THE WESTERN ISLES

(Above account summarised)

In summarising this historic account just given, of the first recorded coronation in Ireland of a king on Lia Fail or Jacob's Stone of Destiny in Ireland, we remember first of all that the Danaan ship in which it came to Ulster originally was wrecked (by Divine providence) in Ulster at Carrickfergus in the north. We discern also a spirit of rivalry between the Dan section and the Judah or Zarah section of these early Eberite settlers in Ireland. The Dan settlers at first apparently claimed the sacred stone; but Providence prevailed, God having decreed that the "*Sceptre shall not depart from Judah (from Judah's descendants)*": and so Lia Fail, which had been the symbol of David's royal line, was brought southwards in a car or chariot from the extreme north, down to Tara in County Meath, about twelve miles north of Dublin.

We note also that in spite of the fact that Lia Fail had only arrived in Ireland just prior to the coronation story above given, it had a history, for we are told that Saor, the Bard, recounted its story at this coronation. There has been an age-old custom, both in Ireland and in Scotland, that the Bards should always recount *the royal history and genealogy* at every coronation of a king.

Then again in a similar manner to that of our present-day coronation ceremony, as we shall see later, the Chief Priest (the Ard Cruimtear) brought forward the Asion or Crown, and the royal Mantle, and put them upon the newly-crowned king.

We then read that they turned towards Baal. The word "Baal" means in Hebrew "The Lord"; and whether, or to what extent, their worship at that time was given to the true God or was apostasised it is hard to say. There were priests of "Baal" in Old Testament days even in Israel, whose religious rites had become far removed from those ordained by their true Jehovah God. In early Ireland there was universal religious worship of their God whom they termed 'Baal', or 'Lord'. This fact is demonstrated by innumerable names of Irish towns and villages which give honour to 'Baal' or the 'Lord', such as Ballymoney, Ballymena, Ballycastle, Baal, and innumerable others.

We know little or nothing about the religious tenets either of Eochaidh, or of Tamar Tephi. We do know much about Jeremiah; but, as in innumerable instances of Old Testament history, God had His servants the prophets in close contact with the royal House; as for example, Elijah and Ahab; nevertheless even their influence did



not radically alter the self-will of the royal House. It would appear here, that the Hebrew Zarah-Judahites in early Ireland were in a state at least of religious semi-apostasy at this time; and the account suggests their priesthood had led them into worship of "Baal," although we do not know how near or how far removed from righteousness this worship of 'The Lord' may have been in Ireland at that time. As far as Tamar Tephi is concerned, it appears that she was a beautiful person; and we are told in II. Kings 24. 19. that her father Zedekiah "did that which was evil in the sight of the Lord." Beyond this we are given no details.

Finally, in this coronation record, we notice the universal jubilation concluding the ceremony, as today, expressed adequately in the brief statement that they then "clapped their hands and shouted."

"LIA FAIL": "LEA GAEL": or the "STONE OF DESTINY".

Subsequent history reveals that a continuous succession of ancient Irish kings were crowned on 'Lia Fail' for 1083 years.

In A.D. 503 "Feargus Mhore" ('Feargus the Great') of Irish Royal descent, crossed the narrow seas from Ulster to Iona in Scotland and there won a military victory and was proclaimed king. But he, knowing the very ancient prophecy concerning the Stone of Destiny which Sir Walter Scott has immortalised for us in the following English translation from the original Gaelic:—

"Unless the fates be faithless grown  
And prophets voice be vain,  
Where'er is found this sacred Stone  
The wanderer's race shall reign."

refused to be crowned in Scotland until the Stone was brought over from Ireland. He then became king of Argyll. Some time later, in A.D. 563, Saint Columba fetched Lia Fail, or Lea Gael as the Scots called it, and took it to the Sanctuary in the Isle of Iona. Finally Kenneth McAlpin had it removed to Scone where he was crowned upon it in A.D. 844 as King of all Scotland.

### James Stewart

Descended from Feargus Mhore of Scotland were the Stewarts, through whom England and Scotland merged into one in A.D. 1603 under James Stewart, or James VI of Scotland, who became James I of England. This James made the following statement at Whitehall on April 12, 1613, in relation to his responsibility to the Irish people. He said:—

"There is a double reason why I should be careful of the welfare of that people, first as the King of England, and also as the King of Scotland, for the ancient kings of Scotland ARE DESCENDED FROM THE KINGS OF IRELAND."

King James's grand-daughter \* Sophia was the mother of King George I: thus it is that our present king can trace his ancestry through the English, Scottish and Irish kings, right back through King Zedekiah to Solomon and David.

As already mentioned, at the coronation of a new king in Scotland, the "Bards" sang the royal genealogy. According to Stillingsfleet's "*Origines Britannicae*" and Skene's "*Chronicle of the Scots*" the Bards traced the Royal House back to "Angus the Great of Scotland," and from him back again to "Eochaidh the Heremon of Ireland." The fact that at Eochaidh's coronation we read that "The story of the Stone was then repeated by his order," suggests definitely that this Stone had a previous historical origin, and possibly also implying that this custom of the Irish bards may have been very ancient, perhaps even a practice of the earliest Israelites down through many centuries.

History then shows that all the kings of Scotland, like the Irish kings before them, were crowned on this "Stone of Scone" or "Lea Gael" as it had now come to be called. A continuous line of Scots kings were crowned on it from A.D. 503 to A.D. 1296, covering a period of 793 years.

### To Westminster

In the year A.D. 1296, Lea Gael was transferred from Scotland to London by †King Edward I, and placed within a specially constructed Coronation Chair in Westminster Abbey where it remains to this very day. All the English Kings have since been crowned upon it from the time of King Edward I onwards, covering a period of 621 years to A.D. 1917. It is certainly a stone and symbol of great importance. Our present King (George VI) whom may God bless, is the 123rd generation from King David, therefore the 157th from Adam. And, according to ‡"The Royal House of Britain," he is the 100th reigning King from King David.

\* Sophia of Hanover.

† Known as "Longshanks."

‡ Published by the *Covenant Publishing Company*, 6 Buckingham Gate, London, S.W.1. Price 3d. From this same address there can also be had a complete family tree of the many descendants of "Judah" and "David" (price 1.-).

In the Scottish National Library there is a Gaelic manuscript written by 'Dugald the Scot, son of McPhail, in A.D. 1467', containing the complete genealogies of the Scottish Kings, showing their descent through the Irish kings back to Abraham, Isaac and Jacob through Judah. In Windsor Castle there is also a genealogical table showing the descent of our kings from king David through the Irish and Scottish lines.

### Queen Victoria

Our own royal family have not been unmindful of this: amongst them Queen Victoria, for one, was firmly convinced of the fact that hers was the honour of occupying the "Throne of David" now found in these Western Isles, reigning *Dei gra. Brit. Omn. Reg.* (as on our coins) 'By the grace of God Queen of all Britain,' and as Queen-Empress of the greatest Commonwealth of nations the world has ever seen.

Surely this threefold transfer of the 'World's Greatest Throne,' first from the Holy Land to the Erin Island, secondly from there to Scotland, and thirdly and lastly from Scotland to Westminster, aptly and literally fulfils the prophetic utterance God gave through His servant Ezekiel at the time of the downfall of the Kingdom of Judah, demonstrating that the Throne of David would not be found any more ruling over Judah in Jerusalem until *after* the Messiah had come as King. In this prophecy God said: [88] "*I will overturn, overturn, overturn . . . until he come whose right it is; and I will give it him.*"

### THE COMING KING

Before passing on to the next subject for consideration, it might be of interest to consider two interesting points connected with the initiation of David in his throne.

For everything God does, He always has a very good reason; and we find often enough that events inaugurating a period or epoch often foreshadow the events foreordained to take place at the close of that epoch. In this respect we find God ordained that David should be first anointed king over Judah only, over whom he reigned seven and a half years in Hebron. At the end of that seven and a half years he was made king over "*all Israel and Judah,*" the throne becoming transferred from Judah's old city Hebron to the new all-Israel capital in Jerusalem at the opening of the twelve-tribed-Israel kingdom era.

Passing down the pages of history, as we saw

at the opening of this book, the Kingdom thereafter became divided into two houses or kingdoms. Later on the offer of the Messiah was made to Judah, but because they rejected Him a transfer of the kingdom had to be made from Judah to *Israel in the Isles.* (Matt. 21.43).

If the assumption is correct (and it is only an assumption) that events opening the Davidic kingdom bear a relationship to those closing this dispensation and opening the next, then it is to be suggested that something similar might soon take place, and that David's Greater Son will first reign as King over "Israel in the Isles" for seven and a half years, before being accepted fully by Judah and reigning over them also. During that seven and a half years He would thus bring Judah into national acceptance of the New Covenant after they have looked on Him "whom they pierced," so that they will then accept Him as the rightful Messiah or King over them also. Then, as with king David of old, the Messiah will embrace "*All Israel and Judah*" in His earthly Messianic Kingdom. At this stage it is possible also that the Throne of David may then return to the old-time City Jerusalem again, outside which the Christ, as the "Lamb of God," was once rejected and slain by the Jews.

Finally, of the exact time for the setting up of the kingdom which the Father has put in His own power, we have little knowledge; but, as the apostle Paul said, we ought to know the season approximately, from the "signs of the times"; and we do now know most assuredly that world events are racing rapidly towards their \*final climax, and that the end cannot be very far away. Then that "same Jesus", who once was taken up from the earth into the heavens, [89] *shall so come, in like manner as He went.* Although in Spirit He promised never to leave His followers, nevertheless we are told that [90] "*the heaven must receive him, until the times of restoration of all things.*" When God's time comes for His return, and for Him to start His millennial task of ordering Israel and bringing all things into subjection, then we shall literally behold Him; He will return **in Person**, and the "*Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for the ages.*" So we say: "EVEN SO COME, LORD JESUS!"

\* Any readers interested to study a comprehensive prophetic survey demonstrating from innumerable angles that the end of the age has come, and that the "kingdom is at hand", will find much valuable aid in "*Today, Tomorrow, and the Great Beyond.*"

## CHAPTER V

# WHY OUR PRESENT ROYAL LINE WILL ABDICATE, ON WHAT AUTHORITY, AND TO WHOM

Some people, out of curiosity, will doubtless begin reading this book at this chapter. The previous chapters should, however, be carefully studied if the reader wishes to know exactly what God is causing to be worked out in the earth for His glory and for the honour of His Son.

On the opposite page can be seen the Great Throne in Britain, and the Papal Throne in Rome, two conflicting power-points of Western civilisation. Throughout the dark middle ages our Throne was completely subservient to this foreign yoke: but ever since we expelled Romish authority in the days of Queen Elizabeth and had a Protestant sovereign holding unfettered sway, Roman-Catholicism has made one endeavour after another, from the days of the Armada onwards, to subjugate our Throne and our land, as heretofore. In fact, the major wars of recent centuries have been directly or indirectly the outcome of this perpetual conflict.

The lower illustration depicts a great hour of Papal triumph and British ignominy, when our Royal Crown was laid in submission by John of Magna Charta fame at the feet of the Papal legate, the latter being so elated with this victory that he kicked it with his foot. (Psalm 89. 39-40).

Although every possible endeavour has been made by Rome to regain her supremacy and virtual dictatorship in Britain, her efforts have not been attended with success. One thing is also certain, that if our present Royal Line is destined to abdicate, it will NOT do so in favour of any representative of this Italian dictatorship!

This chapter's study continues to unfold the story of the important destiny of our British Throne, the "*Throne of David*," withstanding all counterfeits and resting secure in these Isles of the West, awaiting Him, "*whose right it is*" to come and reign gloriously over the "*House of Jacob*."

The illustrated genealogy on page 33 of the patriarch Judah's family shows firstly the descent of Jesus Christ from Judah via his son Pharez; and secondly the descent of Darda and Calcol

via Judah's son Zarah, from whom came the early Trojans with their king Brutus, and the early Irish with their king Eochaidh as already outlined, and as shown in the table on page 33.

With regard to Eochaidh, his complete line of ancestors is as follows:—

Judah. Zarah : Calcol : Gadhol : Easru : Sru : Heber-Scot. Boamhain : Ayhaimhain : Tait : Aghenoin : Feabla Glas : Neanuail : Nuaghadh : Alloid : Earchada : Deagfatha : Bratha : Broegan : Bille : Gallam : Eochaidh the Heremon of Ireland, ancestor of the royal Irish-Scottish-English royal house.

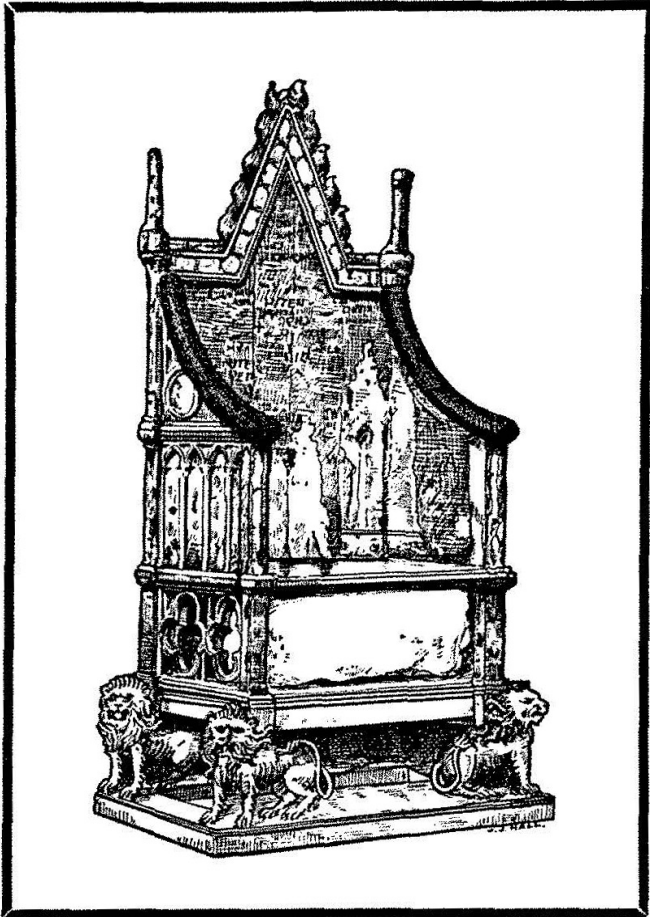
## DAVID'S DESCENDANTS

Zarah and Pharez were the twin sons of Judah. On the right hand side can be seen the line of Pharez whose descendants were:— Esrom : Aram : Aminadab : Naasson : Salmon : Boaz : Obed : Jesse : David the king of Israel, as shown in the genealogy in [91] Matthew's opening chapter. This same table of descent states that [92] "*David the king begat Solomon of her that had been the wife of Urias (the Hittite)*." King Solomon's line thereafter continues with the record of the kings of Judah who were descended from him, down to king Josiah whose son Zedekiah was the last of David's line to reign on David's throne in Jerusalem.

It will be noticed that this genealogical table in Matthew's Gospel does not pass through Zedekiah but through another of Josiah's sons "*Jeconiah*", whom, as we have previously seen, was cursed by God for his wickedness so that none of his descendants could ever again rule or prosper on David's throne. Matthew's genealogy then continues by giving the descendants of this Jeconiah right down to a man called [93] "*Jacob (who) begat Joseph, the husband of Mary*." Here we see clearly that if Jesus had been the son of Joseph He would have been a descendant of Jeconiah and therefore under the latter's curse.

This table also explains the fact that at the time when Jesus was about to be born, when

# Royal Throne in Britain



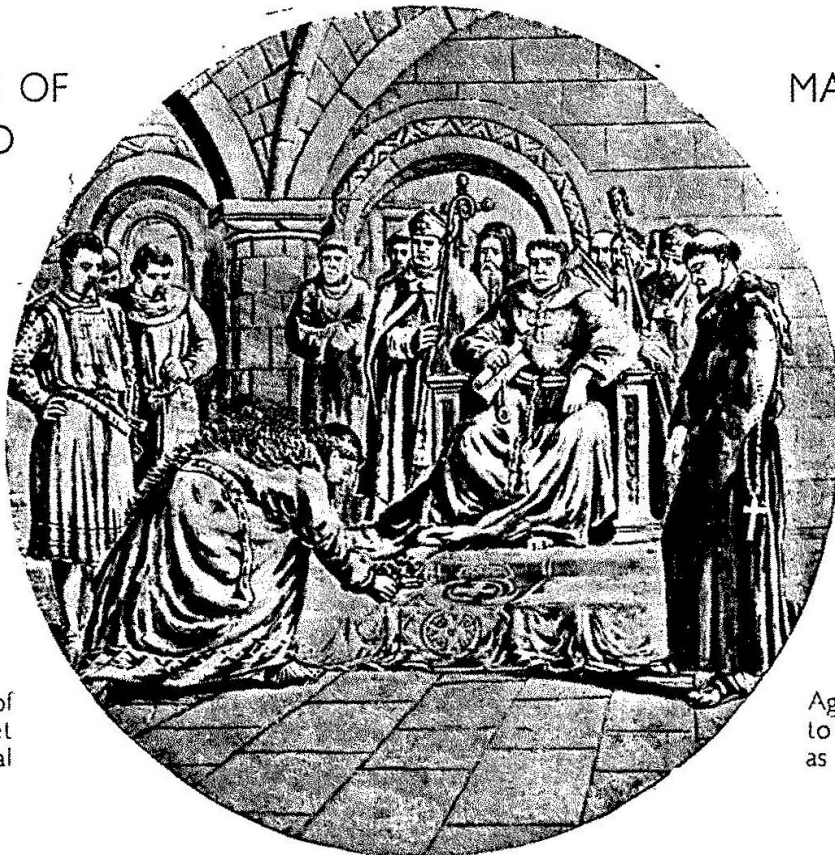
The Heir is " Head of the Church," as well as " King " 498 million subjects in the British Commonwealth

# Papal Throne in Rome



Successor claims to be " Father of kings and princes " 331 million subjects; 21m. in British Commonwealth

## KING JOHN OF ENGLAND



Lays Crown of England at feet of the papal Legate.

## MAGNA CHARTA A.D. 1215

Agreed with Pope to hold England as fief of Papacy. A.D. 1213.

Cæsar Augustus had sent out a decree that all should be taxed, [94] "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child." At that time angelic hosts appeared to the shepherds near Bethlehem and said: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

In [95] Luke's genealogy as distinct from [96] Matthew's we notice an apparent contradiction; but before referring to this we should perhaps also point out that the genealogy given by Luke does not show the descendants of David's son Solomon: it gives the descendants of Solomon's elder brother "Nathan". The apparent contradiction between the two genealogies is found in verse 23 in which we read:—

"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli . . .", who, in turn, was descended from Nathan, not Solomon.

How comes it then that Joseph is accounted as the son of a man called Jacob in Matthew's genealogy, and as the son of another man Heli in Luke's?

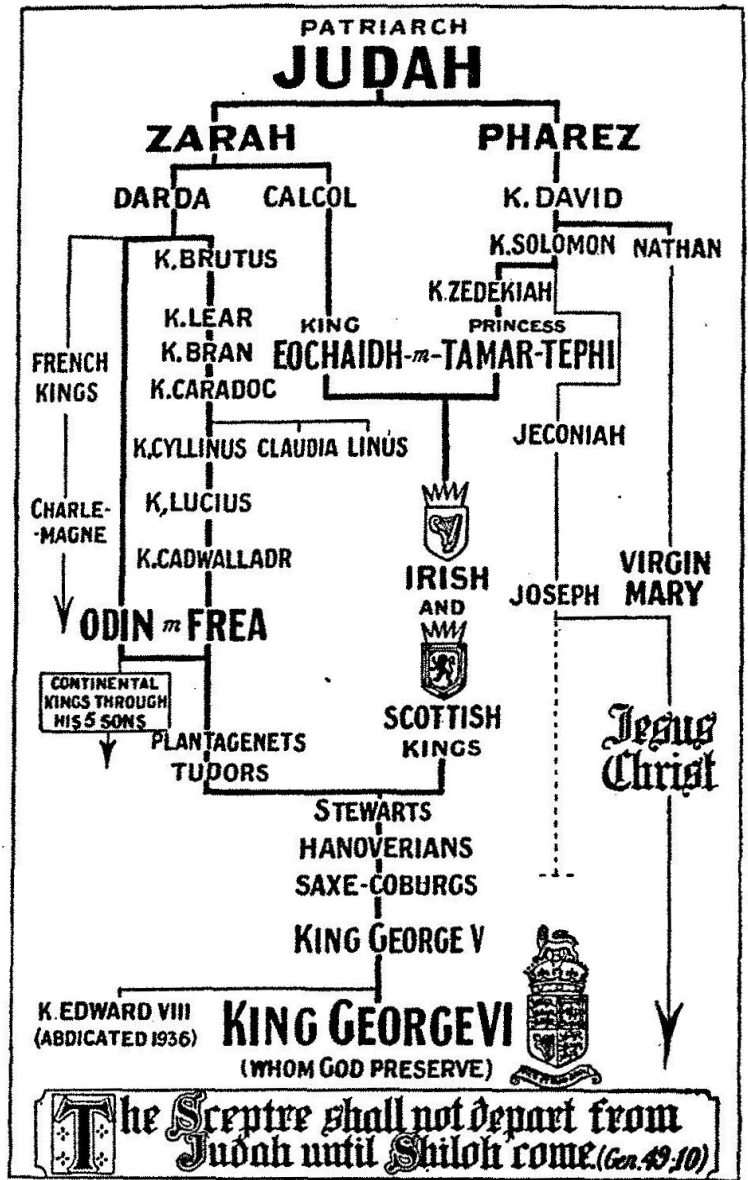
Other ancient writings, the Epistle of Barnabas for one, show that this man Heli was not Joseph's father but was Mary's father. The Jews objected, unless necessary, to retaining a woman's name in their genealogies, and put the husband's name in instead. Thus we see how Luke's account reveals the direct descent of the virgin Mary from David, not through Solomon but through "Nathan". A glance at the illustrated table makes the whole picture clear. Here we see once more that Jesus Christ could not possibly have been the literal son of Joseph because through Jeconiah's curse He would thereby have been debarred from David's Throne.

**SOLOMON'S DESCENDANTS**

As we have just seen, the virgin Mary and Jesus both came from David through the Nathan line; not through Nathan's brother Solomon. Supposing, however, that our Lord Jesus had come directly from the Solomon line as our present king has done, what difference if any would that have made? It would have made a very big difference indeed to the whole plan, as we shall see below.

Firstly, we must clearly differentiate between God's promise to David, and his promise to Solo-

mon. In David's case, God never imposed any condition. He never said to David: "IF YOU OBEY ME, then I will make your seed to endure for ever." On the contrary, God gave to David an absolutely unconditional and unbreakable Covenant. He said: [97] "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed SHALL ENDURE FOR EVER, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."



The Covenant to Solomon was of a different calibre. In the words "King Solomon shall be blessed, and the throne of David shall be established for ever" there is no promise given that Solomon's own seed should necessarily continue for ever. Again God said to Solomon: [98] "IF thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of David." Here we see again that the "Throne" would endure

for ever; but no unconditional promise is anywhere presented to Solomon that his seed should always occupy that throne.

We have already seen that the Lord Jesus Christ is NOT descended from Solomon, but that He IS descended from David through Solomon's brother Nathan.

### ABDICATION

Now God's messenger [99] said, in the annunciation to the virgin Mary, that "*the Lord God shall give unto him (Jesus, a descendant of Nathan) the throne of his father David, and he shall reign over the house of Jacob.*" Therefore we here have clear evidence that **the Nathan line will supersede the Solomon line**, the latter coming to an end irrevocably owing to the disobedience of Solomon, the son of Uriah's wife. In its stead, the Lord Jesus Himself, a descendant of Nathan, will take the throne and reign. This fact then *necessitates the cessation of our present Royal Line*, and the abdication of our Kings in favour of none other than God's only-begotten Son, the Lord Jesus Christ Himself, as promised in Luke 1. 32-33, after His Second Advent. This is exactly what the prophet Isaiah also foreshadowed when God said through him: [100] "*There shall come forth a rod out of the stem (David)*

*of Jesse, and a Branch (Christ Jesus) shall grow out of his roots (the particular 'root' here being 'Nathan') . . . . with righteousness shall he judge the poor, and reprove with equity for the meek of the earth . . . . and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."*

What then is the consummation of the story? It is very simply this, that God, through His Son as King, will supersede our present Royal House and will reign over and restore the whole "House of Jacob" (all twelve tribes) through which the world will be blessed. Finally all nations and kingdoms will desire to enter into His Kingdom of peace and blessing, accepting the Lord Jesus Christ as God's Vice-Regent, "*King of kings, and Lord of lords,*" reigning on Jehovah's earthly throne over Israel and ultimately over the whole earth. We can now, therefore, look for the *literal* return of Christ Jesus, the glorified "Son of man," whom Stephen saw waiting at God's right hand until the [101] time when *the heavens shall retain Him no longer*, to come and open His millennial Kingdom and rule in peace and equity in the earth.

What objection or difficulty can there possibly be in accepting and believing the true fact that Anglo-Saxondom is destined to accept Him first, then Judah, and ultimately "all nations" when the latter finally come to know Him and His righteousness, justice and peace?

## CHAPTER VI



## THE CORONATION CEREMONY

We sometimes say, 'There is nothing new under the Sun.' Certainly the fact that history repeats itself is self-evident in the story of our race and in the coronation of our kings, all the incidents of the coronation ceremony today being counterparts of those of Old Testament days, not only in grandeur but also in ceremonial detail. If we turn to the eleventh chapter of the second book of Kings we there read a striking account of the crowning of the king's son. The priest, whose name was Jehoiada, sent and fetched the rulers and the captains of Israel and the guard (as today), and he took an oath of them in the House of the Lord; [102] "*and to the captains over hundreds did the priest give king David's spears and shields, that were in the Temple of the Lord: and the guard stood every man with his weapons in his hand round about the king . . . and he brought forth the king's son, and put the crown upon him, and gave him the testimony (the Book of the Law); and they made him king, and anointed him; and they clapped their hands and said, 'God save the king' . . . and the king stood by a pillar, as the manner was, and the princes and the trumpeters stood by the king, and all the people of the land rejoiced, and blew with trumpets.*"

This particular coronation followed the evil time of Ahab, Jehu, Jehoahaz and Athalia. Jehoiada the priest then took Jehoash, the king's son referred to in the above story, and set him on the Throne of David. Of him we read: "*Jehoash did*

*that which was right in the sight of the Lord.*" The blessing of having a God-fearing leader as king over the Israel nation in both ancient and modern history has unfailingly proved that by righteousness only can a king or a kingdom be established.

Perhaps one of the first points to be noted in connection with the Coronation of our kings today is the fact that although God has ordained that the Davidic succession must endure, nevertheless every king has to be presented to the people *for the people's acceptance* before the coronation ceremony takes place. God never *compels*: He always gives men their choice, either to go His way and reap the benefit, or to go their own and reap the resultant trouble and distress. Through this distress, however, God always leads mankind back into Divine order, the only way to lasting peace and happiness. So we see at the outset in the coronation service how the Archbishop of Canterbury challenges the whole congregation with the following words:—

"Sirs, I here present unto you King George, the undoubted king of the realm; wherefore all you who are come this day to do your homage, are ye willing to do the same?" The people then signify their assent by acclamation and cries of GOD SAVE THE KING!

It was in a similar manner that the first king of God's nation Israel was chosen in the year 1089 B.C., for on that occasion, after the people had

rejected Jehovah as their King and asked for a human king like the other nations around them, God graciously permitted them to have their own way; and so we read:

[<sup>103</sup>] *“And Samuel said to all the people, See ye him whom the Lord hath chosen.”* This was Saul the Benjamite, at whose coronation also *“all the people shouted and said, GOD SAVE THE KING.”*

These records show that from earliest time it was customary in Israel for the prophet or priest, as God’s representative, to address the congregation at the coronation of their kings, and then for the people to voice their own consent.

There were occasions then, as now, when royalty and dignitaries from other nations also came to do honour to Israel’s king. For example, in Solomon’s days there was Hiram king of Tyre, who had loved David, and who [<sup>104</sup>] sent Solomon presents and servants also to help him in building the Temple for which his father David had prepared. There was also the Queen of Sheba, who came with all her retinue, and on witnessing the glory and peace of Solomon’s kingdom, exclaimed: [<sup>105</sup>] *“Blessed be the Lord thy God which delighted in thee to set thee on the throne of Israel, because the Lord loved Israel for ever. Therefore made he thee king, to do judgment and justice.”*

### THE CORONATION OATH

Next in the Coronation service the King has to express his free will also, before taking the Oath and promising to uphold justice in the kingdom. This he does in the words *“I am willing,”* and *“All this will I do.”* He then kisses the Bible (God’s ‘Book of the Law’), and, after reading aloud the following statement, he signs a copy of the same in ink with his royal signature:—

*“I do solemnly and sincerely, in the presence of God, profess, testify and declare, that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will according to the true enactments which secure Protestant Succession to the throne of my Realm, uphold and maintain the said enactments, to the best of my powers, according to law.”* When we remember that the King, taking this oath, is God’s lawful heir upon the Throne of David, it is not to be wondered at that God’s enemies, both from without and within, strive by warfare, by politics, and by religion to set a man of their own choice in power upon the Throne. Although God may even permit man to have his way for a little season,

He always triumphs in the end and has His enemies in derision.

The oath, as worded above, first appeared in its present form at the time of the Coronation of King George V in A.D. 1911. Up to that time, according to the King’s Accession Declaration of A.D. 1701, the Oath of the realm had always been as follows:—

*“I do solemnly and sincerely in the presence of God, profess, testify, and declare, that I do believe (1) that in the Sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever. (2) and that the invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous.”* This oath is part of our national law and constitution, incorporated in the “Act of Settlement” (Art. 12, 13) which is still a legal national statute and cannot be rescinded or altered except by act of Parliament. No wonder, therefore, that at the coronation of King George V the Protestant Dominion Delegates wondered whatever lay behind this innovation, and who had so cleverly succeeded in putting this new wording into the old oath without the alteration passing through regular Parliamentary enactment!

We will now turn from the King’s Oath to the next ceremony of the coronation service, the most significant and important ceremony of all.

### THE ANOINTING

[<sup>106</sup>] *“The Lord shall give strength unto his king, and exalt the horn of his anointed.”*

Anointing with oil was an act which God ordained long ago as an outward and visible sign of Divine election into Office or special service. In I. Kings 19.16 we read of Elijah being commanded of God to *“anoint Elisha to be a prophet.”* Again at an earlier date, God commanded Moses saying: [<sup>107</sup>] *“Anoint Aaron . . . that he may minister unto me in the priest’s office.”*

When God first put His choice upon David, the youngest son of Jesse, we read: [<sup>108</sup>] *“Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.”* At a later date we read that the [<sup>109</sup>] *“men of Judah came, and there (Hebron) they anointed David king over the house of Judah.”* Later still, [<sup>110</sup>] *“all the tribes of Israel came to David, unto Hebron . . . and they anointed*



*David king over Israel . . . and in Jerusalem he reigned thirty and three years over all Israel and Judah.*" From the earliest days in Israel it was therefore the Divinely ordained custom to anoint their king with oil at his coronation or inauguration. In the Coronation ceremony of our British kings today, this rite is still enacted, and is considered the "most important of all ceremonies." When the King is anointed, the Archbishop of Canterbury reads the following prayer:

*"O Lord, who by anointing with oil didst of old make and consecrate kings, priests, and prophets to teach and govern thy people Israel; bless and sanctify thy chosen servant George, who by our office and ministry is now to be anointed with this oil, and consecrated king of this realm: Strengthen him O Lord with the Holy Ghost the Comforter."* At this moment the Choir begins singing the anthem "Zadoc the Priest" by Handel, the words being taken from the account of Solomon's anointing by Zadoc, in B.C. 969 (I Kings 1. 39-40).

Now comes the most sacred moment of the whole coronation ceremony, symbolising God's choice of the sovereign of the realm to sit on David's Throne. The Archbishop takes the golden Spoon into which the Dean has poured some oil from the Ampulla or golden 'Dove', and from it he anoints the king thrice, in the form of a cross: (a) on the head, saying, *"Be thy head anointed with holy oil, as kings, priests and prophets were anointed."* (b) on the breast, saying, *"Be anointed with holy oil";* and (c) on the palms of both hands, saying, *"Be thy hands anointed with holy oil; and as Solomon was anointed by Zadoc the priest and Nathan the prophet so be you anointed, blessed and consecrated king over this people whom the Lord your God hath given you to rule and govern, in the name of the Father, Son and Holy Ghost."*

This ceremony, at our national coronation, is the same as that instituted by God in His great old-time nation Israel, in the coronation of their kings. In the case of King Solomon's crowning we read the following story:—

[<sup>111</sup>] *"Cause Solomon my son to ride upon mine own mule . . . and let Zadoc the priest and Nathan the Prophet anoint him there King over Israel, and blow ye with the trumpet (this we also do today) and say, God save king Solomon."*

[<sup>112</sup>] *"And Zadoc the priest took an horn of oil . . . and anointed Solomon. And they blew the trumpet, and all the people said, 'God save king Solomon', and the people . . . rejoiced with great joy."*

[<sup>113</sup>] *"Then sat Solomon upon the throne of David his father; and his kingdom was established greatly."*

### THE LORD'S ANOINTED

The word "Messiah" is an Hebrew word which, rendered in the Greek language, is *Christos*, or "Christ", both words meaning *Anointed*. The apostle Peter, preaching at Cesarea, said that at the time of the Lord's baptism by John the Baptist in Jordan, God had [<sup>114</sup>] *"anointed Jesus of Nazareth with the Holy Ghost and with power."* This was His anointing into His first ministry, particularly as Priest to redeem [<sup>115</sup>] *"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and HIGH PRIEST of our profession, Christ Jesus"* (From the Epistle to the Hebrew race). He yet awaits His Advent to come as King, however, and to be anointed also into His *Kingly Office* over the "House of Jacob", the Scriptures teaching plainly that [<sup>116</sup>] *"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."* Then the [<sup>117</sup>] *"Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for the ages."* When this is fulfilled He will be Divinely anointed as King over the Israel race, and will inaugurate His Messianic or 'anointed' earthly Kingship over Israel for the Millennium.

### THE ROBE AND THE ORB

The next event in our coronation service is the investiture of the King in the Imperial Robe, at the same time giving him the Orb, a golden sphere six inches in diameter surmounted by the Cross. The Archbishop says:—

*"Receive this Imperial Robe and Orb; and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high. The Lord clothe you with the 'Robe of righteousness' and with the Garment of salvation. And when you see this orb set under the Cross, remember that the whole world is subject to the power and Empire of Christ our Redeemer. For He is the Prince of the kings of the earth; King of kings and Lord of lords, so that no man can reign happily who derives not his authority from Him, and directs not all his actions according to His Laws."*

This investiture of the Robe is also an ancient custom; by no means a modern innovation, as we shall see later. It formed part of the Irish coronation on David's Throne in 582 B.C.; but its first appearance was in the Wilderness at Sinai after the Exodus, where the "Robe" was one of the [<sup>118</sup>] important garments put upon Aaron when he was anointed as high priest for Israel.

## THE SCEPTRE AND THE ROD

The King's Divine election having been thus signified by general assent and by anointing with oil, the next ceremony is the investiture of power, symbolised by the presentation of the Sceptre and the Rod.

In the old days in the Israel nation the Sceptre was given to the king, whereas the Rod belonged to the High Priest. We remember how God put His seal upon Aaron's election or priestly office by causing Aaron's "rod" to bud and to bloom blossoms. Aaron was of the tribe of Levi, but God had said that the [119] "*Sceptre*" (symbol of kingship) should be perpetually in the hands of a descendant of "*Judah*"; accordingly it was to the Judah line, through king David and his descendants, that the Sceptre was given. These divided offices, however, were never intended to remain in perpetuity, and when the New Testament or New Covenant came in, a new order had to be introduced, combining King and Priest in one. The writer to the Hebrew race said it was "evident that Christ came from *Judah*", not from the priestly tribe of *Levi*. How could He therefore stand as Israel's High Priest?

## THE NEW KING-PRIEST ORDER

When Jesus Christ was crucified a great change in Israel's Ordinances was effected. We remember that at that time by an unseen hand the [120] "*veil of the temple was rent in twain from the top to the bottom.*" This act designated the closing of the old ordinances and priesthood, the new "Great High Priest", by His own crucifixion and death as the slain "Lamb", putting an end for ever to the Old Testament dispensation and order, [121] "*blotting out the handwriting of ordinances . . . nailing it to his cross.*" He then became the initiator of a New-Covenant order; the new order in which both King and Priest were to be combined in one person, referred to in the Epistle to the Hebrews as [122] "*the order of Melchizedek.*" Melchizedek lived in Abraham's days, and in the account in Genesis of his meeting with Abraham we see he is called both "*king*" and "*priest*". Thus we see the significance in these New Testament days of both the Rod and the Sceptre being put into the hands of *one and the same person*, a descendant of David, of the tribe of *Judah*, now taking both Rod and Sceptre, under the New-Covenant order.

It is also very significant that both Rod and Sceptre have a small Orb (the World) surmounting them at the top. This foreshadows the fact that our Great High Priest who will be crowned "King

of Israel" will also eventually lead all men and nations, tribes, languages, and peoples, into His ultimate world-wide dominion of peace and justice.

Above the small orb on the Sceptre stands the Cross. The One who gave His perfect Life to redeem is surely the One who deserves and alone is worthy of the glory of Israel's eternal Kingship to rule.

The Rod, on the other hand, is surmounted by the Dove, symbol of the Spirit wherewith God hath anointed His Son, demonstrating that the coming King is not only King over the people but is also the Priest [123] "*in whom dwelleth all the fullness of the Godhead bodily.*" In other words, He is the Lord's Anointed, the Christ, the Messiah.

Through the prophet Zechariah God refers to the New Testament age and its King-Priest order, saying: [124] "*Behold the man whose name is the BRANCH . . . he shall sit and rule on his throne, and he shall be a Priest upon his throne.*" Through the prophet Isaiah God also mentions this same "Branch" and says: [125] "*there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots*"; and through Jeremiah He says: [126] "*I will raise unto David a righteous BRANCH, and a king shall reign . . . and execute . . . justice in the earth.*" Through the prophet Isaiah the Spirit said: [127] "*I will greatly rejoice in Jehovah . . . for he hath covered me with the robe of righteousness, as a bridegroom 'decketh as a priest' with ornaments.*" These words foreshadow the coming millennial kingdom age, but even in this age how significant it is that our present king, whom may God abundantly bless, is already a king-priest, being the Official Head of our national Church, as well as King! This truly foreshadows the coming Age when the "*Lord God shall give unto him (Jesus) the throne of his father David, and he (our coming High Priest and King) shall reign over the House of Jacob for the ages.*"

Concluding the ceremony of the Archbishop's presentation of Sceptre and Rod to the King, the following exhortation is then given:—

"*God, from Whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which he hath given you. Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Judge with righteousness, and reprove with equity, and accept no man's person. Abase the proud, and lift up the lowly; punish the wicked, protect and cherish the just, and lead your people into the way they should go: thus in all things follow his great and holy example, of whom the*

[128] *prophet David said, 'Thou lovest righteousness, and hatest iniquity: the Sceptre of thy Kingdom is righteousness,' even Jesus Christ our Lord."*

### THE CROWNING

The Royal Crown of pure gold, as illustrated in colour in this book, is the crown made by Edward the Confessor, the founder of Westminster Abbey.

Its first point of interest is that at the summit of the whole design, even above the Crown itself, stands the Cross, the Cross of Christ. Our King, in accepting this Crown, acknowledges his allegiance to, and the supremacy of, the Lord Jesus Christ, God's Son.

### TWELVE STONES

The second point of interest is the inclusion of twelve important stones, round the Crown's base. We have already seen that our King stands not only as King but also as "*Priest upon his throne,*" the official head of our national Church. If we now go back to the earliest days of God's kingdom-nation at Sinai, we find [129] God there commanded that Israel's High Priest should wear a *Breastplate of pure gold*, and that this Breastplate should have four rows of three stones set in it. The stones which our present king-priest wears in his crown are identical with those which God commanded Israel's High Priest to wear throughout her history as a kingdom-nation.

As we shall notice below, in God's injunction to Moses concerning this breastplate, not only was it to include the twelve stones, but its colourings also were important and significant, containing, as our national colours do today, *Red, White and Blue*, with the royal colours *Purple and Gold* included. These were also the outstanding colours within the Tabernacle in the wilderness. God said to Moses:-

[129] "*Thou shalt make a breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue and of purple, and of scarlet, and of fine twined linen (white) shalt thou make it . . . . And thou shalt set in it settings of stones, even four rows of stones."*

*"The first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row."*

*"And the second row shall be an emerald, a sapphire and a diamond."*

*"And the third row, a ligure, an agate, and an amethyst."*

*"And the fourth row a beryl, and an onyx, and a jasper: and they shall be set in gold in their enclosings."*

The instructions then continue, emphasizing the foreordained number "12" in relation to the kingdom-nation, saying: "*The stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes.*" These twelve stones were to be worn by one person only, the High Priest of the "House of Jacob". How comes it, then, that these twelve stones today are worn by the King of England, who, as we have seen, is literally the high priest or Head of the Church of our nation and Commonwealth? Since the days of Edward the Confessor the practice of wearing these twelve jewels has been continued in England by all our kings in unbroken succession, foreshadowing the day of redemption, deliverance and kingship spoken of by the prophet Zechariah who wrote: *\*"The Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign . . . . for how great is his goodness, and how great is his beauty."*

Returning to the actual coronation ceremony; when the Royal Crown is placed upon the king's head, the Archbishop prays to God, to the original Jehovah-King of the Israel kingdom-race, saying:—

*"O God, who crownest thy faithful Servant with mercy and loving kindness; look down upon this thy servant George our King, who now in lowly devotion boweth his head to thy Divine Majesty; and as thou dost this day set a Crown of pure gold upon his head, so enrich his royal heart with thy heavenly grace, and crown him with all princely virtues which may adorn the high station wherein thou has placed him, through Jesus Christ our Lord, to whom be honour and glory for ever."*

The crowning ceremony being thus completed, the whole congregation of the people, accompanied by loud and joyous blowing of the trumpets, give voice to their recognition of the rightful choice of the King by shouting loudly and repeatedly "**GOD SAVE THE KING !**" This is no modern ceremony as we have seen already, for in the days of the first king chosen to reign over God's kingdom-race, King Saul, we read: [130] "*The people shouted and said, GOD SAVE THE KING:*" and later, in the case of other kings also, Joash for example, we are told that the people also stood and shouted [131] "**GOD SAVE THE KING.**"

\* Zech. 9.16-17.

Having discovered our identity, as the Royal Commonwealth of nations promised to Jacob, Joseph, and Ephraim, we now begin to appreciate more truly the great significance of God's covenant to the virgin Mary before Jesus was born in Bethlehem, that to Him He would give the earthly "*throne of his father David,*" and that He is yet destined to be crowned "King" and to "*reign over the house of Jacob for the ages!*" Perhaps the words of a well-known hymn, so long familiar to us but as yet veiled as to its true depth of meaning, will also spring into new life and potency in the minds (and hearts!) of many as they read:—

HAIL TO THE LORD'S ANOINTED  
GREAT DAVID'S GREATER SON  
HAIL IN THE TIME APPOINTED  
HIS REIGN ON EARTH BEGUN  
HE COMES TO BREAK OPPRESSION  
TO SET THE CAPTIVE FREE  
TO TAKE AWAY TRANSGRESSION  
AND RULE IN EQUITY.

At the conclusion of the Crowning ceremony in Westminster Abbey a further acknowledgment of the Divine election of the King is given by the choir who sing the following Anthem, the words of which come from a [132] Psalm of David:—

*The King shall rejoice in thy strength, O Lord.  
Exceeding glad shall he be of thy salvation.  
Thou hast prevented him with the blessings of  
goodness  
Thou hast set a Crown of pure gold upon his  
head.*

### THE BRACELETS AND SPURS

Of all the ceremonies, the giving of the bracelets is the most curious, and perhaps the least important: but again, when we turn to the Scriptures we find this custom also comes from the very earliest days in Israel, at the time when David was first made King after the death of king Saul. The Amalekite who, at king Saul's request, stood over him and slew him, brought tidings to David of the death of Saul and Jonathan, and said to David: [133] "*I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them unto my Lord.*" This incident in David's days, enacted at the inception of his royal line, is similar to the ceremony which is enacted today whenever a succeeding descendant of David comes to occupy his throne.

The presentation of the spurs designates the military factor, representing the King as the one called to lead and encourage his people and his

armies in the defence of the realm against all outside aggression.

### PRESENTATION OF THE BIBLE

In the reign of William and Mary, who were Protestants, the coronation ceremony first included the *Presentation of the Bible*, the Word of the living God. Today, as then, the Archbishop takes the purple-velvet-bound copy of the Holy Bible in his hands and presents it to the King, saying:—

*"Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom, This is the royal law, These are the lively Oracles of God."*

Such presentation of His own living Word was the command of God to His kingdom race three thousand five hundred years ago, for God said to His servant Moses: [134] "*When thou art come into the land which the Lord thy God giveth thee, and . . . thy king sitteth upon the Throne of his Kingdom, he shall write him a copy of the Law in a book . . . that he may learn to fear the Lord his God, to keep all the words of the law, and these (national) statutes, to do them."*

### THE NEW COVENANT

In these "latter days" (which embrace all post-Crucifixion times, including the Millennium) we realise it is still the King's privilege not only to read and learn the Law of God for himself, but also to lead his nation and teach God's wise laws, Statutes and justice also. Such indeed is the task which Jesus will perform when He comes as "Governor" and "King". In this way will God's New Covenant of blessing to His people Israel be brought into full operation, when they obey Him. Thus also will the Scripture be fulfilled: [135] "*Behold the days come, saith the Lord, when I will make a NEW COVENANT with (a) the House of Israel, and with (b) the House of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord. For this is the Covenant that I will make with the HOUSE OF ISRAEL after those days, saith the Lord: I will put MY LAWS into their mind, and (still more important) write them in their hearts: and I will be to them a God, and they shall be to me a people . . . and all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith 'A new Covenant' (or 'New Testament'), he hath made the first*

old." This writing of God's laws upon the minds and hearts of the people has, in most historic instances, been the responsibility of the King, as leader of the people, to perform. Both in Old Testament times, and in modern times, when Israel has had a God-fearing king leading the people righteously, God has granted security, peace and prosperity. We therefore realise the glory and greatness of the task awaiting the "Prince of peace", the "King of Israel". By virtue of leading the modern Israel nations into obedience to His Father's Laws He will, as His many titles imply, bring peace, happiness, and all God's many blessings to the people of His realm: and so we say, "Even so come, Lord Jesus."

"Thy Kingdom Come. Thy Will be Done on Earth."

### ENTHRONEMENT IN THE WORLD'S GREATEST THRONE

Finally, after all the other ceremonies are over, the King is brought to, and seated in his Throne. Surveying the whole procedure up to this point, we have seen firstly the presentation of the king to his people, and their acceptance of him as King, followed by his oath of allegiance to God and to the nation, his anointing as God's chosen, his investiture in the Imperial Robe with the presentation of the Orb, the presentation of the Sceptre and Rod as 'King-Priest', the Crowning ceremony followed by the presentation of the Bracelets and Spurs. Now finally we come to the closing act, the bringing of the King to the *World's Greatest Throne*, the "Throne of David", concerning which God said:

[136] "I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will

*I establish for ever, and build up thy throne to all generations . . . . I have found David my servant; with my holy oil have I anointed him . . . . The enemy shall not exact upon him, nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him; but my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted . . . . I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him . . . . My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."*

Very appropriately, when the Archbishop conducts the king to the Throne he says:—

*". . . . The Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your throne in righteousness, that it may stand fast for evermore, like as the Sun before him, and as the faithful witness in heaven."*

Thus have our kings been chosen, anointed, crowned and enthroned for many generations, even since Egbert's days in A.D. 802, in these "Isles of the West" in which God, through His prophets Isaiah and Jeremiah, foretold that Jacob's and Ephraim's seed would one day be gathered. Here, as also foretold, we have expanded and colonised into world greatness, designed of God and prepared as the kingdom structure of nations over which the Lord Jesus Christ, with His true Church of the First Resurrection, will soon begin His reign of peace, justice and equity, for the ultimate blessing of all nations.

## CHAPTER VII

## THE KING'S BRIDE

with special reference to the Church of Christ

There are some things which can better be imagined than described, one of them being the glory which the Lord Jesus Christ wishes to put upon and share with those members of His reigning Bride, the true 'Church' or 'Elect' who shall be 'accounted worthy' to reign with Him when the great day of the inauguration of His Messianic kingdom arrives.

Most of our Christian ministers have taught erroneously that the Church's members form Christ's *kingdom*; but that is only a half-true doctrine compared with the glorious reality. The kingdom over which the King rules and reigns, is the earthly Messianic 'House of Jacob', the latter destined to become a spiritual people ultimately. We are told, however, in the book of Revelation, that those worthy to be chosen by God to reign with the King do not constitute the kingdom but are *co-heirs of the Kingdom! standing as* [<sup>137</sup>] "*kings and priests*" who shall [<sup>138</sup>] "*live and reign with him (on the earth) a thousand years.*" What a difference! Accordingly, the honour given to our queen in the coronation ceremony today is symbolic of that glory which the Lord Jesus will give to His co-heirs or true Church of resurrected Overcomers.

A perfect summary of the whole coronation procedure was published at the time of King George VI in A.D. 1937 in a special *Radio Times Supplement*, from which certain extracts are given below. These lead up to and display vividly the part to be played by the king's wife or bride, showing all the honour and glory which is given to her graciously also, on the king's account, she being chosen to sit with him in his Throne and receive similar emblems of royal honour as the King himself. She too is anointed, and crowned, and given a sceptre and an ivory rod with dove. All this is a clear analogy of the "Bride" whom the Lord Jesus will also receive, His true Church of the First Resurrection, whose "many members" will form the millennial anointed king-priest Election known as "*The body of Christ*" to "*live and reign with him a thousand years.*" The apostle Paul taught that 'The Christ' (anointed body of true and faithful saints) "*is many members, but one body,*" consisting of 'Overcomers' of whom the Lord

Jesus also spoke when He said: "*To him that overcometh will I grant to sit with me in my (David's) throne, even as I also overcame and am set down with my Father in his (heavenly) throne.*"

## HOW THE KING IS CROWNED

The following abbreviated summary, quoted from an everyday secular periodical, not only displays in vivid detail the colourful picture of a British royal coronation, but also very remarkably presents much of the sacred meaning underlying its ritual and pageantry. This account said:—

"Our Coronation ceremonial is the oldest in Europe. It has an unbroken continuity of a thousand years.

"It is not, as many people are apt to believe, a merely secular pageant of unequalled pomp and exceptionally picturesque colouring, but first and last a hallowing, a consecration . . . . It is an anointing with holy oil, to signify the holy calling and the spiritual jurisdiction that are indissolubly linked in the English mind with the office of kingship . . . .

. . . . .

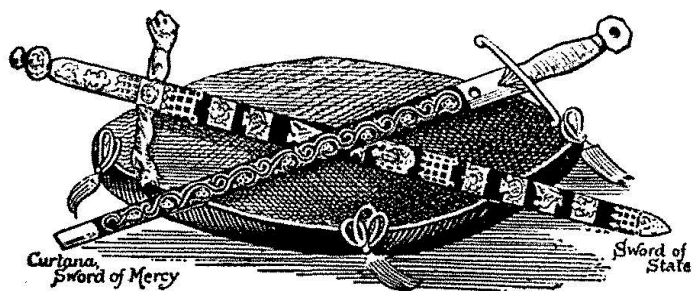
"It is by no accident that the hallowing of a king should bear so close a resemblance to the consecration of a bishop. The ceremony is priestly as well as military, and in the main essentials revolves round the celebration of the Holy Communion.

"The old custom of the procession of the regalia with their Majesties from Westminster has been discontinued for over one hundred years. Today their Majesties drive from Buckingham Palace to the West Door of the Abbey, and the Regalia, after overnight sanctuary in the Jerusalem Chamber, are also brought to the West Door of the Abbey and there delivered by the Lord Great Chamberlain to the Great Officers of State, Noblemen, the Dean and Chapter, whose privilege it is to bear them.

"On arrival at the Abbey their Majesties are received by the Great Officers of State, and then advance up the Nave, the choir singing the anthem, "*I was glad when they said unto me, Let us go into the house of the Lord.*"

"In this procession the Queen's Regalia of the Ivory Rod with the Dove, the Sceptre with the Cross, and Her Majesty's Crown are borne immediately in front of Her Majesty, who ascends the dais, which is called the Theatre, and passes on the north side of her Throne to her Chair of State on the south side of the Altar, makes her humble adoration, and stands by her chair to await His Majesty.

"The procession of the King's Regalia follows. This includes St. Edward's Staff, the Golden Spurs, the Sceptre with the Cross, the Pointed Sword of Temporal Justice, the Pointed Sword of Spiritual Justice, the Curtana or Unpointed Sword of Mercy, the Sword of State, the Sceptre with the Dove, the Orb, and St. Edward's Crown, which is carried by the Lord High Steward.



The King's Sword of State and Sword of Mercy.

(For illustration of Queen's Crown, Orb, Sceptre and Rod, see page 45).

"Immediately in front of the King, who wears a Royal Crimson Robe of State, are borne the Paten, the Bible and the Chalice.

"The King ascends the Theatre, passes his Throne on the south side to his Chair of State, makes his humble adoration, and then kneels with the Queen for private devotion.

"The first part of the service is the Preparation, the main features of which are the filling of the Ampulla with oil, and the consecration of the oil by the Archbishop of Canterbury.

"The spoon into which the oil is poured has been used at coronations since the twelfth or thirteenth century. It is made of silver, very heavily gilded, and contained a floral device on the bowl, and four pearls in the handle. It is nine and three-quarter inches long, and is wearing very thin.

### THE KING'S PRESENTATION

"As soon as the Anthem is over, there follows the Recognition, which takes the place of the old-time election of the Sovereign.

"Accompanied by six officials, the Archbishop of Canterbury addresses the congregation thus:

*"Sirs, I here present unto you King George, the undoubted king of this Realm; wherefore, all you who are come this day to do your homage and service, are you willing to do the same?"*

"This question is repeated from all four sides, and the King turns south, west, and north in turn.

"Then the King's Scholars and town boys of Westminster School, by immemorial custom, shout *"God Save King George the Sixth,"* after which the trumpets sound.

"The Bishops bearing the Bible, Paten, and Chalice now deliver them up, and they are placed on the Altar.

"The Archbishop receives the Regalia from the peers, and the Dean places them on the Altar.

"Two Bishops then intone the Litany, which is followed by the first part of the Communion Service.

"The Archbishop of Canterbury then asks the King if he is willing to take the Coronation Oath.

"On the King's assent, the Archbishop asks him if he will promise and swear to govern the people of the United Kingdoms of Great Britain and Ireland, and the Dominions, according to the Statutes in Parliament, and the respective laws and customs of the same; if he will cause law and justice, in mercy, to be executed in all his judgments; and if he will to the utmost of his power maintain the laws of God, the true profession of the Gospel, and (in the United Kingdom) the Protestant Reformed Religion established by law; and if he will maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline, and government of it.

"The King leaves his Chair, goes to the Altar uncovered, and takes a solemn oath to observe his promises. He places his hand on the Gospel of the Bible brought from the Altar by the Archbishop, kisses the book, and signs the oath.

"He then returns to his Chair and kneels, while the Archbishop begins the hymn, *"Veni Creator,"* after which the choir sing the anthem, *"Zadok the Priest"*.

"As the King rises, the Lord Chamberlain helps him to take off his crimson Robe. He then goes to the Altar, sits down in King Edward's Chair, and four Knights of the Garter hold a rich pall of cloth of gold over him to conceal him from the general view.

### THE ANOINTING

"The Ceremony of Anointing then follows.

"The Dean takes the Ampulla and Spoon from the Altar, pours some of the oil into the Spoon, and with it the Archbishop anoints the King in the form of a cross on the head, the breast, and palms of both hands.

"This is the central act of the Coronation. Henceforth the King is in Holy Orders, Defender of the Faith.

"The Anointing is followed by the personal blessing of the Archbishop, after which the King rises and is invested by the Dean with the Colobium Sindonis, or linen alb, over which is put the Super-tunica of cloth of gold, or dalmatic, with Girdle or Sword-belt.

*"This ends the priestly investment.*

"The military investment follows immediately with the bringing by the Dean of the Golden Spurs of St. George from the Altar. He hands them to the Lord Great Chamberlain, who touches the King's heels with them, and then gives them back to the Dean to return to the Altar.

"The Lord carrying the Sword of State then delivers it to the Lord Chamberlain, and, in lieu thereof, receives from him another Sword in a Scabbard of Purple Velvet, which is first placed on the Altar by the Archbishop and then by him delivered into the King's right hand.

"It is then girt about him by the Lord Great Chamberlain, and the Archbishop says "With this Sword do justice."

"The King then ungirds his Sword, goes to the Altar, and there offers it.

. . . . .

"The Master of the Robes then delivers to the Dean the Armill, which is a silk stole, and the Imperial Mantle, a foursquare cope bearing the design of an eagle. The King is invested with these by the Dean, the Lord Great Chamberlain fastening the clasp.

*"Here the union of sacred and secular is complete.*

"The Archbishop then delivers the Orb with the Cross into the King's hand with another blessing, and he gives it to the Dean to return to the Altar. Then the Archbishop takes from the Keeper of the Jewel House the Anulum, or King's ring of rubies, set like a cross of St. George in a foundation of sapphire, and places it on the fourth finger of the King's right hand.

. . . . .

"The Archbishop then places in the King's right hand the Baculum, or Sceptre with the Cross,

symbol of kingly power and justice, and in his left the Sceptre with the Dove, symbol of equity and mercy.

. . . . .

### THE CORONATION

"Now comes the actual Coronation . . . . For the Coronation, the King seats himself in King Edward's Chair, while the Archbishop comes from the Altar accompanied by the Bishops, takes the Crown from the Dean, and places it on the King's head.

"The congregation then cry, with loud and repeated shouts, "GOD SAVE THE KING."

"At the same moment the Peers and Kings of Arms put on their coronets, trumpets sound, drums beat, and the great guns of the Tower of London and in the Park are shot off, while the choir sing "Be strong and play the man; keep the commandments of the Lord thy God and walk in His ways."

"A copy of the complete Bible with the Apocrypha, is then put into the King's hands, and the Archbishop then pronounces the Benediction, every part of which is greeted by the Peers with "a loud and hearty AMEN."

"The Chair is, of course, the chair of oak commissioned by Edward I, which holds under its seat the sacred stone which he brought from Scone in 1296. It is supposed to be the stone on which Jacob slept at Bethel. And on it every English sovereign (except Mary Tudor) has been crowned for nearly 650 years.

"There then follows the 'lifting up' or Inthronization of the King. In ancient days the new prince was always raised upon his shield. Today he is "lifted up" or assisted into the throne by the Archbishops, Bishops, and other peers, and during this ceremony all the great officers, bearers of Swords and Sceptres, stand round the steps of the throne while the Archbishop prays that the King will stand firm and hold fast the seat and state of royal and imperial dignity.

"When the King has taken his seat on his Throne, the prelates come to do their fealty and the peers to pay their homage.

. . . . .

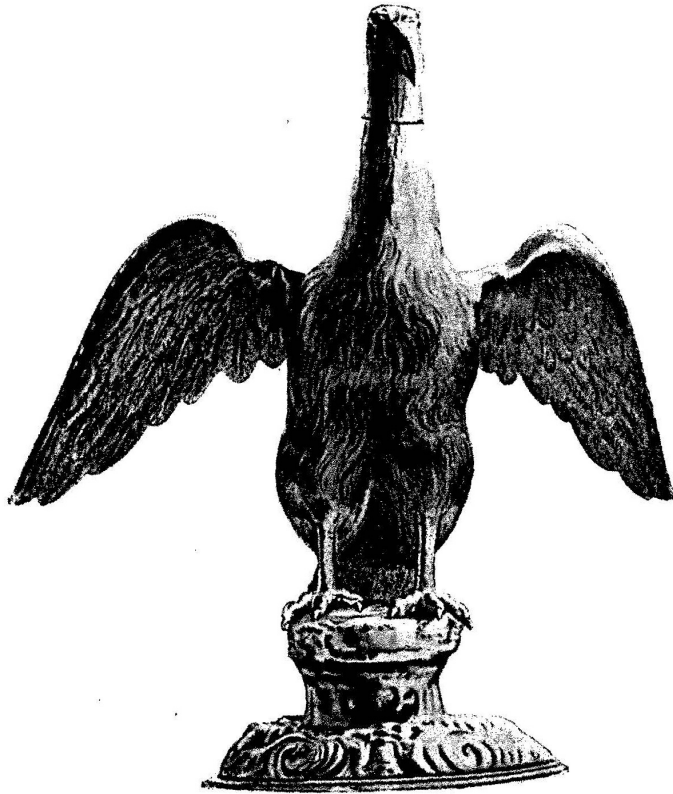
"The oath of homage has a grand ringing note about it. It runs: "I, Duke (or Marquess, etc.) of M— become your Liege man of Life and Limb and of earthly worship; and faith and truth shall bear unto you, to live and die against all manner of folks. So help me God."



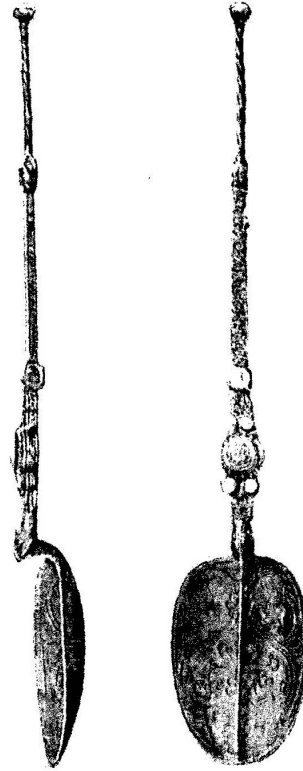
King David said:—

"THOU ANOINTEST MY HEAD WITH OIL."

*Psalm 23.5.*



*The Ampulla or Golden Dove  
containing the anointing oil.*



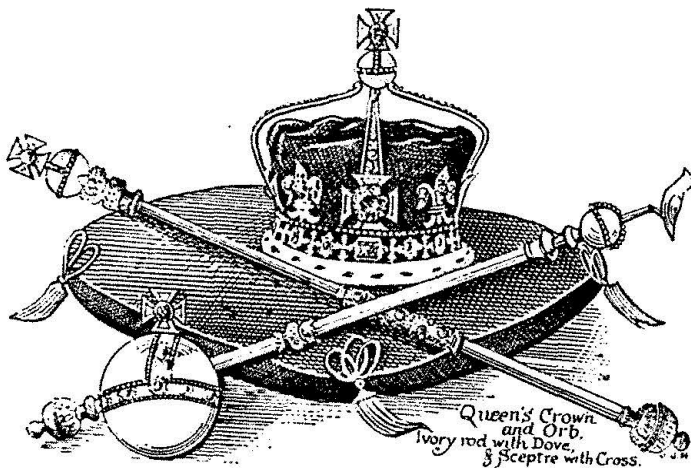
*Side and front view of the  
Anointing spoon.*

### THE QUEEN ENTERS

"Her Majesty, who has been seated in her Chair during the Coronation and Inthronization of the King, goes to the steps of the Altar as soon as the anthem following the Homage is sung, and kneels down while the Archbishop says the prayer, "*Almighty God, fountain of all goodness.*"

"Her Majesty then rises and goes to the Faldstool placed before the Altar for her Anointing and Coronation.

"The Archbishop first pours the Holy Oil upon her head, then places the Queen's Ring on the fourth finger of her right hand, and finally places the crown upon her head, whereupon the Princesses and Peeresses put on their coronets, and the Sceptre with the Cross is placed in the Queen's right hand, and the Ivory Rod with the Dove in her left hand. She then rises, ascends the theatre, bows to the King as she passes his throne, and takes her place on her throne on the left of that of His Majesty.



The Queen's Crown, Orb, Sceptre and Rod.

"At the conclusion of the Homage the drums will beat, the trumpets sound, and all the people will shout: "*God Save King George,*" "*Long Live King George,*" and "*May the King live for ever.*"

"There then follows the Consummation of the Holy Communion.

"Their Majesties deliver their sceptres to the Lords who had borne them before, descend from their thrones, and, after taking off their crowns, kneel before the Altar.

"Their Majesties then receive the Holy Communion, put on their crowns, and re-ascend their thrones, receiving once more their sceptres.

"After the Blessing, the choir sing the 'Te Deum.'

"Their Majesties then proceed out of the choir towards the West Door wearing their crowns, the King bearing in his right hand the Sceptre with the Cross, and in his left the Orb; the Queen bearing in her right hand her Sceptre with the Cross, and in her left, the Ivory Rod with the Dove.

"The ceremony of the Coronation is over."

### THE KING'S BRIDE

Here we see the great honour the King shares with the one he desired to take unto himself as his helpmeet or bride for the ruling of his kingdom.

In their combined execution of their office the King and Queen, ruling in equity, would desire to lead their whole kingdom into righteousness and equity also, so that all might be duly blessed. Such indeed will be the rôle of Jesus Christ and His Church of the First Resurrection, His Bride Elect, reigning hand in Hand with Him as His "Co-heirs" and "Co-Inheritors" of the Messianic kingdom, until the latter ultimately stands perfected, an "*holy nation, a kingdom of priests*" as quoted in [139] Peter's Epistle. By the Millennium's close this whole kingdom will at last become clothed in perfect "*white raiment*", the "*Garments of Saints*", given as a free gift by their immortal King who will then make them beautiful immortal beings like Himself, their Firstborn and King, transforming them from their old mortal and corruptible state of earth-bound man into the new-found order and glory in which there [140] "*shall be no more death, sorrow, or crying.*" They will then put on the glory of immortality, like their Firstfruit Christ Jesus, in the image of the Church or Elect who received this glory in the First Resurrection a thousand years earlier.

### THE NEW CREATION

Summing up this procedure again, we see that the glory of this New Creation was manifested firstly in Christ Jesus after His own resurrection, who was then revealed in the glorious immortality and Image of His Father in a "*spiritual body*" (as distinct from His Bethlehem-born mortal body), raised and glorified, [141] "*no more to return to corruption.*"

Secondly, when the Millennium opens, the Church receives its great reward also, through Christ Jesus who will [142] "*change our vile (mortal) body, that it may be fashioned like unto his glorious body.*" This transformation will be brought about "by the power of his resurrection." The apostle John wrote: [143] "*Blessed and holy ('hagios';*

'separate' or 'set apart') is he that hath part in the first resurrection."

God's purpose does not end there, however! Far from it. The next stage, which is completed in perfection at the Millennium's close, is the transforming of the kingdom itself into the *same* status of immortal and incorruptible glory as was granted to the privileged Elect or Church a thousand years earlier. Thus at the end of the Millennium, Christ's entire kingdom, embracing both Himself, His Church the first Elect, and now the kingdom also, will be permitted to share their King's glory, the whole structure entering that perfect state depicted in the twenty-first chapter of Revelation where this "Holy city" is seen, standing gloriously without spot or wrinkle or any such thing. In it [140] "there shall be no more death (only immortality), neither sorrow nor crying, for the former things (mortality, death and corruptibility) are passed away." Then, for the first time, God's true \*"IS-RA-EL," the "Holy nation" of Princes of God in Christ's immortal Image, will be made manifest in full beauty as [144] "Israel, my glory", the finished work of Jehovah, Israel's God, through Jesus Christ, the "Son of his love!"

As we have seen, the first necessity for the achievement of this ultimate glory is for Jesus Christ to gather unto Himself at the end of this age His own bridal co-regents or co-heirs to help Him in His millennial task of reigning over, leading, teaching,

\* This means "Princes-with-God."

guiding and perfecting the Covenant race (together with any from other races who enter it by faith in the Kingdom-age, accepting its King and His Law), until that race or Kingdom can justly become a true instrument for the ultimate blessing of all nations and peoples.

The working out of the perfecting of Israel was foretold by God's prophet Isaiah who, speaking to his own race, the children of Jacob or Israel, said: [143] "Unto us a child (the Messiah) is born. Unto us a son is given: and the government (of our race) shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the \*'Source of Immortality', the Prince of Peace. Of the increase (suggesting a steady growth or a process) of his government and peace there shall be no end, UPON THE THRONE OF DAVID AND UPON HIS KINGDOM, to order it and to establish it with judgment and with justice from henceforth even for †the age. The zeal of the Lord of hosts will perform this."

\* The Original Hebrew here is "Ad Ab." The Authorised Version's rendering "The everlasting Father" not only misrepresents the Prince or Son as being His own Father (!), but also hides the powerful import of Christ's great function of being Himself now "The Resurrection" and the "Life" or LIFEGIVER (John 5. 25-29, etc.) to the whole New Order of which He is the Firstfruit.

† In Hebrew, "Olam".

## CHAPTER VIII

## THE THRONE IN THE POST MILLENNIAL AGE

In our Biblical translations the royal purpose of Christ Jesus, which was announced to the virgin Mary by God's heavenly messenger, reads thus: "*The Lord God shall give unto him (Jesus) the throne of his father David, and he shall reign over the house of Jacob for ever.*" This, however, is a poor rendering of the original Greek text, for in the original the last word is in the plural (*'eis tous aionas'*) and means "*for the ages*".

Having seen that Jesus Christ is to come and receive the Throne of his father David and reign in the age known as the Millennium, we see also that Scripture speaks of "ages" (plural); therefore there must be a post-millennial age as well as the Millennial age, in order to fulfil this prophetic Word of God that Jesus Christ will reign for "*the ages*" over Jacob.

Let us take a voyage into the future, imagining ourselves to have just passed through the Millennium, to have withstood the frustrated attack of the outside nations against the Israel structure during the "little season" at the close of the millennial age, as foretold in the [146] twentieth chapter of Revelation, and to have just entered the succeeding era, the glorious post-millennial age.

God, through His wonderful Son Jesus Christ, has now completely perfected His Messianic kingdom, having transformed it into spirituality and immortality, into His own Image or likeness, so that it stands "*an holy nation*", a perfect people.

Why has He built it? Is there any constructive purpose for which He has put Himself to all this labour and trouble? Indeed there is such. Firstly let us realise that the attack of the outside nations against Christ's millennial Israel or House of Jacob proves that at the Millennium's close the other nations and peoples have not all entered willingly or whole-heartedly into the Kingdom. Secondly let us also realise that in all the past ages, millions if not billions of God's created creatures have passed into death without hearing the way of life or the Name which is above all others through which alone they can be saved (Acts 4.12). They still lie dead in their graves, there awaiting the general resurrection. The majority do not know Christ; and will God eternally condemn those to

whom He has never revealed His Son and to whom He has never shown the way of life? Most certainly not! He is a just God, and His Name is "Love", and it was to the very end of preaching His Good News to "every creature" that God purposed to build this kingdom as witness. This kingdom composed in the majority of the literal seed of Abraham, Isaac, Jacob and Joseph (plus those from other races who become adopted and become 'seed of Abraham by faith') will therefore in rich measure be used of God to fulfil His Covenant to the fathers that in them and in their multitudinous (now perfected) seed, all the families of the earth should eventually be blessed. To this end also Christ Jesus the King will be the "Resurrection", concerning which mission we read in John's Gospel that the hour will come, in which [147] "*all that are in the graves shall hear his voice and shall come forth.*" The Divine purpose of resurrecting them is for the specific purpose of showing them the kingdom and its ways, that they also may [148] learn the way of life and so enter in, for the gates are never to be shut.

## THE DEAD RAISED FOR JUDGMENT

The book of Revelation shows this general resurrection to be destined to take place after the close of the thousand years, and after the "*little season*" at the Millennium's end is over, the final attack at that time against the Israel kingdom having been put down. Then the final life-giving age opens, the general resurrection begins, and the *Great White Throne* becomes operative, upon which Christ Jesus sits as Judge. The apostle Peter said: [149] "*God . . . . commanded us to preach unto the people, and to testify that it is he (Jesus) which was ordained of God to be the Judge of the quick (those living) and of the dead (whom He will resurrect for judgment).*" Therefore we see that it is Christ Jesus, not God Himself, who must sit in the Great White Throne. This is definitely an *earthly* Throne, in this very same earth out of whose graves all the dead are then to be raised so that they may stand for a just judgment at *Christ's own Throne*, none other than the world's greatest Throne discussed throughout the pages of this book now fulfilling its greatest function of all, in the post-millennial

age. We notice that it is now symbolised as a "Great *White Throne*" of absolute righteousness and purity, upon which sits the perfect righteous Judge before whose face none of the guilty can stand, and from whom the sinful and all the powers of darkness desire to flee away. This is the same picture as that [150] portrayed by the apostle John, and also by the apostle Paul in his discourse to the men of Athens on Mars Hill, to whom he said: [151] "*God hath appointed a day (not a literal day, but an era) in which he will judge the world in righteousness by that man whom he hath ordained. Whereof he hath given assurance unto all men in that he (God) hath raised him (Jesus) from the dead.*"

### THE NECESSITY OF RESURRECTION

Writing to the Corinthian Church, the apostle Paul summarises this wonderful picture of resurrection and its purpose in the words: [152] "*If Christ be not risen, then is our preaching vain, and your faith is also vain . . . Then they also which are fallen asleep in Christ are perished . . . But now is Christ risen from the dead, and become the Firstfruit of them that slept (the dead): for since by man (Adam) came death, by man (the great 'Son of man') came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the Firstfruit; afterward they that are Christ's at his coming (lit. 'in his presence'). Then (lit. 'afterwards' or 'finally') cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*" It is clear that sin brought death, but Christ comes to undo the horrors of sin and of death, which He will begin to achieve by raising out of the graves all who have entered therein. How much honour or shame they then experience will be dependent upon how they lived in this age, for Scripture clearly teaches that every man will be justly dealt with and judged [153] "*according to his deeds*". To those who knew to do good and did it not, [154] "*many stripes*" or great remorse will be meted out; and to those who did wrong or evil, not knowing how evil it was, "*few stripes*". And to those who never were taught the way of happiness or forgiveness or life, the practical demonstration will be there before them, of God's kingdom now perfect, clothed in Christ's righteousness and immortality. Thus it is that God Himself (the "Spirit"), aided by His perfect Kingdom or symbolic 'Bride', will continually show to all men the way of light and life, beckoning those who will come *willingly*

by blood-bought forgiveness into the new order of immortality and become members of that spotless eternal "Holy City". To this end, the [155] "*Spirit (God), and the Bride (that is, this whole post-millennial kingdom from Jesus Christ downwards) say, Come . . . And let him that is athirst come. And whosoever will (i.e., whosoever voluntarily repents and turns willingly from evil, accepting forgiveness and taking new Life), let him take the water of life freely.*" These words, which are almost the last in the unveiling of the whole plan and purpose of God, at the very end of the Bible, present to us the true picture of immortal Israel revealing God's 'glory' under the reign of the Son of His Love upon David's Throne, the World's Greatest Throne, in this great post-millennial age.

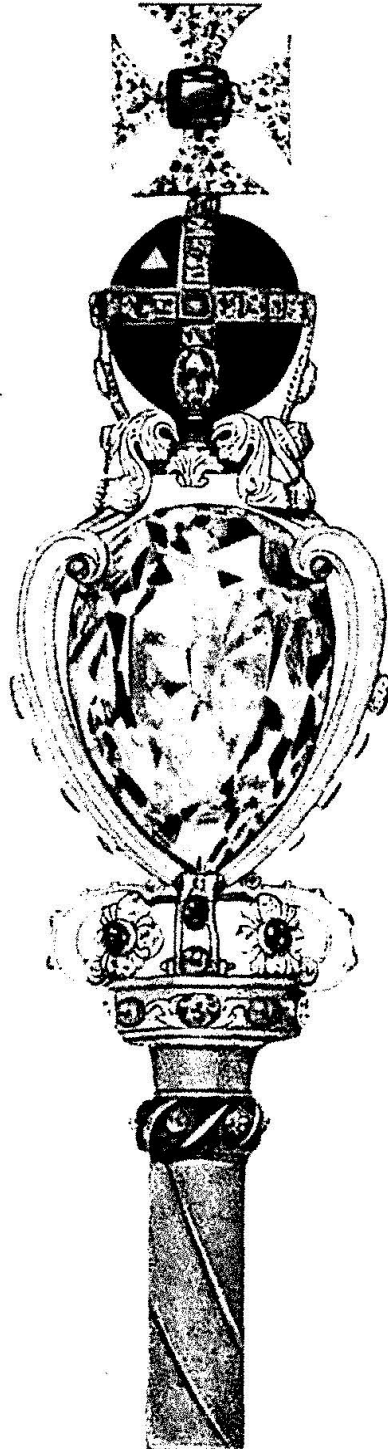
### ISRAEL THE PATTERN KINGDOM, STANDING AS JEHOVAH'S HELPMEEET

Thus will David's Throne endure and continue to function until God hath put all enemies under His own feet, and until all nations and people see the equity and glory of His Son's kingdom, and say: [156] "*Come and let us go up to the . . . house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.*" To this end, and for this very purpose, God has ordained to perfect Israel, or, in other words, to [157] "*glorify the house of His glory*"; and to Israel he says: [158] "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . The Lord shall arise 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 . . . Surely the isles shall wait for me . . . because he hath glorified thee . . . In my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night . . . The sons also of them that afflicted thee . . . shall call thee, The City of the Lord, The Zion of the Holy One of Israel . . . The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory . . . and the days of thy mourning shall be ended.*"

What a wonderful picture! God will then truly have [159] poured out His Spirit upon Jacob's seed, and will have brought it out of darkness into His [160] "*marvellous light*," changing its members from being mortal sons of Jacob into immortal sons of God, able to enter His literal presence in the heavenlies and dispense with all earthly light at will. To them God will have then become everything! Furthermore, He will then have built them as His "*Holy City*", as His own "*Bride*", the self-

# THE ROYAL SCEPTRE OF PURE GOLD

*Psalm 45.6-7.*



"The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness" (Hebrews 1.8.). In Genesis 49.10, we find God's promise to the patriarch Judah, that the "Sceptre" should never depart from his descendants, fulfilled through David's line. In Numbers 24.17, we also read: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel"; and in Isaiah 9.6.: "The government shall be upon his (Christ's) shoulder . . . upon the throne of David, and upon his kingdom . . . to establish it with judgment and with justice henceforth."

same as depicted in the [161] closing chapters of the Apocalypse, "adorned for her husband", the immortal City of light whose gates are never to be shut, always wide open to welcome all when they wish to learn the way of life and enter in. There is only one way of entry, however; that is, through true repentance, forgiveness and blood-bought cleansing, as we read in the original Greek text of Rev. 22.14 which says: "Blessed are they that 'wash their robes' that they may have right to the tree of life, and may enter in through the gates into the city": or, as \*one translation gives it: [162] "Blessed are they that wash their robes in the blood of the lamb, that they may have a right to the tree of life."

As this is a 'City' composed now entirely of immortal beings, the final necessity for those wishing admittance is that they should also put on immortality. And so the verse continues by saying that those who have thus repented and come for Divine cleansing [162] "may (then) have right to the tree of life, and may enter in through the gates" and become a part of "the (immortal) city."

The beauty and attractiveness of Jesus Christ, together with those constituting His immortal City to whom He has graciously granted His own image and perfect likeness, make this City or kingdom so wonderful that we very naturally find all the Gentiles wishing to enter into it also, coming to seek the way of immortality and life. So we read: [163] "In the last days it shall come to pass that the mountain (nation) of the house of the Lord shall be established in the top of the mountains (nations), and it shall be exalted above the hills (smaller nations) and people shall flow unto it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Finally we know that all will turn to honour and obey Him, and [164] "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

### CULMINATION

[165] "I saw in the night visions, and, behold, one, like unto the Son of man came with the clouds of heaven . . . and there was given to him dominion, and glory, and a kingdom (the 'House of Jacob'), that (eventually) all people, nations, and languages, should serve him."

[166] "He must reign till he hath put all enemies under his feet." Disobedience, rebellion, iniquity, sin, death, all must 'come into subjection': and

when all these have been vanquished, and sin conquered, then its wages will also be no more: [167] "the last enemy that shall be destroyed is death", for Jesus said: [168] "I AM THE RESURRECTION AND THE LIFE."



A symbol typifying the final triumph of a righteous Israel over Gentile infidelity; of the Lord Jesus Christ (with Sword of "Truth") over sin and all the powers of evil; of "Resurrection" over the grave; and of "Life" over death.

Sin will eventually no longer be found; death will be conquered through resurrection: [169] "Death and the \*grave shall be cast into the lake of fire (i.e., burned up and abolished, as man's 'last enemy to be destroyed'): this is the "second death" (the 'death of death')."

[170] "O death, where is thy sting? O †grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ."

[171] "So when this corruptible (Adamic creation) shall have put on incorruption, and this mortal (Adamic creation) shall have put on immortality (the New Creation), THEN shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY!"

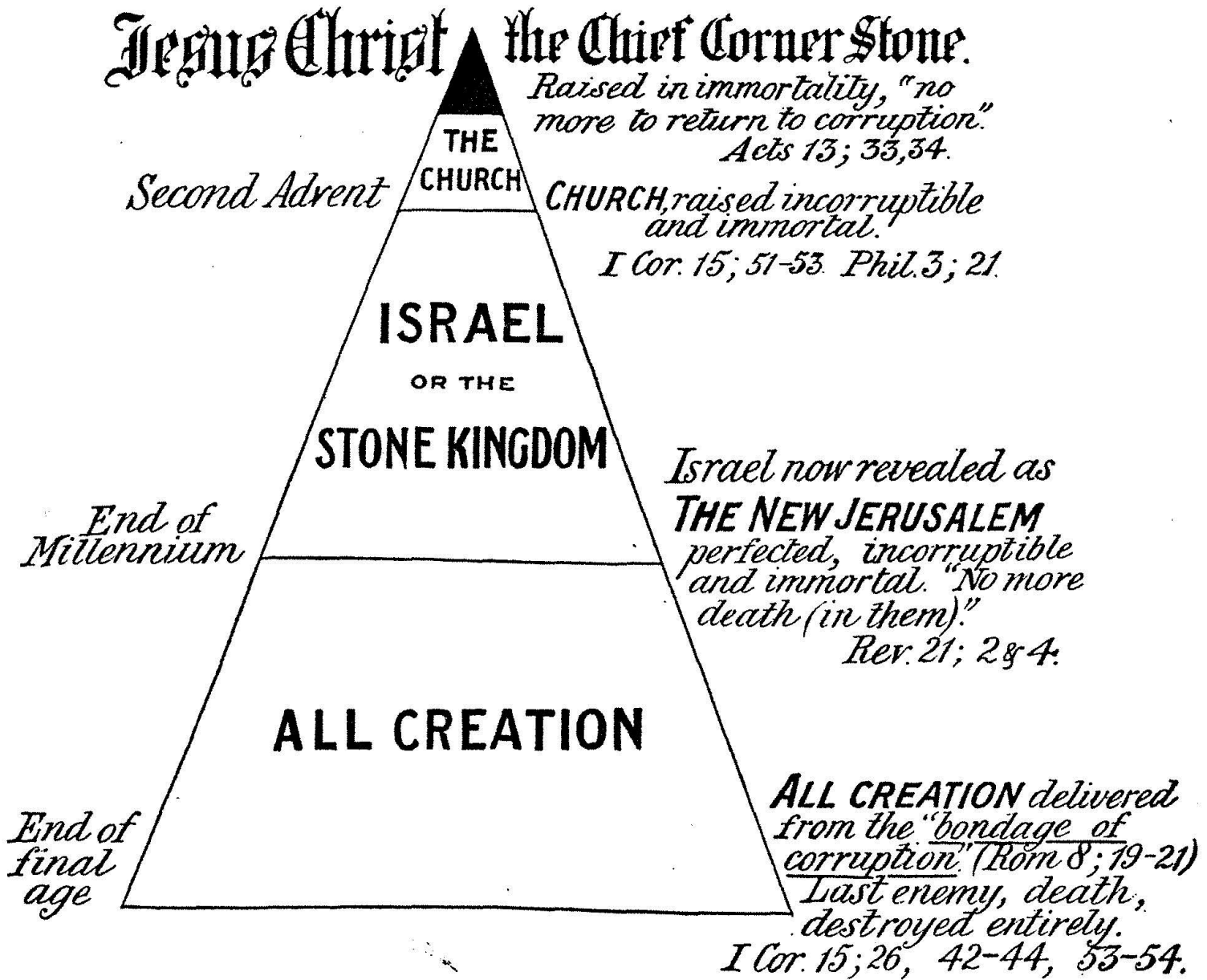
[172] He shall "send forth judgment unto victory!"

\* Marginal translation: lit. 'Hades'.

† Lit. 'Hades'

\* The Douay Bible.

DISPENSATIONAL PROCEDURE SHOWING HOW THE "CHIEF CORNER STONE" PERFECTS THE "STONE KINGDOM" UNTIL THE LATTER FINALLY EMBRACES THE WHOLE EARTH.



THE "GREAT MOUNTAIN" FILLS THE "WHOLE EARTH"

(DANIEL 2. 35, 45)



[173] "O death, I will be thy destruction". "I am the resurrection and the life." "I will ransom them from the power of the grave: I will redeem them (or buy them back, by resurrection) from death."

[174] "And when all things shall be subdued unto him (unto God), then shall the Son also himself be subject unto Him . . . that God may be  
ALL IN ALL."

## Epilogue

*"Men shall be blessed in Him"*

[175] Give the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

He shall come down like rain upon the mown grass; as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Yea, all kings shall fall down before him: all nations shall serve him; for he shall deliver the needy, and save the souls of the needy.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

The prayers of David the son of Jesse are ended.

# ADAM

**EXODUS**

**ISRAEL**

CHURCH RESURRECTED  
**MILLENNIUM**  
 GENERAL RESURRECTION  
 BEGINS

*WORLD JUDGED IN RIGHT-  
 EOUSNESS BY THAT MAN  
 WHOM GOD HATH OR-  
 DAINED.  
 Acts 17;31. John 5;22*

*FINAL AGE OF "NEW  
 HEAVENS AND NEW  
 EARTH WHEREIN  
 DWELLETH RIGHTEOUS-  
 NESS"*

**"THEN COMETH  
 THE END"**



**JACOB**

**ISRAEL**

*ALL NOW UNDER THE BLOOD  
 OF THE NEW COVENANT  
 AND MADE PERFECT  
 IN CHRIST.*

**JEHOVAH'S  
 BRIDE.**

**"GOD ALL  
 IN ALL"**

**EARTHLY PLAN PERFECTED**

## THE PLAN OF THE AGES

The illustration on the opposite page, taken in conjunction with that on page 50, will assist the reader to picture the dispensational plan of God for blessing His creation through Christ Jesus, until He can become "*all in all.*"

The seed of the disobedience of Adam, which was *sin*, grew and multiplied in his progeny so rapidly that God had to judge it in the Flood (1656th Adamic year). After the Flood God prepared one race, the seed of Abram His friend, bringing them out of the Egypt world-order in the 2513rd Adamic year, to establish them in Divine order (illustrated by the shaded square, with the Tabernacle in its midst), so that they might lead others and be a blessing to all nations. Their failure to do so, however, led to their own undoing and division (year 3030), and the final ejection into captivity of the *House of Israel* and the *House of Judah* in the Adamic years 3282 and 3416 respectively.

Now today, as we draw near the ending of the 6,000th Adamic year, "*we look for the Saviour, the Lord Jesus Christ*" who will come to claim His elect, the tested and overcoming members of His true Church. These will then "*live and reign with Him a thousand years*" over the "*House of Jacob*" (illustrated by the shaded square, with the Church in its midst,) which God promised Jacob should be found as a royal Commonwealth of nations in these last or latter days. His millennial reign over them is for the purpose of ordering and establishing them

*"with judgment and with justice, from henceforth, even for the age."*

When perfected, by the Millennium's close, and clothed in their King's Image of the immortal order of the New Covenant, they will then move forward with Him into the final age of resurrection, having come "*out of darkness into his marvellous light,*" revealing to all nations God's glory, and the benefits He bestows for obedience to his Son. Thus will He make every nation at last effectively desirous of obeying Him and receiving His attendant blessings.

The development of His kingdom will continue during the post-millennial age, known as "*The dispensation of the fulness (or 'completion') of times*", under the Kingship and judgment of the Lord Jesus Christ, until God's promise to Abraham is fulfilled, all the families of the earth becoming blessed through the continued spiritual leadership of the Abrahamic race under Christ. Then will come "*the end*", the "*last enemy*" (*death*) being finally destroyed, the Lord Jesus having reigned until He has "*put all enemies under his feet*", having overcome and undone all the "*Works of the devil*", standing triumphant as "*The Resurrection*", "*The Life*", and as the "*Saviour of the world*", at last handing over the perfected kingdom to the Father, that God may be "*all in all.*"

He came, "*not to condemn the world, but that the world through Him might be saved.*"

## Scripture References Quoted in this Book

- 1—Proverbs 14. 34.  
 2—Psalm 15. 2, 5.  
 3—Daniel 7. 9.  
 4—Genesis 35. 11.  
 5—Genesis 18. 18.  
 6—Luke 1. 30-33.  
 7—Daniel 7. 9.  
 8—Haggai 2. 22.  
 9—Psalm 89. 4.  
 10—I. Kings 8. 25.  
 11—Genesis 49. 10.  
 12—Genesis 28. 12-14.  
 13—See Rev. 3. 21. Rev. 20. 4.  
 14—Isaiah 9. 7.  
 15—Micah 5. 2. R.V. margin.  
 16—Matthew 2. 5-6.  
 17—I. Peter 2. 9-10: quoted from Exodus 19. 5-6.  
 18—John 1. 11.  
 19—Luke 19. 14.  
 20—Matthew 21. 38.  
 21—Matthew 21. 43.  
 22—Hebrews 11. 21.  
 23—Genesis 48. 14-16  
 24—Genesis 17. 5-6.  
 25—Genesis 26. 4 & 24.  
 26—Genesis 48. 22.  
 27—I. Chronicles 5. 1-2.  
 28—Hosea 9. 17.  
 29—Hosea 11. 1-9.  
 30—Hebrews 9. 22.  
 31—John 11. 49-52.  
 32—Hosea 9. 16-17.  
 33—Jeremiah 31. 9-10.  
 34—II. Samuel 7. 10.  
 35—Isaiah 49. 20. Genesis 49. 22.  
 36—Isaiah 24. 15-16.  
 37—Isaiah 42. 4, 9-12.  
 38—Isaiah 49. 1-3.  
 39—Luke 1. 68-74.  
 40—I. Samuel 8. 5-7.  
 41—I. Chronicles 29. 22-23.  
 42—Acts 3. 21. Matt. 2. 6.  
 43—II. Samuel 7. 8-16.  
 44—Genesis 49. 10.  
 45—Psalm 89. 1-37.  
 46—Jeremiah 33. 17, 20-21.  
 47—Jeremiah 33. 17-26.  
 48—Jeremiah 31. 35-37. (The following passages, to which reference may be made, are some of the many which also solemnly confirm God's promise to David:— I. Kings 2. 4 & 33; I. Chronicles 17. 12; I. Chronicles 17. 14; I. Chronicles 22. 10; I. Chronicles 28. 4-7; II. Chronicles 9. 8; Luke 1. 33; II. Samuel 7. 13-16, this last reference being the original promise, given to David by the the prophet Nathan).  
 49—II. Kings 25. 4-6.  
 50—II. Kings 25. 7. Jeremiah 52. 10.  
 51—Jeremiah 39. 14.  
 52—Jeremiah 41. 1-10.  
 53—Jeremiah 41. 11-14.  
 54—Jeremiah 41. 17-18.  
 55—Jeremiah 42. 9-18.  
 56—Jeremiah 42. 7-12.  
 57—Jeremiah 43. 1-7.  
 58—Jeremiah 22. 28-30.  
 59—Jeremiah 52. 31-34.  
 60—Matthew 1. 11-12.  
 61—Jeremiah 52. 10.  
 62—Numbers 27. 8. See Joshua 17. 6.  
 63—Psalm 132. 11.  
 64—Jeremiah 33. 25-26.  
 65—John 19. 15.  
 66—Judges 5. 17.  
 67—Jeremiah 1. 10.  
 68—Ezekiel 17. 1-4 & 12-13.  
 69—Jeremiah 43. 1-7.  
 70—Matt. 2. 6. Acts 1. 11. Acts 3. 21.  
 71—Luke 1. 32.  
 72—Jeremiah 42. 16-17.  
 73—Genesis 49. 10.  
 74—Numbers 36. 6-8.  
 75—Jeremiah 43. 7.  
 76—Genesis 49. 22-24.  
 77—Genesis 28. 3-4.  
 78—Genesis 28. 12-22.  
 79—Matthew 2. 15.  
 80—Hosea 11. 1.  
 81—Exodus 17. 6.  
 82—Numbers 20. 8.  
 83—I. Peter 2. 4-6.  
 84—Matthew 21. 42.  
 85—Isaiah 28. 16.  
 86—Hosea 3. 4.  
 87—II. Kings 23. 1-3.  
 88—Ezekiel 21. 27.  
 89—Acts 1. 11.  
 90—Acts 3. 21. R.V.  
 91—Matthew 1. 3-6.  
 92—Matthew 1. 6.  
 93—Matthew 1. 16.  
 94—Luke 2. 4-5.  
 95—Luke 3. 23-38.

- 96—Matthew 1. 1-16.  
 97—Psalm 89. 34-37.  
 98—I. Kings 2. 4.  
 99—Luke 1. 32-33.  
 100—Isaiah 11. 1, 4, 12.  
 101—Acts 3. 21.  
 102—II. Kings 11. 10-14.  
 103—I. Samuel 10. 24.  
 104—II. Samuel 5. 11. I. Kings 5. 1.  
 105—I. Kings 10. 9.  
 106—I. Samuel 2. 10.  
 107—Exodus 40. 13-15.  
 108—I. Samuel 16. 13.  
 109—II. Samuel 2. 4.  
 110—II. Samuel 5. 1-5.  
 111—I. Kings 1. 33-35.  
 112—I. Kings 1. 39-40.  
 113—I. Kings 2. 12.  
 114—Acts 10. 38.  
 115—Hebrews 3. 1.  
 116—Acts 1. 11.  
 117—Luke 1. 32-33.  
 118—Exodus 28. 4.  
 119—Genesis 49. 10.  
 120—Matthew 27. 51.  
 121—Colossians 2. 14.  
 122—Genesis 14. 18. Hebrews 7. 10-17.  
 123—Colossians 2. 9.  
 124—Zechariah 6. 12.  
 125—Isaiah 11. 1.  
 126—Jeremiah 23. 5-6.  
 127—Isaiah 61.10. margin.  
 128—Psalm 45. 6-7.  
 129—Exodus 28. 15-21.  
 130—I. Samuel 10. 24.  
 131—II. Chronicles 23. 11.  
 132—Psalm 21. 1-3. (Prayer Book Version).  
 133—II. Samuel 1. 10.  
 134—Deut. 17. 14-19.  
 135—Hebrews 8. 8-13.  
 136—Psalm 89. 3-4, 20-37.  
 137—Compare Rev. 20. 6. Rev. 1. 6. Rev. 5. 10.  
 138—Rev. 20. 4. (Rev. 5. 10).  
 139—I. Peter 2. 9. (quoted from Exodus 19. 6.)  
 140—Rev. 21. 4.  
 141—Acts 13. 33-34.  
 142—Philippians 3. 21.  
 143—Rev. 20. 6.  
 144—Isaiah 46. 13. and 60. 7.  
 145—Isaiah 9. 6-7.  
 146—Rev. 20. 2-3 and 7-9.  
 147—John 5. 28-29.  
 148—Rev. 22. 17.  
 149—Acts 10. 42.  
 150—Rev. 20. 11.  
 151—Acts 17. 31.  
 152—I. Corinthians 15. 14, 18-26.  
 153—Rev. 20. 12. Matthew 16. 27. Romans 2. 6.  
     II. Timothy 4. 14. Rev. 2. 23.  
 154—Luke 12. 47-48.  
 155—Rev. 22. 17.  
 156—Micah 4. 2. Isaiah 2. 2-3. Isaiah 60. 3.  
 157—Isaiah 60. 7.  
 158—Isaiah 60. 1-3, 9-11, 14, 19-20.  
 159—Isaiah 44. 1-3.  
 160—I. Peter 2. 9-10.  
 161—Rev. 21. 2-4.  
 162—Rev. 22. 14.  
 163—Micah 4. 1-2.  
 164—Philippians 2. 11. Romans 14. 11. Isaiah  
     45. 23.  
 165—Daniel 7. 13-14.  
 166—I. Corinthians 15. 25.  
 167—I. Corinthians 15. 26.  
 168—John 11. 25.  
 169—Rev. 20. 14.  
 170—I. Corinthians 15. 55, 57.  
 171—I. Corinthians 15. 54.  
 172—Matthew 12. 20.  
 173—Hosea 13. 14. John 11. 25.  
 174—I. Corinthians 15. 28.  
 175—Psalm 72.

## NATIONAL REPENTANCE

Repent ! for the kingdom is at hand !

In Christ's discourse recorded in the twenty first chapter of Luke's Gospel, Jesus first foretold the Great War in verse 24. (*i.e.* the final ejection of the Turkish Empire from the Holy land as fulfilled in A.D. 1917-18) : then World War II (verse 25) : then the final period of unrest before World War III (verse 26), culminating in His own glorious return (verse 27). He said the generation witnessing "these things," *i.e.* World Wars I, II, and \*III, would know that "the kingdom of God is nigh at hand" (verse 31), and would "not pass away till all be fulfilled" (verse 32). So the end draws very near ! and the call goes forth to everyone: **Repent, and believe the Good News !**

Nineteen hundred years ago a new and unexpected move of God took place. It was time for God's Son to come; so God sent a servant, John the Baptist by name, to "prepare the way of the Lord" in the midst of Judah-Israel to whom Jesus then came. God looked upon John as His oracle, calling him the "Voice, crying in the wilderness"; but the organised religious structure of his day rejected him, particularly because he foretold their pending downfall, saying that the "axe" was already "laid to the root of the tree." His words, with their unpopular sting of reality, came true; and the entire priesthood had to make way for a totally new ministry for the new age after Pentecost, given by God to the members of Christ's Elect.

John was God's instrument to fulfil the "Elijah ministry" of his day, at the time of the First Advent of Christ, turning Judah-Israel to *National Repentance*; and we are told that to him "went out Jerusalem and all Judaea, and all the region round about Jordan, and were baptised of him (unto 'repentance') confessing their sins" (Matt. 3. 5-6). Nation-wide repentance, and baptism, was then witnessed!

Before and at the time of the *Second Advent* of Jesus Christ, a similar move of God is due, fulfilling the final phase of this Elijah type of ministry in calling our nation and race today to *National*

*Repentance*, in open confession of Christ, and baptism in His name : and the Voice is already sounding once more, as God foretold, saying : "The Bridegroom cometh. Go ye out to meet him." The King is on the threshold, and the kingdom for which we pray each day, saying *Thy kingdom come, thy will be done on earth . . . .*, is now in sight. Sudden and unexpected *National Repentance* is near at hand, though further chastisement and trial alone will bring our nation to its knees, and prepare it to receive God's wonderful Son as King, welcoming also His "co-heirs" of the kingdom, His co-regents, the resurrected members of the "Body of Christ", soon to be revealed in all their God-given glory by the First Resurrection. "Blessed and holy is he that hath part in the first resurrection."

This new millennial executive reigning Body, headed by the Lord Jesus Christ Himself, will consist of His most honoured 'Overcomers', the martyrs and the supremely faithful, a "Little flock" who will share their Master's resurrection Image and glory, and who, as we are told in Rev. 20. 4., will "live and reign with Him a thousand years."

As to Judah-Israel nineteen hundred years ago through God's servant Peter, so now today also through other servants, God's Word rings out to Britain-Israel, even to the whole nation and race, saying: "Repent, and be baptised, EVERY ONE OF YOU, in the name of Jesus Christ, for the remission of sins." We must have a true national renunciation of sin and disobedience, attended by this outward confession and symbolical burial of the old nature of sin, thereafter to rise in newness of life, a forgiven people, a redeemed nation, ready to move onwards into the greatness and service of the rapidly-approaching kingdom age.

Come, O Israel, while the door stands wide,  
Opened by thy blest Redeemer.  
Jesus Christ, the nation's Saviour.  
Come, O Israel, while the door stands wide.

He will welcome thee; He will welcome thee  
By the wonder of His grace.  
He will gather thee; He will gather thee  
To the fold of His embrace.

\* A complete analysis of present-day events, foreseen and foretold of God in detail in the Bible, will be found in "Today, Tomorrow and the Great Beyond" for those desirous of making a thorough study.

"AND THERE SHALL BE ONE FOLD, AND ONE SHEPHERD."