

The Throne of David



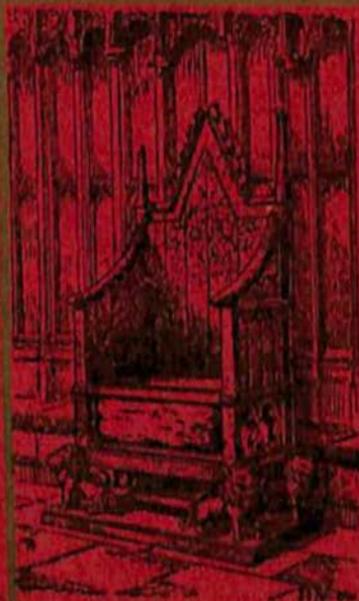
found in BRITAIN

"Moreover I
will appoint
a place
for my people
Israel."

"Thine House
and
thy Kingdom
shall be
established
for ever."

*II Sam.
7: 10-16
B.C. 1033*

*The Coronation
Chair in
Westminster Abbey*



"David shall
never want
a man
to sit upon
the throne of
the
House
of Israel."

*Icy. 23: 17
B.C. 590*

*David's Stone
beneath the seat.*

BY

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One Shilling.



THE THRONE OF DAVID FOUND IN BRITAIN

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H.M. KING GEORGE VI.

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THE THRONE OF DAVID TO BE EVERLASTING

(1)

THE year 1935 A.D. was familiar to all as the King's Jubilee Year when the British Commonwealth celebrated the 25th year of succession of H.M. George V upon the throne of Britain. The attention of the whole world was turned to that celebration which was the theme of the New Year's Day message in the *Daily Mail*. Their political Correspondent, G. Ward Price, wrote as follows:—

"We are entering upon a year of hope. It will also be a year of celebration. With it comes the Silver Jubilee of King George V. By his counsel and example, he has done more than any other individual in his country to bring us safely through the trials and troubles which have made his reign the most critical period in British History."

During those 25 years, 10 EUROPEAN SOVEREIGNS HAVE LOST THEIR THRONES, AND PASSED APPARENTLY UNREGRETTED, BY THEIR PEOPLES, INTO OBSCURITY. What better testimony could there be to the worth of our own King than the fact that, AT THE END OF THE SAME PERIOD, THE BRITISH MONARCHY STANDS HIGHER THAN EVER IN THE RESPECTS OF ITS SUBJECTS.

This country has known nothing like the guerilla war between the forces of Nationalism and Communism that went on in Germany. . . . Austria and Spain in 1934 saw civil war. . . . Vienna and Marseilles witnessed political assassinations. . . . Such events in our own midst appear inconceivable.

*'HAIL, HAPPY BRITAIN, HIGHLY FAVOURED ISLE
AND HEAVEN'S PECULIAR CARE.'*

The above-quoted article is secular and non-religious, hence unbiassed; it brings out two facts obvious to every British citizen (1) that the British Throne has become stronger while all other great thrones have ceased to exist; and (2) that the British Isles have enjoyed a peace absolutely unknown to the Continent of Europe. The article then goes on to

give the usual explanation that some higher power is guiding the British peoples, i.e.

"The National Celebrations next May will have a significance far greater than that of State Ceremonial. . . they will express the country's unshakable confidence in its own structure and DESTINY."

The commencement of the year 1936 witnessed the world-wide mourning at the passing of the beloved King. Immediately following came the accession of King Edward VIII with promise and hope never before associated with any King. Then at the close of 1936 came the tragic abdication. Concerning the latter constitutional crisis, Dr. Lang, Archbishop of Canterbury, made the following comment in his broadcast address, December 13th, 1936.

"Truly it has been a wonderful proof of the STRENGTH and STABILITY of the throne. It is right to be proud of the way in which the nation has stood the test. Yet let there be no boasting in our pride. Rather let it pass into humble and reverent thankfulness for this renewed token of the guidance of the nation's life by the over-ruling providence of our God . . . who can doubt that in all the events of these memorable days GOD HAS BEEN SPEAKING."

Then came 1937, Coronation Year, when all eyes were further turned to the throne of destiny in the crowning of H.M. King George VI. There is only one explanation which throws light on all this prominence associated with the throne at this time, and it is found in the Book which is peculiarly the Book of the British peoples—the BIBLE. That the British are the latter-day descendants of the Israel nation of the Bible needs no proof here. The great masses of Israel lost their Israel identity after the dispersion of 741-721 B.C., and never returned to Palestine. However, St. Paul foretold in 2 COR., 3-16, that some day Israel would return to God, and that then "*THE VAIL SHALL BE TAKEN AWAY.*"

Many Bible students are agreed that that time has now come, when British people are to realise, not that they have been guided by some unknown ethereal "*Destiny*," but that they are modern Israel and that God has been watching over His people to fulfil

His promises and purposes in them. Here then is the only logical and reasonable explanation as to why the Throne of Britain still survives the shattering influence of revolutions, which in turn, have shaken France, Russia, Germany and Spain.

It is the purpose of this book to prove from the Bible and history, that the Throne of Great Britain is the latter-day development of the EVERLASTING THRONE OF DAVID OVER ISRAEL. May this book assist to do that which God has promised will be done in this generation 1914-1954:—that the "*VAIL shall be taken away*" and the blindness of the British peoples be removed; blindness to their identity as Israel: to their Davidic Throne: and to their God.

First of all let us examine the scriptural grounds for expecting that David's throne over the nation of Israel should exist in the world to-day. In *GEN.* 17-4 and 16, we read that God promised Abraham and Sarah (about 1916 B.C.) that from them would come a great "*commonwealth of nations*" which would be reigned over by an ancient dynasty of "*KINGS.*" The promises were repeated to their son Isaac and then to his son Jacob. Also about 1050 B.C. (as we read in *2 SAM.* 5) God gave Israel a king after His own heart—*DAVID*, and made him repeated promises from which we are able to quote clearly defined statements that the descendants of David would continue to reign over Israel for a period of time called "*FOR EVER,*" i.e. until time should cease.

For example, *2 SAM.* 7 names three items which would exist *FOR EVER* that is from David's time 1050 B.C. to the end of the millennium. (1) David's own family; (2) the throne of David; and (3) the nation or Kingdom of Israel; but apparently these three items ceased to function about 400 years after David, an apparent contradiction to the definite promises made by God concerning their continued existence *FOR EVER*, or till the end of the ages.

2 SAM., 7, records the story in which King David was contemplating building a Temple or Church to

God, when the prophet Nathan, as the Divine mouth-piece, promised David that (1), (2), and (3) as above would exist FOR EVER. Verses 12 and 13:—

"I shall set up thy seed (Solomon, etc.), after thee . . . and I will stablish the THRONE of his Kingdom FOR EVER." V. 16:—"And thine HOUSE (David's Family) and thy Kingdom (Israel) shall be established FOR EVER . . . thy THRONE (known afterwards as the throne of David) shall be established FOR EVER."

David must have received a profound impression when he heard these amazing promises made so clearly to him by God. We read that he immediately went to prayer, and as he poured out his gratitude and thanks to God, we can see by his words that he understood clearly the FACTS in God's promises; that they were LITERAL promises made concerning a PHYSICAL family reigning on an EARTHLY throne over a very REAL nation. David's reply is found in verses 19-29:—

" . . . thou hast spoken of thy servant's HOUSE FOR A GREAT WHILE TO COME." (Not just for the 400 odd years from 1050 B.C. to the dispersion 585 B.C.).

"Thou hast confirmed to thyself, thy people ISRAEL to be a PEOPLE unto thee FOR EVER.

"And let the HOUSE of thy servant David be established FOR EVER, according to thy word that thou hast spoken."

Here David's answer shows that he believed literally what God had just promised him, and David did not for one moment doubt the word and honour of God; neither should we.

In PSALM 89 these promises to David are repeated even more clearly and definitely. In verse 1, the Psalmist reveals that his purpose in writing this Psalm is to "make known God's FAITHFULNESS to all generations." He then goes on to quote God's promises to David as an EXAMPLE of this faithfulness. Therefore if to-day we cannot find the "the

throne of David" we shall have to acknowledge that God has failed lamentably to keep His promises, even more so when He actually directs our attention to the fulfilment of those promises as a demonstration of His faithfulness. *PSALM 89* repeats the promises made to David in God's own words. (V. 3, 4):—

"I have made a covenant (agreement or contract). . . . I have sworn unto David. . . . Thy seed will I establish FOR EVER, and build up THY THRONE TO ALL GENERATIONS. (V. 35) I will not lie unto David. (V. 36) His seed shall endure for ever, AND HIS THRONE as the SUN before me, and (V. 37) as the MOON."

David believed what God told him, and so he wrote in verse 2:—"Thy faithfulness shalt thou establish in the very heavens." i.e., by fulfilling His promises to David. So that in *PSALM 89*, the truth of God's word once more hinges upon our ability to show that the throne of David has existed from the days of David 1050 B.C., until now, without a break for even one generation.

We know that about 400 years after David's death, his throne ceased to function in Jerusalem. In 721 B.C., the ten-tribed House of Israel was taken captive into Assyria. Some 130 years later the House of Judah was taken captive into Babylon. It looked as if God's promises had completely failed because the Royal City of Jerusalem, and the male members of the Royal Family had passed captive into the hands of Gentile Babylon. Certainly the outlook was hopeless. But in the midst of these tragedies the voice of God spoke reassuringly through the lips of the prophet Jeremiah, that He would still be faithful to His promises to David. i.e., *JEREMIAH 33-17 to 26*:—

"For thus saith the Lord; David shall never want a man (descendant, male or female) 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 also my covenant be broken with David . . . (so) . . .

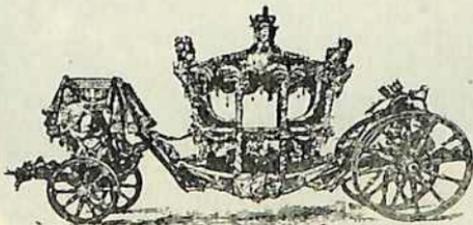


*"David's throne shall endure before Me, as long as the sun,
moon, and earth. . . ."*

that he should not have a son to reign upon his throne. Thus saith the Lord:—If my covenant be not with DAY and NIGHT, and if I have not appointed the ordinances of HEAVEN and EARTH, THEN will I cast away the seed of David . . . so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob."

Notice that in both *PSALM 89* and *JEREMIAH 33*, God directs our attention to the *SUN, MOON, DAY, NIGHT, the HEAVENS, and the EARTH*, that as long as these physical parts of His creation exist, so long will there *ALSO* exist the *THRONE* of David over Israel. Down through the centuries of Israel's 2520 years' dispersion out of the land of Palestine, the *SUN* and the *MOON* have continued to shine. Where then has been the co-existing throne of David?! Every 24 hours, as our earth rotates into the sunlight and then away from it into the darkness, *DAY* and *NIGHT* are God's appointed witnesses that the throne of David, and Israel, are still functioning on the earth.

This small volume does not attempt to prove the Davidic origin of our British throne through detailed genealogies or historical tables. It is possible from historical evidence to trace back the descent of our Royal Family to King David by numerous links. There exist several genealogical charts composed by eminent scholars after much research in demonstration of those links. However, it is proposed first of all, to examine evidence close at hand, as provided in the *CROWN JEWELS*, and the *CORONATION CEREMONY*, with their many obvious proofs of the Israel identity of the British Throne.





(2)

THE throne of Britain is the oldest in Europe, and it has preserved the same fundamental coronation service (as far as our records go back) from Egferth 785 A.D., that is, for 1156 years. When the Anglo-Saxons reached England they were converted to Christianity, and the coronation service of their kings was taken from the Bible accounts of the crowning of Israel's kings on the throne of David prior to the dispersion. When Imperial Rome fell, the Roman-Gothic kings who arose in Europe crudely imitated the English ceremony and failing to realise its significance even imitated in Latin, references only applicable to England!

In the following pages some of the important parts of the coronation ceremony of British kings will be studied. As each part is examined, the corresponding ceremony in the coronation of the Kings of Israel of old, such as Saul, David and Solomon, will be contrasted. As one by one the numerous Israelitish features of the British Coronation are reviewed, the reader will form the only conclusion possible, that in Britain is found the "*everlasting throne of David.*"

The official extracts quoted in this book are taken from secular magazines printed to commemorate the crowning of H.M. King George V., in 1911. These magazines have reported word for word the ceremonies attached to the ascension of British Kings, and as they have no British-Israel bias, their evidence is valuable; the following parts of the Coronation

ceremony have been selected for examination, as they occur in time order.

- A.—The CROWN JEWELS.
- B.—The entrance of the King into the Abbey.
- C.—The PRESENTATION of the King to the People.
- D.—The SERMON by the Representative of the Church.
- E.—Taking the OATH to defend the Protestant Bible.
- F.—The ANOINTING with Oil.
- G.—The Investing with the IMPERIAL ROBE, and the ORB.
- H.—The presentation of the SCEPTRE and the ROD.
- I.—The CROWNING.
- J.—The BRACELETS and the SPURS OF ST. GEORGE.
- K.—The presentation of the BIBLE.
- L.—The INTHRONIZATION.

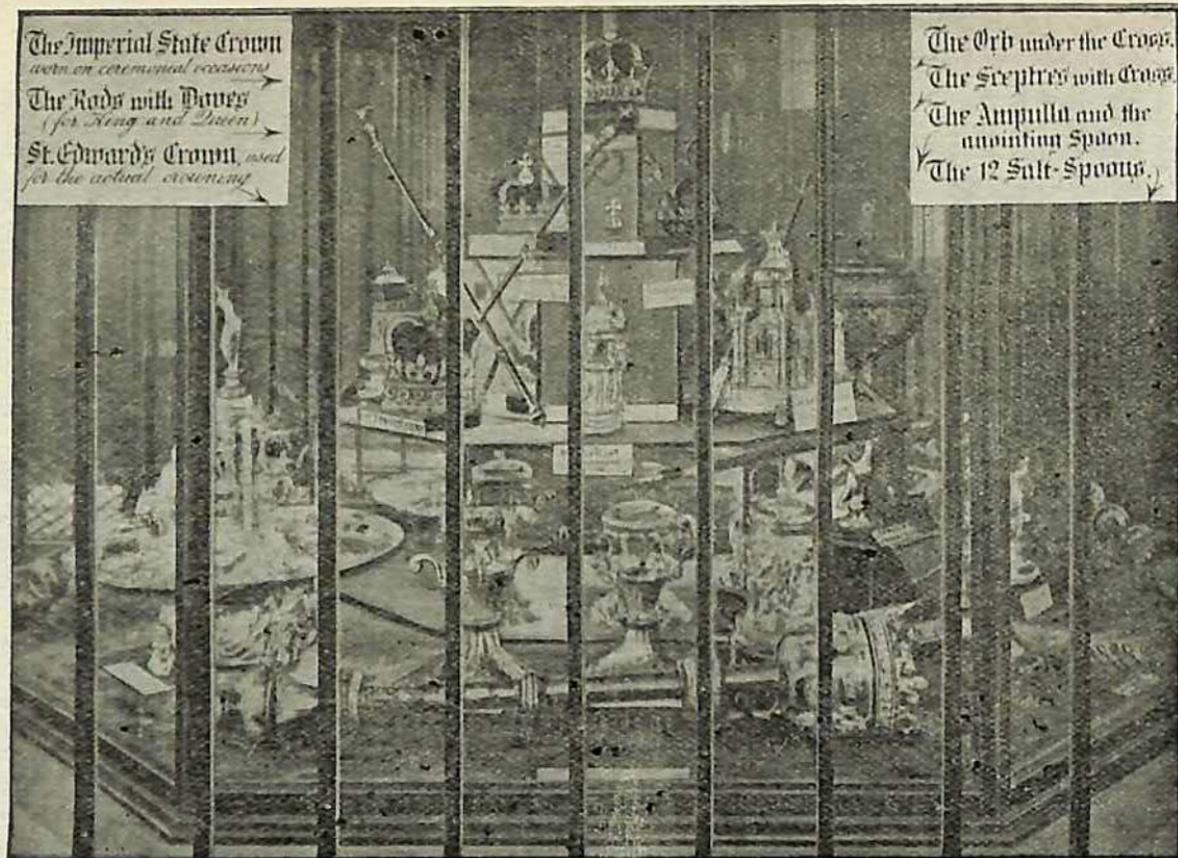
(A). THE CROWN JEWELS.

These are kept in the Jewel House which is part of the Tower of London famous for its historic associations with Royalty. The regalia such as the crowns, sceptre, rod, and orb, etc., may be seen encased in glass behind iron bars. Millions of visitors go specially to view this most precious regalia which it is estimated £5,000,000 could not buy. Each night the keys of the Jewel House are handed over to the Lieutenant of the Tower. He challenges the guard who answer that they bear "*the King's keys.*" "*God save the King*" answers the Lieutenant as he takes the keys. Such an exclamation for so long associated with British Royalty is a purely Israelitish cry as we shall see later in this chapter.

The average visitor to the Tower of London must be very curious as to why, among the Royal Regalia, there are more SALT-CELLARS than anything else. The Author counted at least a dozen huge gold salt-cellars, yet saw no other parts of a

The Imperial State Crown
worn on ceremonial occasions
The Rods with Doves
(for King and Queen)
St. Edwards Crown, used
for the actual crowning

The Orb under the Cross.
The Sceptres with Cross.
The Ampulla and the
anointing Spoon.
The 12 Salt-Spoons.

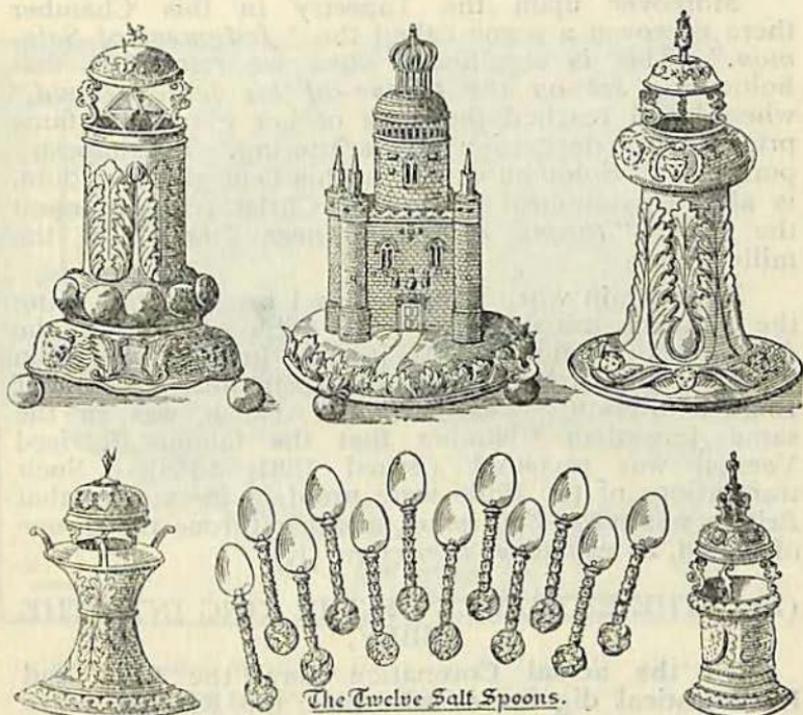


*A photograph of the Crown Jewels as displayed in the Tower of London. Note the salt-cellars.
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dinner-service, just the SALT-cellars used at the Coronation Banquets down through the centuries. One salt-cellar presented to Charles II. by the City of Exeter, cost over £3,000. Along with all the Regalia, there are on exhibition TWELVE beautiful gold SALT-SPOONS. What is the explanation and symbolism of the presence of these SALT-cellars and spoons? The number TWELVE is a significant ISRAEL number (twelve tribes, twelve disciples, etc).

On looking up "SALT" in Dr. Smith's *Dictionary of the Bible*," page 1,096 reports how that in the Old Testament, "no sacrifice was offered to God without SALT. Being an antiseptic it symbolised FIDELITY." Now in 2 CHRON., 13, we read in verse 5, "Ought ye not to know that the Lord God of Israel gave the Kingdom over Israel to David FOR EVER, EVEN TO HIM, AND TO HIS SONS BY A COVENANT OF SALT." Here the writer of the Chronicles likens the promises made by God to David, to a covenant or agreement sealed with SALT. As salt was used as a sign of faithfulness, Dr. Smith says that this particular "covenant of salt" God made with David, was one which "betokened an indissoluble alliance between friends." Now we see the symbolism of the numerous SALT-CELLARS which form part of the Crown Jewels. Here in the British Throne is the latter-day fulfilment of God's covenant with David, likened to a "covenant of salt," indicating God's supreme faithfulness to fulfil all He promised David.

The night before the coronation, the Regalia, such as the Crowns and Sceptres, etc., are brought from the Tower of London to Westminster Abbey where they are placed in a room near the main entrance, known as the "JERUSALEM" chamber. When the nations of Israel and Judah were completely dispersed out of Palestine at the commencement of the "7 times" dispersion, the throne of David ceased to function in Jerusalem about 585 B.C. or 2526 years ago. During this exile we should expect to find the throne of David in the "Jerusalem" or capital city of Israel



The Twelve Salt Spoons.

Five of the salt-cellars, as drawn by J. J. HALL, Esq., Illuminating Artist.

in her dispersion. For 1200 years London has been the Royal City of Anglo-Saxondom; and also the centre of the world's missionary enterprise; then what a striking coincidence that this historic Chamber where the Regalia reposes the night before the Coronation, should be called the "JERUSALEM" Chamber.

The official "Guide Book to the Abbey" comments that "the Cedar wood with which the walls are lined is said to have been brought from Lebanon; the name 'Jerusalem' was thus appropriate to the Chamber." This is interesting when we read 1 KINGS. 5-5, where Solomon requested the King of Tyre for Cedar-wood "to build a HOUSE unto the Lord my God," and (6) asked the King to "command that thy servants hue me CEDAR TREES out of LEBANON."

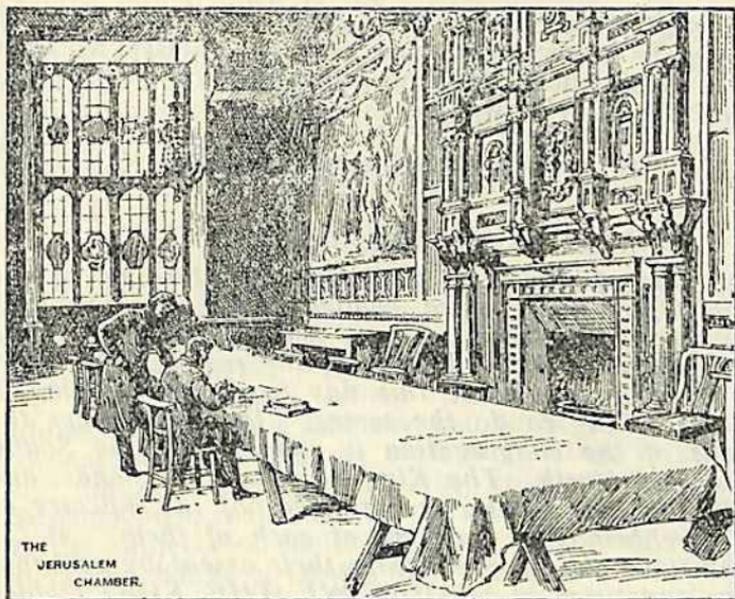
Moreover upon the Tapestry in this Chamber there is woven a scene called the "*Judgment of Solomon*." This is significant when we remember that Solomon "*sat on the throne of his father David*," when Israel reached the peak of her glory and fame prior to her declension and scattering. This tapestry portrayal of Solomon exercising his God-given-wisdom, is also a symbolical picture of Christ reigning upon the same "*throne of David over Israel*," in the millennium.

Then again when King James I brought into being the English translation of the Bible known as the Authorised Version 1611, it was in the Jerusalem Chamber that a large part of this greatest treasure of English literature was written. Also it was in the same Jerusalem Chamber that the famous Revised Version was prepared (issued 1881, 1885). Such translations of the Bible were proof in themselves that Britain was latter-day Israel, and her throne the throne of David, as explained in section (K).

(B). THE ENTRANCE OF THE KING INTO THE ABBEY.

On the actual Coronation Day, the Civil and Ecclesiastical dignitaries who bear the Regalia, leave the Jerusalem Chamber of the Abbey, and meet the King at the western door which is close by. Thence the procession advances up the Nave led by the choristers who sing the Anthem, "*I was glad when they said unto Me, we will go into the House of the Lord*." The title of the Anthem is taken from PSALM 122 composed by King David. The first few verses which are sung, are as follows:—

- (1) "*I was glad when they said unto me, let us go into the House of the Lord.*"
- (2) "*Our feet shall stand within thy gates, O Jerusalem. . . .*"
- (4) "*Whither the tribes go up . . . to give thanks unto . . . the Lord.*"
- (5) **FOR THERE ARE SET . . . THE THRONES OF THE HOUSE OF DAVID.**



THE
JERUSALEM
CHAMBER.

The Coronation Regalia is placed on the tables the night before and guarded by the Yeomen of the Guard.

- (6) *Pray for the peace of Jerusalem. . . .*
 (7) *Peace within thy walls, and prosperity within thy palaces."*

Surely this Psalm is literally fulfilled as our Royalty advance into Westminster Abbey which is the "*House of the Lord*" of the British Empire. Of all cities London has the greatest claim to be the "*City of PEACE*" or Israel's "*Jerusalem*" during her exile from Palestine.

As His Majesty advances into the Theatre in the centre of the Abbey he is confronted by the representatives of the Commonwealth of Nations over whom he will reign. The forefathers of Israel—Abraham, Isaac and Jacob—were all promised by God that their descendants would form a great "*Company*" or "*Commonwealth of Nations*" in the "*last days*." Before him, the Sovereign sees the representatives

of the greatest Empire of history, who have gathered to signify their acceptance of His Majesty as their King. Here then commences that part of the Coronation ceremony known as,

(C). THE PRESENTATION OF THE KING TO THE PEOPLE.

An eye-witness account is as follows:—

"The Archbishop of Canterbury, turning to the East side of the Theatre, challenges the assembly with this question:—'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?' In like manner the assent of the congregation is solicited on the South, West and North. The King all the while stands, and turns his face to the several sides of the Theatre as the Archbishop is speaking at each of them. At the same time, the people signify their assent by acclamation, and cries of 'GOD SAVE THE KING,' which rise from every part of the Abbey."

Now let us go back nearly 3,000 years and read the account of the Coronation of Israel's first King, Saul. From the Exodus from Egypt in 1486 B.C., till about 1090 B.C., the tribes of Israel were ruled by "Judges"; however, the time came when they demanded of Samuel the Prophet that they have a King "to judge us, and go out before us and fight our battles" (I. SAM., 8-6, 19, 20). Samuel called Israel together and told them that in desiring an earthly King to rule over them, they were really rejecting God as their King. However, their request was granted, and the line of Kings who followed Saul over Israel became the Vice-Regents of God, the eternal King of Israel. After Samuel had gathered Israel together we read in I. SAM., 10-24:—

"And Samuel said to all the people, 'See ye him whom the Lord hath chosen,' and all the people shouted and said 'GOD SAVE THE KING.'"

Samuel was brought up amongst the Priests in the Tabernacle, and became Israel's foremost prophet. How

exactly similar then is the "*Presentation*" of British Kings by the Archbishop, to the "*Presentation*" of Israel's Kings from Saul onwards. Here, too, is the origin of our NATIONAL ANTHEM "*God Save the King*," the very same acclamation with which the Kings of Israel were received by the people when Israel dwelt in Palestine prior to the dispersion. There then follows:

(D). THE CORONATION SERMON,

delivered by either the Archbishop of Canterbury, or the Dean of the Abbey, or some prominent Churchman. The preaching of such a sermon absolutely originated in Israel. There are numerous examples in the Old Testament where the Prophet or Priest addressed the King and the people of Israel at their coronations. But what is most interesting, in examining the sermons given at the crowning of various British Kings, is the number of times the Clergy chose, as the subjects of their addresses, scriptures referring to various Kings of Israel. For example, at the Coronation of George III., Bishop Drummond preached on 1 KINGS, 10-9:—"*Blessed be the Lord God which delighted 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.*" This scripture was actually addressed to King Solomon, some 2,900 years ago! In this way, unconsciously, the clergy have likened the throne of Britain to Israel's throne of old, little realising they were referring to the same throne over the same people, but in the "*latter days.*"

(E). TAKING THE OATH.

Then follows the taking and signing of the OATH by the King. The Archbishop asks whether His Majesty is willing to take the Oath, and receiving the reply "*I am willing*," ministers the questions requiring the King to govern the United Kingdom and the Dominions beyond the seas with Equity and Justice, and to maintain the true profession of the Gospel, etc. The King having answered "*All this will I do*," goes

to the Altar, and placing his right hand on the Gospel makes solemn oath saying, "*The things which I have before promised, I will perform and keep, so help me God.*" After kissing the open Gospel in the great Bible, a silver ink-stand is held beside him while he signs a copy of the oath which runs as follows:—

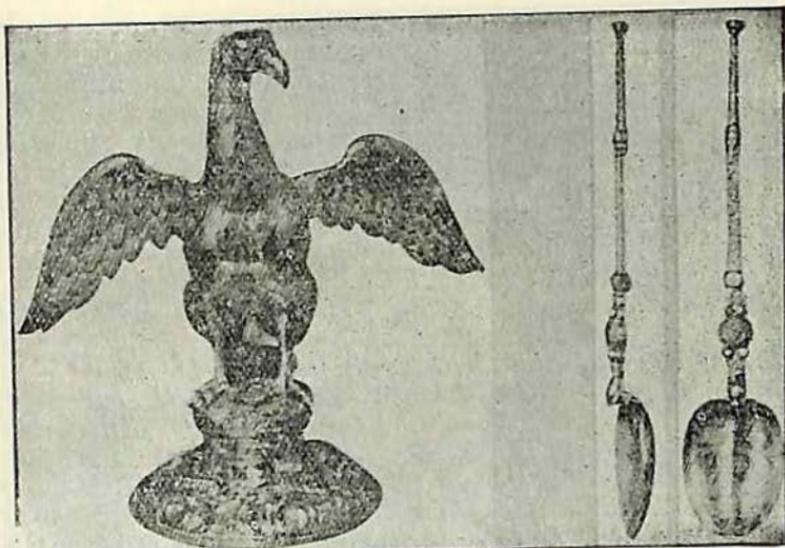
"I do solemnly and sincerely, in the presence of God, profess, testify and declare, that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will according to the true enactments which secure the Protestant Succession to the throne of my Realm, uphold and maintain the said enactments, to the best of my powers, according to law."

We find a counterpart to this in the Coronation of JOASH, as King on David's throne (874 B.C.); Joash was required to keep a Covenant or OATH between himself and the nation. i.e., II. CHRON., 23-16:—

"And Jehoida (the High Priest) made a COVENANT (agreement) between all the people and between the King, that they should be the Lord's people."

(F). THE ANOINTING WITH OIL.

The next part of the Coronation is the ANOINTING of the King with OIL upon his head, hands and breast. The Press comment upon this part of the King's inauguration is interesting:—"The ANOINTING is the most sacred and significant rite of the whole Coronation ceremony." This is to be expected because it was also the most important part of the succession of the Kings of Israel upon David's throne. Their claim to the throne depended solely upon whether the claimant had been previously anointed with oil by the Priest or Prophet of God. So important was the anointing as the Divine seal of Kingship, that the Davidic King was often referred to simply as "*the Lord's Anointed.*" In the Abbey the anointing is begun with the singing of the hymn "*Come, Holy Ghost, Our Souls Inspire,*" the first verse of which runs as follows:—



The golden Ampulla, or Dove, which is 9 inches high, and the anointing spoon.

*"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit art;
Who dost thy seven-fold gifts impart."*

Then follows this prayer by the Archbishop:—

"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. . . ."

The choir then commences singing the anthem "ZADOK THE PRIEST" (to Handel's famous music) the words of which are taken from the account of King Solomon's anointing in 1 *KINGS* 39, 40. In the meantime the King sits in King Edward's chair. The specially prepared olive oil is held in a vessel called the Ampulla, a DOVE-shaped container (the Dove being again typical of the Holy Ghost); from

the beak of the Ampulla the oil is poured into a spoon out of which the Archbishop anoints the King. The following is the official report of the anointing of King George V.:—

"The Dean of Westminster, taking the Ampulla and spoon from the Altar, pours some of the holy oil into the spoon and with it, the Archbishop anoints the King in the form of a cross (1) on the head saying, 'Be thy head anointed with Holy Oil as KINGS, PRIESTS AND PROPHETS WERE ANOINTED'; (2) on the breast saying 'Be anointed with Holy Oil'; (3) on the palms of both hands saying, 'Be thy hands anointed with Holy Oil, AND AS SOLOMON WAS ANOINTED BY ZADOK 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.'"

We ask who were these "KINGS, PRIESTS and PROPHETS" to whose ANOINTING the Archbishop likened the anointing of King George? Only one Nation had this ceremony of anointing with oil as a sign of the inauguration into office of their Kings, Priests and Prophets, and that was ISRAEL whose throne was the EVERLASTING THRONE OF DAVID.

For example, as regards the Prophets, we read in I. KINGS, 19-16, where Elijah was commanded by God "to ANOINT Elisha to be a PROPHET." As regards the Priests, we read in EXODUS 40-13 to 15, that at the commencement of the Levitical Priesthood, God commanded Moses to "put upon Aaron the Holy garments and ANOINT him . . . that he may minister unto Me in the PRIEST'S office."

As regards the anointing of the Kings of Israel, the Old Testament books of SAMUEL, KINGS and CHRONICLES are full of instances. But what is most remarkable is that in the anointing of the British Kings, the Archbishop actually makes reference to the anointing of Solomon as King of Israel upon the



"Be thy Head Anointed with Holy Oil, as Kings, Priests,
and Prophets were anointed."

*(From the King George V Coronation number of the Ill.
L. News by special arrangement).*

throne of David, as part of the official Coronation ceremony which has been used for centuries in Westminster Abbey, and right back to the first Anglo-Saxon kings, and even to the early British kings. Let us look up the scriptural reference. Prior to his death David abdicated his throne, and his instructions concerning his son Solomon are recorded in 1 *KINGS*, 1-33 to 35:—

“Cause Solomon my son to ride upon mine own mule . . . and let ZADOK the Priest and NATHAN the Prophet, ANOINT him there King over Israel, and blow ye with TRUMPETS and say ‘GOD SAVE KING SOLOMON.’” Verse 39:—

“And Zadok the Priest took an horn of oil and ANOINTED Solomon. And they blew the trumpets and all the people said ‘God Save King Solomon,’ and the people rejoiced with great joy.” 1. *KINGS*, 2-12:—*“Then sat Solomon upon the throne of David and his Kingdom was established greatly.”*

Thus in his words to the British Kings, the Archbishop refers directly back to the anointing of Solomon, as if our British Throne was the modern continuation of David's throne—which in very truth it is! Also it is very remarkable that as far as can be ascertained from the records which refer back for 12 centuries, ONLY ONCE has the reference to King Solomon's anointing been changed and the following significant and beautiful words substituted. *“England, thou art not forgotten in the sight of the Lord; for in thee is raised up a king who shall rule God's English people and be anointed with the oil of gladness, and be strengthened with the might of God.”*

Surely all these references would be grotesque, and out of place unless we are Israel, and unless the throne of Britain is the continuation of David's throne.

After performing the anointing, we read that the Archbishop prayed for King George in these words, that *“Christ by His Holy Anointing might pour down upon the King's head and heart the blessing of the*

Holy Ghost, and preserve the people committed to his charge in wealth, peace and Godliness." Thus it is that the anointing oil is an OUTWARD SYMBOL of the Holy Ghost, which in the days of the Old Testament, used to settle upon the Kings, Priests and Prophets. By this means they were given Divine revelation and knowledge by which they were enabled to perform their particular ministries. The greatest of the Lord's anointed vessels was and will be, of course, Israel's Messiah. That is what "*Messiah*" or "*Christ*" means. And so when Jesus finally sits upon the "*throne of his father David*," he will have fulfilled all three ministries as the greatest of all "*the Lord's Anointed*." (1) During his earthly ministry he was PROPHET to Israel. (2) *HEB.* 4-14 says "*Seeing then that we have a great HIGH PRIEST that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*" (3) And some day "*God will give unto him the throne of his father David*," when he shall reign as "*KING OF KINGS*."

(G). THE INVESTING WITH THE IMPERIAL ROBE, AND THE ORB.

The King then rises from King Edward's Chair, and the Dean of Westminster puts on him the Imperial Robe; the Archbishop then presents him with the Orb accompanied with the following blessing:—

"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 cloth 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."

Surely little comment is needed that here is found latter-day Israel which was to become an Empire filling the whole earth. The Orb surmounted by the Cross, and the words of advice, surely signified that here was the very throne of David on which, as the Bible foretells, Christ will some day sit as King not only of Israel but of all the world.

(H). THE PRESENTATION OF THE SCEPTRE AND THE ROD.

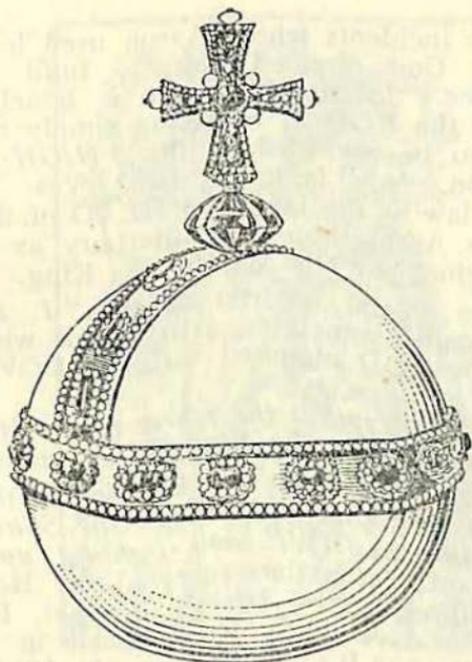
Next comes the presentation of the two RODS to the King. The one which is mounted with a CROSS is held in the King's right hand and is called the SCEPTRE. The other which is mounted with a DOVE is simply called the ROD. The official report of this part of the ceremony is as follows.

"The SCEPTRE with the cross is given into the right hand, as the emblem of KINGLY POWER, while in his left hand is placed the ROD with the dove, symbolising equity and mercy."

The institution of the Sceptre and Rod as the emblems of authority for the Kings or High Priests, goes right back to the adoption of the Israel nation as God's Kingdom upon the earth. In the days of the Exodus from Egypt in 1486 B.C., God formed Israel into a Kingdom under a code of statutes and laws, with Himself as King. At that same time, God appointed two men who wielded the Sceptre and the Rod, as they led Israel from Egypt to Palestine, namely MOSES and his brother AARON.

Moses wielded the Sceptre as Israel's uncrowned King, the Vice-Regent of God, their eternal King. From the time that God called him, Moses used the Sceptre or Rod as evidence that he was the Captain of Israel. For example in the flight from Egypt, when the children of Israel came face to face with the Red Sea, with the Egyptian chariots hotly pursuing them, we read in *EXODUS* 14-15, 16, that:—

"The Lord said unto Moses, Speak unto the children that they go forward; LIFT UP THY ROD,



The Orb is of pure gold, and set with rubies, sapphires, emeralds and diamonds. It is 6 inches in diameter.

and stretch forth thy hand over the sea and divide it, and the children of Israel shall go on dry ground, through the midst of the sea."

We know the results full well, how that the Red Sea divided and Israel escaped. Four hundred years later, when the throne of David was established over Israel, her Kings wielded the SCEPTRE as the emblem of their Kingly office.

On the other hand Moses' brother, Aaron, was selected to be the one who would supervise the religious life of Israel which was centred in the services held in the Tabernacle and later on in Solomon's Temple. The manifestation of Aaron's God-given authority was also by means of a ROD. The Old Testament books of *EXODUS* and *NUMBERS* repeat-

edly narrate incidents where Aaron used his ROD in the manner God directed him, to fulfil his High-Priestly office. So that if Britain is Israel, the presentation of the ROD to her King simply means that he must also be regarded as the "*HIGH-PRIEST*" of the nation. Now is this a fact? Yes. We know that by the law of the land, the HEAD of the Church is NOT the Archbishop of Canterbury as we might at first imagine, but His Majesty the King.

Even the official reporter of the "*I. L. News*" seemed to realise something akin to this when speaking about the ROD mounted with the DOVE, for he said:—

"The DOVE typifies the power of the Holy Ghost which has come upon the King at his anointing."

When Israel's Messiah was baptised in the Jordan by John, we read that Jesus "*saw the Spirit of God descending like a DOVE and lighting upon him.*" When the Lord Jesus thus received the Holy Spirit, He was equipped to be Israel's Prophet, Priest and King. In the days when Israel dwelt in Palestine, 1446 B.C. to 585 B.C., prior to the 2520 years' dispersion, the King wielded the SCEPTRE, and the High Priest wielded the ROD. But our British Kings are presented with BOTH the Sceptre AND the Rod. By the law of the land, the King is also the Chief Priest of the Nation. Therefore, by the symbolism of the Regalia, and by the law of Britain, her Sovereign is both her King and High-Priest. Why in these "*latter days*" does the British Sovereign combine BOTH offices, at least as far as form and ceremony are concerned? In these same "*latter days*," LUKE 1-32, 33, says "*and the Lord God shall give unto him (Jesus Christ) the throne of his father David: and he shall reign over the house of Jacob for ever.*" As Christ will be both KING and High-Priest, the same dual office held by our British Kings symbolically heralds the coming time when Christ will take the throne.

While dealing with the subject of the SCEPTRE, there is a most convincing prophecy concerning Israel's



*The Sceptre and the Rod.
Queen Elizabeth holding the Rod and
the Orb at her coronation.*

throne, which was made by Jacob to his twelve sons, the forefathers of the twelve tribes of Israel. On his death-bed in 1685 B.C., Jacob made the following prophecy concerning Judah, in *GEN.* 49-9, 10:—

“Judah is a LION’S whelp . . . he couched as a LION, and as an old LION; who shall raise him up? The SCEPTRE shall not depart from JUDAH until SHILOH COME, and unto him shall the gathering of the people be.”

The latter verse (10) thus prophesied that Judah’s descendants would always possess the Sceptre over Israel until a certain “*Shiloh*” would come. The word “*Shiloh*” is translated by Fenton and others as “*Peace*.” Now when Isaiah the prophet wrote con-

cerning the days when Christ would reign upon the throne of David, we read in *ISAIAH* 9-6, 7:—

"*The GOVERNMENT shall be upon his shoulders* (i.e., he shall wield the SCEPTRE) *and his name shall be called the Prince of Peace* (or Shiloh); *of the increase of his government and PEACE there shall be no end upon the throne of David, and upon his Kingdom* (Israel)." From this prophecy it is plain that "*SHILOH*" is Christ the Prince of Peace. In other words, Jacob's prophecy for Judah was that Judah's descendants would ALWAYS possess the throne in Israel, right down the centuries, UNTIL Christ would come to take that same throne. The latter event has not taken place yet, nor has actual PEACE yet come, far from it. Then how has Jacob's prophecy been fulfilled?

Where is there to-day in the world the throne of Israel, with the SCEPTRE still in the hands of a descendant of Judah through David? Some people believe that at Christ's second coming He will, as it were, resurrect the throne of David. This theory, of course, is absolutely unscriptural, as it leaves a gap of 2,520 years in God's covenant with David. But beside that covenant, Jacob's prophecy definitely states that the sceptre would continue right through this interval of the "*7 times*" dispersion UNTIL Christ's advent as KING.

Also when Jacob called his sons together, it was to tell them about their descendants in the "*LAST DAYS*," i.e., *GEN.* 49-1:—

"*And Jacob called unto his sons, and said, 'Gather yourselves together that I may tell you that which shall befall you in the LAST DAYS.'*" Thus his prophecy (regarding the continuity of the Sceptre) was particularly for the "*LAST DAYS*." Now we find that the Scriptures clearly define this period, as the time from Christ's first coming in 30 A.D., onwards, i.e., *HEB.* 1-1, 2:—"God who spake in time PAST unto the fathers, hath in these LATTER (or last) DAYS, spoke unto us by His SON." Then the "*latter*" or "*last days*" are those from Christ's first advent onwards.

In 1941 A.D., we are still living in the "last days," as the end of this age has not yet come. Therefore, according to Jacob's prophecy, the Royal seed of Judah through David should still be in possession of the Sceptre and the Throne over Israel. Thus we have to find somewhere in the world the Nation of Israel reigned over by a Royal Family descended from David, fulfilling Jacob's prophecy.

As the Jews have not been a Kingdom since 585 B.C., nor even a nation since 70 A.D. (when Jerusalem was destroyed) Jacob could not have meant that the throne would always be in the midst of the official tribe of Judah, but rather that it would be in the hands of some DESCENDANT of his son Judah. We know that when the everlasting throne of David was formed, God promised David that his family would reign over Israel on that throne for ever. Now David was descended from Judah, so that the continuity of the family or House of David, would be the fulfilment of Jacob's prophecy that the Sceptre would not depart from Judah till Christ be come. So that if we can find the modern ruling representatives of the House of David, this will be the fulfilment of Jacob's prophecy.

We have an amazing proof that the BRITISH ROYAL FAMILY are the modern representatives of the House of David, in the symbolism of the ROYAL STANDARD of KING GEORGE VI. In GEN. 49-9, 10, Jacob also foretold that the symbolical animal of Judah would be a LION, by mentioning the lion three times in one verse, i.e., verse 9:—"*Judah is a LION'S whelp . . . he couched as a LION . . . and as a LION who shall rouse him up?*"

When, 700 years later, David commenced the long reign of his family over Israel, there is no doubt that at some time or other the House of David adopted the flag of Judah as their own peculiar emblem, that is "*the lion of the tribe of Judah.*" As proof of this the reader will see reproduced two stamps from Abyssinia where their King, Haile Selassie, believes that he is a descendant of Solomon; to demonstrate this,

he has printed on his stamps the flag of the House of David. *Gibbons' Stamp Catalogue* records the title of the stamps as "The LION OF THE TRIBE OF JUDAH." Whether the King of Abyssinia is a true descendant of Solomon and thence of David, is another matter, but the fact is here evident that the Royal Flag of the House of David is a LION as reproduced on the Abyssinian stamps.

ABYSSINIA



Lion and royal symbols.



2. Lion of the Tribe of Judah.

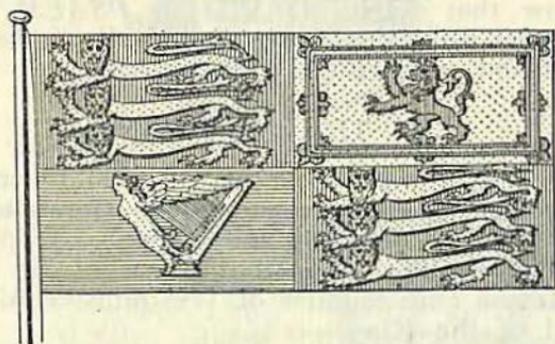
(GIBBONS)

Now as we look around for the House of David to-day, we find the amazing revelation that our own BRITISH ROYAL FAMILY have this very same flag of the House of David as a part of the ROYAL STANDARD. As the latter is never flown except where the King himself goes (or his direct representative) it is officially the flag of the Head of the Royal Family and thence of the British Throne. In the left-hand corner may be seen the Harp of David representing Ireland, through which the Royal line came from Palestine; then to Scotland, and then to England.

In the same way the coinage of the British Empire abounds in evidence that Britain is Israel and her throne is the modern "*throne of David*." To illustrate this both sides of a two-shilling piece have been reproduced. On one side may be seen the flag of the House of David, the "*Lion of the tribe of Judah*." Diagonally across the coin are four representations of the SCEPTRE and the CROWN. Therefore, on this one side of the coin is represented the fulfilment of

Jacob's prophecy in *GEN.* 49-9, 10, "*Judah is a LION'S whelp . . . the SCEPTRE shall not depart from Judah until . . .*" Then when we look on the other side of the two-shilling piece we see engraved the Head of His Majesty King George V, who was the highest branch of David's seed, entrusted with the blessing of preserving the throne UNTIL—He comes whose right it is. Similarly the shilling-piece shows the flag of the Royal House of David on one side, and the head of His Majesty on the other.

THE ROYAL STANDARD.



To conclude this section, here is the official wording repeated by the Archbishop as he presents the Sceptre and the Rod to the King:—

" . . . God from Whom all Holy desires, all good councils, 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 in the way they should go: thus in all things follow His great and holy example, of Whom the prophet DAVID said, 'Thou lovest righteousness, and hatest iniquity: the Sceptre of thy Kingdom is righteousness,' even Jesus Christ our Lord."

All the above injunctions are taken from the scriptures. For example, the Archbishop reminds the King how that KING DAVID in *PSALM* 45-6, 7 foretold that some day Christ would sit on the Throne of David and rule with a righteous Sceptre.

(1) THE CROWNING.

Then comes what most people would consider to be the most important part of the Coronation—the "CROWNING." Here is the official prayer of the Archbishop as he places the crown of St. Edward the Confessor (the founder of Westminster Abbey) on the head of the King:—

"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 hast placed Him, through Jesus Christ our Lord, to whom be Honour and Glory forever."

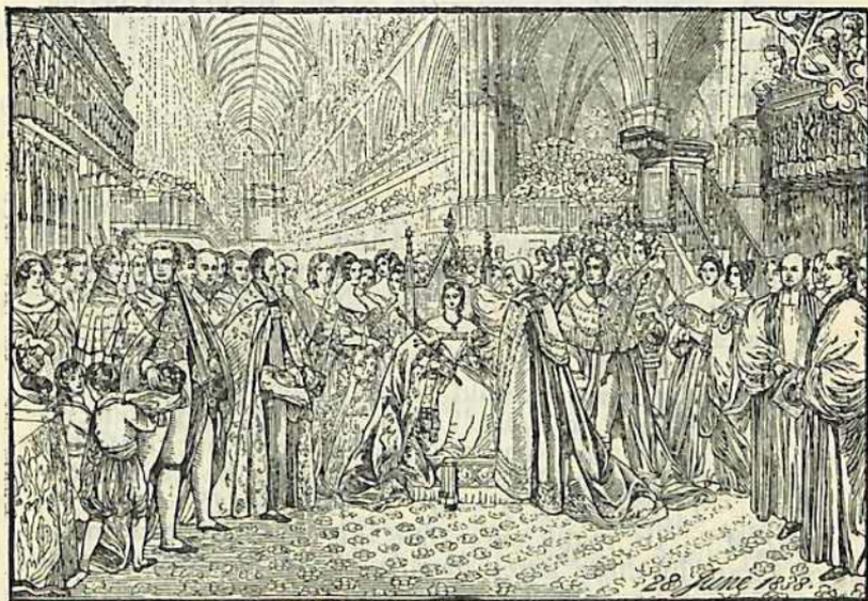
We notice that the prayer likens the crowning of our King to David's crowning as recorded by the Psalmist in *Psalms* 31-1 to 3.

The following is an eye-witness account of the crowning of King George V in 1911:—

"The interest of the vast and brilliant assemblage, already on tip-toe of expectation, is now centred upon



St. Edward's Crown with its twelve jewels.



The Crowning of Queen Victoria in Westminster Abbey.

the venerable figure of the Archbishop, who reverently places the Crown upon the Monarch's head. Then the people with loud and repeated SHOUTS, cried 'GOD SAVE THE KING'; the TRUMPETS sounded, and a roar of artillery announces the culmination of the solemnity to the expectant multitudes without." ("I.L. News").

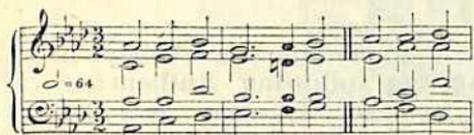
As we go back to the Old Testament and examine the presentation of Israel's first King, Saul, it is recorded in I. SAM., 10-24, "that *THE PEOPLE SHOUTED AND SAID 'GOD SAVE THE KING.'*" We find 226 years later, in 874 B.C., that Israel still shouted the same National shout at the coronation of their Davidic Kings, i.e., II. CHRON., 23-11, reports that at the anointing of Joash as King, those standing around shouted "*GOD SAVE THE KING.*" This manner of response to their King was a national characteristic of Israel in the days prior to the "7 times" dispersion out of Palestine. This same cry is also the national characteristic of the BRITISH people to-day, and is in fact their NATIONAL ANTHEM, i.e., it is a NATIONAL characteristic which identifies British people in every part of the world. Surely this same custom at the crowning of our British Kings clearly identifies our throne as David's, and ourselves as Israel!

The Book of *EXODUS* describes how that when Israel fled from Egypt, in 1486 B.C., God led His people through the Red Sea, and via the wilderness of Sinai, before they entered the "*promised*" land of Palestine. During their wilderness journey as recorded in *NUMBERS*, we read that a prophet by the name of Balaam foretold what Israel would be like in the "*latter*" or "*last*" days. Among his prophecies Balaam made one which links up with our National Anthem in a remarkable way. He says in *NUM.* 23-21:—"THE SHOUT OF A KING IS AMONG THEM." To make sure that this was to be a mark of Israel in these latter days, perhaps the whole verse had better be quoted:—

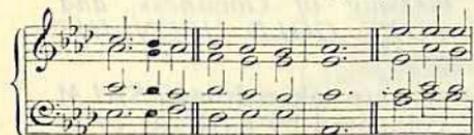
"He hath not beheld iniquity in JACOB, neither hath he seen perverseness in ISRAEL; the Lord his

God save the King.

(The National Anthem.)



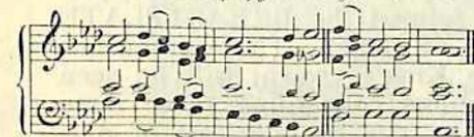
God save our gra- cious King, Long live our



no- ble King, God save the King. Send him vic-



tor-i-ous, Hop-py and glor-i-ous,



Long to reign o-ver us; God save the King

References—

Sam. 10-24 II. Sam. 16-16 I. Kings. 1-34, 39
II. Kings, 11-12 II. Chron., 23-11

f GOD save our gracious King,
Long live our noble King,
God save the King:
Send him victorious,
Happy and glorious,
Long to reign over us:
God save the King.

mf O Lord our God, arise,
Scatter his enemies,
And make them fall:
cr Confound their politics;
Frustrate their knavish tricks;
f On thee our hopes we fix.
God save us all.

mf Thy choicest gifts in store
On him be pleased to pour;
Long may he reign:
cr May he defend our laws,
And ever give us cause
f To sing with heart and voice,
ff God save the King.

God is with him, and the SHOUT OF A KING IS AMONG THEM."

The Israel shout of "God Save the King" has characterised England for centuries. However the prayer that God would preserve His Davidic throne was not made into our National Anthem until 1607 when the verses were composed by Dr. John Bull. The attempt of Guy Fawkes and his R.C. associates to destroy the Protestant King James I in 1605,

caused the nation to realise that as God's latter-day Christian Israel, she had enemies. This is the explanation of verse 2, now seldom sung because its Israel significance is not appreciated. The National Anthem is far more than a prayer for an individual king, but is the soul of the nation instinctively claiming what God has already promised, that the dynasty of David should continue forever.

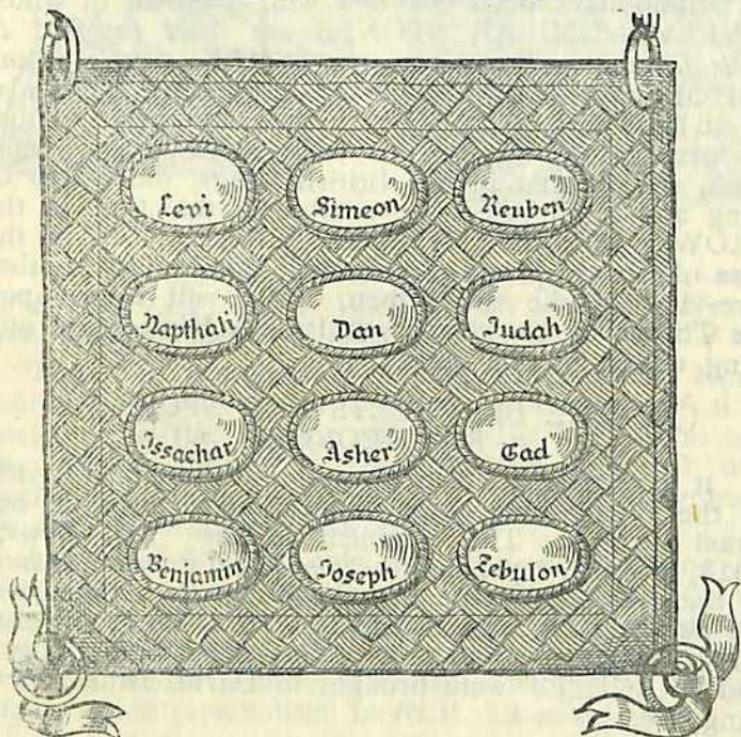
After the crowning ceremony in the Abbey is concluded, the Choir sing the following Anthem:—

"The King shall rejoice in thy strength, O Lord, exceeding glad shall he be of thy Salvation, Thou hast presented him with the blessing of Goodness, and hath set a CROWN OF PURE GOLD UPON HIS HEAD."

The words of this Anthem are taken from *PSALM 21*, verses 1-3, which were composed by KING DAVID after he had been crowned and established upon the throne which God swore to him would exist for ever.

In concluding this section on the "*CROWNING*," a most interesting proof of our Israel identity comes from an examination of St. Edward the Confessor's crown. Around the Crown are set *TWELVE JEWELS* which are exactly the same in number and name as the twelve Jewels which formed the *BREASTPLATE* worn by the High-Priest of Israel. The significance of these jewels upon the King's crown, will be seen as we examine the scriptures concerning these same jewels which were worn by the High-Priests of old. In *EXODUS 28*, God selected Aaron to be Israel's first High-Priest, and His instructions to Moses concerning the Regalia to be worn were as follows, *EXODUS 28-1*:—

"Take unto thee Aaron thy brother, that he may minister unto me in the PRIEST'S office. (2) And then thou shalt make holy garments for Aaron. . . . (4) . . . a BREASTPLATE. . . . (15) . . . which thou shalt make. . . of gold, of blue, and of purple, and of scarlet. . . . (17) . . . and thou shalt set it in settings of STONES, four rows of stones:—



Above : The High Priest in his official garments.
 Below : The Breast-plate.

the first row, a Sardius, a Topaz, and a Carbuncle, and (18) the second row, an Emerald, a Sapphire, and a Diamond, and (19) the third row, a Ligure, an Agate, and an Amethyst, and (20) the fourth row, a Beryl, an Onyx, and a Jasper: they shall be set in gold in their inclosings. (21) And the STONES SHALL BE WITH THE NAMES OF THE CHILDREN OF ISRAEL, TWELVE ACCORDING TO THE TWELVE TRIBES. (29) And Aaron shall bear the names of the children of Israel in the Breastplate . . . when he goeth into the holy place."

When Aaron went into the Tabernacle (or Church), he pleaded before God on behalf of the sins and diseases of Israel. At that time he wore the breastplate with its twelve jewels upon which were engraved the names of the twelve tribes.

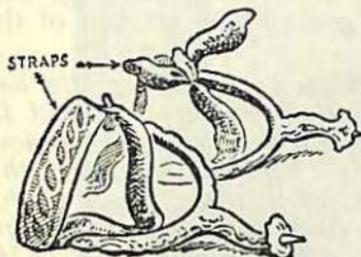
Since the days of Edward the Confessor, the Kings of Britain have been crowned with a crown in which TWELVE SIMILAR STONES are "*set in gold in their fastenings.*" So it seems as if the people whom His Majesty King George VI represents must also be at least part of the twelve tribes of Israel, and that in form at any rate, he is their High-Priest. Once again we see that in our British Kings, the offices of King and High-Priest are combined, this time in the CROWN with the TWELVE JEWELS. As in the case of the Sceptre and the Rod, this is just another fore-view of the time when Christ will reign upon the Throne of David as both Israel's High-Priest and King united in one person.

(J) THE BRACELETS AND SPURS OF ST. GEORGE.

It is appropriate here to describe these small parts of the regalia which are significant as regards our Israel identity. The comment in the "I.L. News," 1911, is worth repeating:—"*The ritual appropriateness of these emblems (the bracelets) has its authority, if not its sanction, from 2 SAM., 1-10.*" On looking up this scripture, we find that at Saul's death, his crown and BRACELET were brought to David, Israel's next King, i.e.:



THE BRACELETS. AND THE SPURS OF ST. GEORGE



"I took the crown that was upon his head, and the BRACELET THAT WAS UPON HIS ARM, and have brought them . . . unto my Lord (David)."

Thus the presentation of the bracelets to King George has come down from the institution of this ceremony in the election of the FIRST King to sit upon David's throne. . . . David himself, and even the secular papers such as the "I.L. News," recognised the definite origin of this custom.

Then the King's heels are touched according to ancient custom with the spurs of St. George the Patron Saint of England. St. George was a Christian martyr in the days of Diocletian's persecution of the Christians in Rome whose testimony to death led to the fall of Pagan Rome (symbolised in *REV. 12* as a "dragon").

Thus the crest of England shows St. George defeating the "dragon." This is significant in that Britain stands for the Bible and Christ, and is surely the Kingdom of Israel and the throne of David through whom the works of Satan will finally be destroyed.

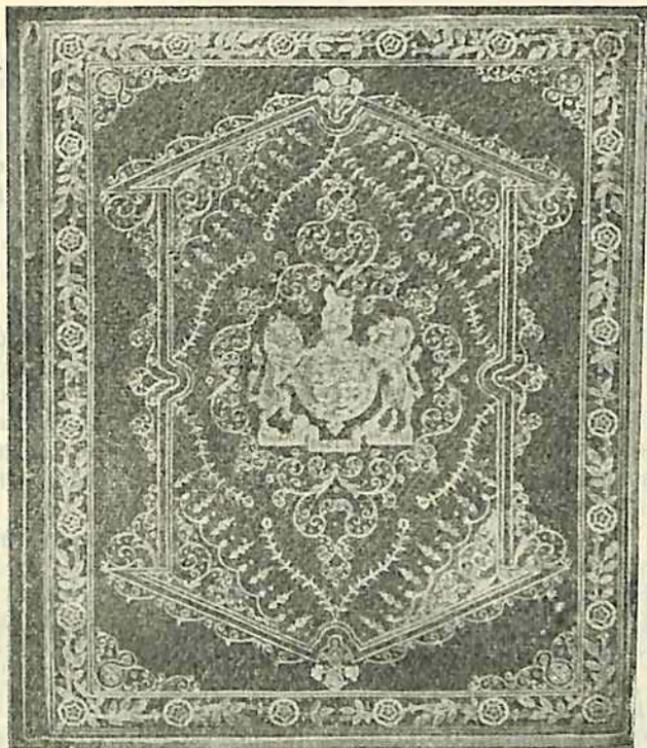
(K). THE PRESENTATION OF THE BIBLE.

After the crowning, the King is presented with a copy of the BIBLE. At the coronation of Protestant William and Mary, 1689, the service was extended by Act of Parliament to include the presentation of the Bible. From early Saxon times, the King's oath had to be taken on a manuscript copy of the Gospels now in the British Museum. An eye-witness account of the presentation is as follows:—

*"Prominent in the procession of the Regalia has been a copy of the Holy Scriptures, richly bound in a purple velvet. The point of the service has now arrived at which the Dean of Westminster bears the Bible from the Altar, and places it in the hands of the Archbishop, who in turn, delivers it to the Sovereign with an exhortation, opening with the words:—***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.***"*

As 95% of the Bible is the story of God's creation, education and use of ISRAEL to bring the world into His blessing, it is to be expected that the Bible would appear in the coronation of British Kings. More than this we have an exactly corresponding ceremony in the Coronation and Recognition of the Kings of Israel of old. We read in God's instructions to Moses, that when the time would come for Israel to have an earthly line of Kings, that the King was to write out a copy of the law which was to be his guide in the governing of Israel, i.e., DEUT. 17-14.

"When thou art come into the land which the Lord thy God giveth thee, and (18) . . . thy King sit-



*A photograph of the Bible presented to King Edward VII at his coronation
(Reproduced by kind permission of the OXFORD UNIVERSITY PRESS).*

teth upon the Throne of his Kingdom, he shall write a copy of the law in a book. (19) . . . and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of the law, and these statutes, to do them."

In these "latter" days, it is with similar advice that the Bible is presented to our King, "*Here is wisdom; This is the Royal Law: these are the lively oracles of God.*" Of course in the "latter" days of the NEW TESTAMENT, our British Kings are presented with BOTH the Old law and the NEW TEST-

AMENT. Speaking of Israel in *ROM.* 9-4, Paul wrote to the Romans that to Israel belonged "*the giving of the law and the service of God.*" The Anglo-Saxon race and kindred stock ALONE can lay claim to be the race to whom "*God has given His law and to whom pertaineth the service of God.*" Moreover, the "*oracles of God,*" i.e., the Bible, was to be in the possession of Israel whose commission was to teach those "*Oracles*" to the heathen even as the great Bible and Missionary Societies of Anglo-Saxondom are alone doing.

Moreover, it is through the Kings of England that the Bible has been translated and spread throughout the world. It was James I. who, in 1604, appointed 47 learned men to prepare the famous Authorised Version of the Bible. It is worthy of note that the copyright of this familiar version is in the hands of the British Royal Family.

When Cruden wrote his famous Concordance of the Bible, he dedicated it to King George III. in 1761. In his address to the King, Cruden showed that even in 1761, he recognised the British throne was David's and Britain was Israel. The address is reproduced on the first page of Cruden's Concordance. Cruden likened King George III. to King Hezekiah, the religious King of Judah, i.e., "*May the Great God be the guide of your life, that it may be said that King George III. hath been like an Hezekiah to our BRITISH ISRAEL.*"

Then follows the blessing of the King by the Archbishop with these words, "*The Lord bless and keep you; the Lord make the light of His countenance to shine forever upon you, and be gracious unto you. . . .*" This is the VERY SAME BLESSING which God commanded the priests of ISRAEL to use in blessing Israel as we read in *NUM.* 6-22 to 26:— "*On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee. . . .*"

Then the choir sings the *Te Deum*, and the King moves to his throne on the raised dais where there takes place:—

(L). THE INTHRONIZATION.

The Archbishop and Bishops, and the representative peers of the Realm lift up the King on to the throne, and then the Archbishop says these words as part of the Coronation service:—

... *“the Lord God Almighty, whose Ministers we are, and the Stewards of His Mysteries, ESTABLISH YOUR THRONE IN RIGHTEOUSNESS, THAT IT MAY STAND FAST FOREVER MORE, LIKE AS THE SUN BEFORE HIM, AND AS THE FAITHFUL WITNESS (the rainbow) IN HEAVEN.”*

Thus at the end of the Coronation the very promises that God made to David in Psalm 89 are repeated as if to say here in this Coronation is once again demonstrated the fulfilment of God's promises. The following are the words of God's covenant with David as recorded in PSALM 89—34 to 37 which form the closing prayer of our Coronation service:—

(34). *“My covenant will I not break, nor alter the thing that is gone out of my lips. (35) Once have I sworn by my holiness that I will not lie unto David. (36) His seed shall endure forever, and his throne as the sun before me. (37) It shall be established forever as the moon, and as the faithful witness in heaven.”*

As a summary to this chapter, the reader will find drawn up a list of the incidents in the Coronation of Joash upon the throne of David, in 874 B.C.; alongside there is shown a corresponding list of the SAME incidents in the coronation of King George V., in 1911 A.D.

THE CORONATION OF:—

JOASH, 874 B.C.

KING GEORGE V.

1911 A.D.

2 *KINGS*, 11-9 to 13.
“The Captains and the people” were *“in the House of the Lord.”*

The leaders of the Empire were gathered to Westminster Abbey.

- V. 12,
 " *Jehoida, the Priest, anointed him . . .* The Archbishop of Canterbury anointed him ;
- V. 12,
 and put the crown upon him, . . . and placed the crown upon his head ;
- V. 12,
 and they clapped their hands." and the people in the Abbey clapped their hands.
- V. 14,
 " *And the people of the land rejoiced, and blew with trumpets.*" The people rejoiced, and the trumpets were sounded.
- V. 12:—
 " *And the people said: 'GOD SAVE THE KING.'*" And the people shouted: 'GOD SAVE THE KING.'
- V. 14,
 " *And the King stood by a PILLAR, as the manner was.*" Or " *at HIS PILLAR*"—2 CHR. 23-13. And the King sat upon JACOB'S STONE (or PILLAR) as the CUSTOM since 1296 A.D.
- V. 12,
 " *And Jehoida gave him the TESTIMONY.*" (Book of the law). And the Archbishop presented the King with a copy of the BIBLE. (The OLD and NEW Testaments).
- V. 17,
 " *And Jehoida made a COVENANT between the Lord, and the King, and the people.*" The Archbishop asked King George to take the OATH to govern the people with justice, and maintain the true Protestant Gospel.



King George V and Queen Mary in their Coronation Robes, 1911.
(Reproduced by arrangement with W. & D. DOWNEY, Court Photographers).

On the death of Jehoida the Priest, we read in 2 CHRON. 24-15, 16, that:

"They buried him, in the CITY OF DAVID among the KINGS, because he had done good in Israel, both towards God, and toward his house."

Part of the inscription on the Unknown Warrior's grave in Westminster Abbey is as follows:—

"They buried him . . . among the Kings because he hath done good . . . both towards God, and toward his house."

**FOR GOD
FOR KING AND COUNTRY
FOR LOVED ONES HOME AND EMPIRE
FOR THE SACRED CAUSE OF JUSTICE AND
THE FREEDOM OF THE WORLD**

THEY BURIED HIM AMONG THE KINGS BECAUSE HE
HAD DONE GOOD TOWARD GOD AND TOWARD
HIS HOUSE

IN CHRIST SHALL ALL BE MADE ALIVE

Surely those who selected the words to surmount the Unknown Warrior's Grave, could have left in the words "*CITY OF DAVID*," and "*ISRAEL*," and they would have been perfectly correct; for have we not found the "*City of David's Throne*" and "*Israel*" of the dispersion? So many points of identity between the coronations of the Kings of Israel of the "*former*" days, and the coronation of British Kings in the "*latter*" days, make it impossible that it is all coincidence. God Himself has determined that these Israel customs should be restored to Israel so that at the time of her awakening and return to Himself, there would be provided abundant evidence of her Israel identity.



**THE TRANSFER OF
THE THRONE
FROM
PALESTINE TO BRITAIN**

(3)

THUS it is that every part of the symbolism of the Coronation of our Kings, points to Britain's throne, as the modern "*throne of David.*" With so many Israelitish features, the evidence is strong that it is none other than Israel's throne. Granting this, the question comes into our minds, how did the Royal descendants of David, come to the British Isles, and how was the throne transferred from Jerusalem to its present home?

In the days of the formation of the everlasting race of twelve-tribed Israel, God warned His people that transgression of the laws of the Mosaic Covenant would lead to their dispersion outside of Palestine for 2,520 years, i.e., *LEV. 26-27, 28:—* "*If ye will not hearken unto me, I will chastise you 7 times for your sins.*" About 400 years later, in 1050 B.C., God established the everlasting throne of David as recorded in *2 SAM. 7-16:—* "*Thine HOUSE and thy KINGDOM, and thy THRONE, shall be established FOR EVER.*" But this throne existed for ONLY 450 years in Jerusalem, where the Davidic Kings ceased to rule about 585 B.C. All Israel broke the Mosaic Covenant, and were scattered out of Palestine, except for a remnant of Judah called "*Jews*" who were finally scattered in 70 A.D.

Now when God promised David an everlasting throne for His descendants, He must have known that this dispersion of Israel would take place; even David might have known the possibility of such a dispersion. Then what was going to happen to David's

Royal family, throne and nation? As if anticipating this problem, God told David in verse 10 of 2 SAM. 7 (the very same chapter in which the Davidic Covenant was made):—

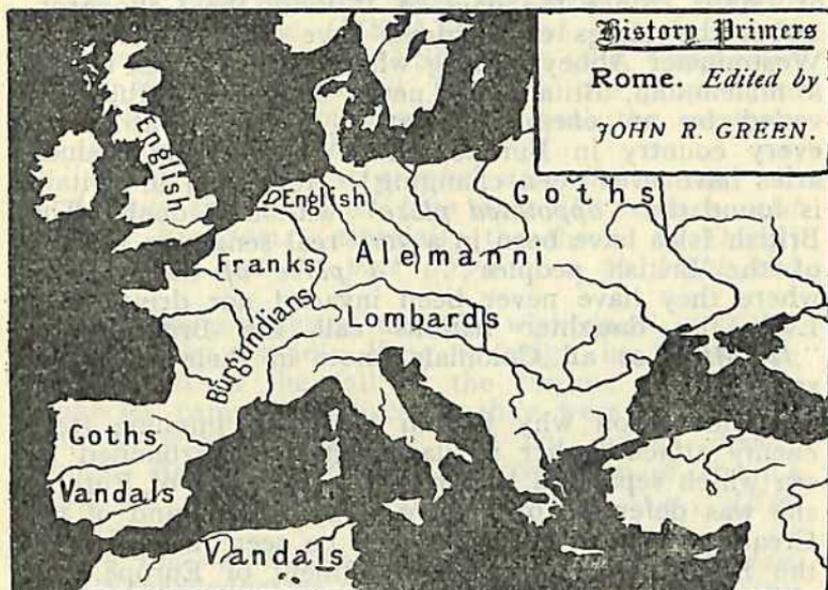
"MOREOVER I WILL (i.e., during the then future dispersion) APPOINT A PLACE for my people Israel, and will PLANT them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time."

Here then, is God's own prophecy concerning the then future whereabouts of Israel and her throne, during the dispersion from Palestine. We naturally ask, where is this God-appointed place? The above verse gives us a mental picture of what it was to be like, because God there contrasts it with Palestine.

(1) It would be "*A PLACE OF THEIR OWN.*" Palestine was a battlefield of struggles between Israel and the surrounding Gentile nations, as to who should possess it. Never could Israel call the land her own for any length of time. Although God had promised it to their fathers and their seed as an everlasting possession, the time for the fulfilment of that promise—the last days, had not come. Israel held the land only as she fulfilled the conditions of the Mosaic Covenant. But this new place would be peculiarly Israel's own place over which no Gentile nation would ever have rule.

(2) It would be a place from which Israel would "*MOVE NO MORE.*" This obviously could not be Palestine itself as Israel has not had possession of it for 2,520 years. So that it must be some place OUTSIDE of Palestine, and where Israel has been in secure possession for many centuries.

(3) "*Neither shall the children of wickedness afflict them as before time.*" When Israel dwelt in Palestine, her history was an account of continual wars with the surrounding Gentile Nations, who finally were the means of her dispersion. To the north lay Assyria who carried away captive, the House of Israel



A map from a secular history book showing the "planting" of a portion of Israel (the English) in the appointed place," the British Isles, during the 6th and 7th Centuries A.D.

about 721 B.C. To the east was Babylon whence the House of Judah were taken about 600 B.C. To the south lay Egypt. We must look for Israel's new abode in some place which would, in contrast to Palestine, be a place of safety and freedom from the onslaughts of her enemies.

Would any particular part of the Continent of Europe fulfill God's description? NO, emphatically no, because Europe has been a boiling-pot of wars, and overturning of thrones throughout her history. Europe, then, can have no claim to be this God-chosen place of refuge and safety, for His people, and their throne. Also the last few years have seen the overthrow of all the great thrones of Europe, so that Israel's cannot be found on that Continent.

It is very plain that the BRITISH ISLES exactly fulfil God's description of Israel's then future abode

of safety. Since the days of William the Conqueror, 1066, the Kings of England have been crowned in Westminster Abbey, during which long time of nearly a millennium, Britain has never been successfully invaded by an enemy. What a marked contrast to every country in Europe whose thrones and boundaries have ever been changing! Here then in Britain is found the "*appointed place*" without a doubt. The British Isles have been in a very real sense the HOME of the British peoples . . . "*a place of their own*" where they have never been invaded nor driven out. Even the daughter nations call the British Isles "*HOME*," as all Colonials know in their every-day speech.

One reason why Britain has been immune from enemy attack is her insular position. Surrounded by sea which separated her from the mainland of Europe, she was defended by Nature. Surely the hand of the Creator, the God of Israel, can be seen in separating the British Isles from the Continent of Europe. "*I will MAKE a place for my people Israel*"—and here in Britain is seen the result of the handiwork of God, as an expression of His love for His people Israel. England, and all that the Englishman's home means to him, is the result of the planning ahead and guidance of the God of Israel. England's greatest poet showed the fulfilment of God's promise to provide a safe dwelling-place for Israel, even if he did not recognise the Biblical significance of what he wrote. Shakespeare's "*Richard II*," 2-1, has the following description of Britain's island home:—

*"This royal throne of kings, this sceptr'd isle . . .
This fortress built by Nature for herself,
Against infection and the 'hand of war,'
This happy breed of men, this little world,
This precious STONE set in the silver sea,
Which serves it in the office of a wall,
Or as a moat, defensive to a house, . . .
Against the envy of less happier lands;
This blessed plot, this earth, this realm,
This ENGLAND."*

Let us now examine what the scriptures have to say concerning the CESSATION of the throne in Jerusalem, and its TRANSFER to the 'appointed place.' God commissioned Jeremiah the prophet, to be His agent who would supervise both the cessation and the transfer. *JER.* 1-5, 10:—

"I ordained thee a prophet unto the nations . . . see I have this day, set thee over the nations, and over the Kingdoms (especially the throne of David) to root out, and to pull down . . . to build and to plant."

Jeremiah prophesied that the wickedness of Zedekiah, the last Davidic King to reign in Jerusalem, would result in the fall of the throne. Jeremiah's prophecies came true, because they were inspired of God. It was in this way that he 'pulled down' thrones. And so we read of the cessation of David's throne in Jerusalem about 588-5 B.C., i.e., *JER.* 39-1:—

"In the ninth year of Zedekiah, King of Judah, came Nebuchadnezzar, King of Babylon . . . against Jerusalem and besieged it. . . (6) . . . the King of Babylon slew the sons of Zedekiah, and (7) put out his eyes, and bound him with chains, to carry him to Babylon."

Thus passed away Zedekiah and his Prince-sons. This tragic end was also described by the prophet *EZEKIEL* in parabolic language. Verses 3 and 4 of *EZEK.* 17, narrate the parable, while verses 12 and 13, give us the interpretation.

The Parable.

"Thus saith the Lord God,

A great EAGLE came to 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."

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."

In this particular parable, the '*Eagle*' is the King of Babylon, the '*Highest Branch of the Cedar*' is Zedekiah's family of the House of David; the '*young twigs*' are the Royal Princes, taken to the '*city of Merchants*' or Babylon. This parable exactly describes what we read in *JER.* 39—the end of Zedekiah; the death of all the male heirs, and the cessation of David's throne in Jerusalem.

Perhaps Nebuchadnezzar imagined that he had thus destroyed the throne of David entirely, by killing off the King's sons. But we read in *JER.* 43, that at the same time, certain of ZEDEKIAH'S DAUGHTERS escaped to Egypt in the company of JEREMIAH. Also with the death of the King's sons, the right to the throne of David passed into the hands of his eldest Princess daughter, according to the Mosaic law in *NUM.* 27-8:—"*If a man die and have no son, then shall he cause his inheritance to pass unto his daughter.*" Remembering that Jeremiah's commission was to '*BUILD and to PLANT*' the fallen throne, this Princess Royal must undoubtedly prove to be Jeremiah's '*building material,*' or '*plant cutting.*'

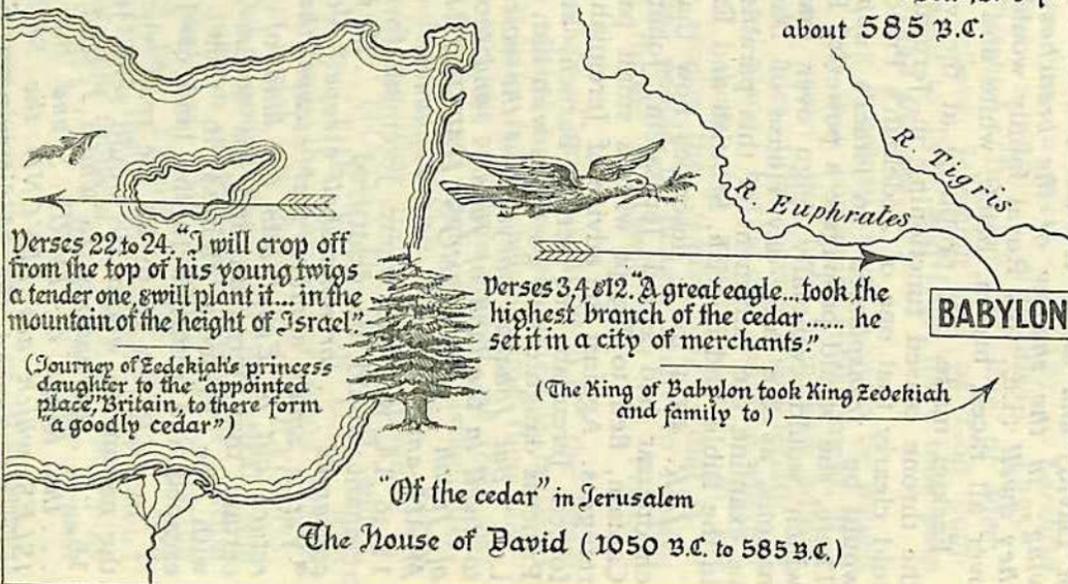
Secondly, let us now examine what the Bible has to say concerning the *TRANSFER* of the throne to the '*appointed place.*' *EZEKIEL* 17 gives us a second parable, this time concerning the *TRANSFER* of the throne. The prophet has not interpreted this parable, but the interpretation is simple because the key to the symbols used, is given to us in his first parable of the cessation of the throne. *EZEK.* 17-22, 24:—

"*Thus saith the Lord God: I will also take of the highest branch (Zedekiah's family) and will set it; I will crop off from the top of his young twigs (i.e., from among his Prince-sons and Princess-daughters) a TENDER ONE (i.e., a Princess; tender—soft, timid, or feminine) and will PLANT her upon an high mountain; and it shall bring forth boughs (i.e., become a famous Royal Dynasty) and bear fruit (many Royal descendants) and be a goodly cedar*

Ezekiel XVII The two Parables which foretold the cessation of the Throne of David in Jerusalem, and its transfer to the "Appointed Place" (II Saml. vii) by means of the Royal Heiress, Zedekiah's Princess daughter.

Jer. 42: 6-7.

about 585 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 34 & 35. "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 (1050 B.C. to 585 B.C.)

(i.e., her descendants would form the latter-day House of David) *and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell* (i.e., this Royal family would finally reign over all races, brown, black, white and yellow).

Ezekiel made this prophecy at the very time that the throne ceased functioning in Jerusalem; he foretold clearly that one of Zedekiah's Princess daughters would be '*transplanted*' to Israel's '*appointed place.*' There, she would propagate a powerful Royal Dynasty which would eventually reign over many races and nations, as the latter-day House of David. Now let us examine the fulfilment of this parable, as recorded in the Bible, and in Irish, Scottish and English history.

JER. 43-4 to 7, describes how that after Nebuchadnezzar had seized Jerusalem, Johanan, a Jewish Captain, fled to Egypt with a small party of Jewish refugees. Against the advice of Jeremiah, Johanan also forced Jeremiah, his scribe Baruch, and the King's Princess daughters to go down with him to Tephannes, i.e., "*But Johanan obeyed not the voice of the Lord to dwell in the land of Judah . . . and took the remnant of Judah . . . the KING'S DAUGHTERS . . . JEREMIAH and Baruch . . . to Tephannes.*" In *JER.* 44-12 to 14, we read where Jeremiah foretold that this remnant would be destroyed "*. . . they shall all be consumed . . . for none shall escape.*" Verse 28 reads: "*Yet a small number that escape the sword, shall return out of Egypt into the land of Judah.*" It is certain that Jeremiah and his scribe Baruch, along with the Princess Heiress in their keeping, thus escaped and returned to the land of Judah.

In *JER.* 25-15 to 22, we read where God names the nations to whom He would send Jeremiah. Verse 15, "*. . . the nations, to whom I send thee . . . (22) . . . the Kings of TYRE . . . and the Kings of the ISLES which are BEYOND the SEA.*" The only "*ISLES beyond the Mediterranean Sea,*" were the British Isles which have every characteristic of being the '*appointed place.*' From the Port of TYRE,

Israel's merchant ships traded to Tarshish-Britain. i.e., *EZEK. 27-3*:—"O Tyre, that art situate at the entry of the sea (i.e., a port)... (12)... Tarshish was thy Merchant... (19)... DAN also... (22)... the ships of Tarshish (Britain) did sing of thee." Therefore, we believe Jeremiah did as God commanded him—went to Tyre, and from there took ship to the 'isles beyond the sea.'

When a cutting is transplanted, it must be placed in suitable soil, and in a congenial environment, if it is to survive and grow. We have seen how admirably the British Isles fulfil every characteristic of Israel's 'appointed place.' Let us now examine whether about 583 B.C. there was suitable 'soil' in the British Isles to receive the 'tender twig'; that is, if there were Israel people in Britain ready to receive the transferred throne of David and the Princess Royal.

It is a fact that as early as 1000 B.C., the Israel Merchant ships traded to Tarshish which is believed to have been Britain from whence came their supplies of tin. In the last scripture quoted, we read that the tribe of *DAN* formed part of these Israel Merchants who traded to Tarshish from Tyre. Every Irish history book says that Ireland was colonised by a people named the 'TUATHA DE DANAAAN,' which, being translated, is 'THE TRIBE OF DAN,' who came to Ireland from the East many years before 580 B.C. When Israel left Egypt in the *EXODUS*, the tribe of Dan, though the most numerical, was given the least portion of Palestine. As their portion included the sea-coast, Dan became a sea-faring people. By the year 1285 B.C., the tribe of Dan sought the safety of their ships rather than defend the land, and so were rebuked by Deborah the Judge as in *JUDGES* 5-1, 17, "WHY did Dan remain in ships?"

When 600 years later, the bulk of the tribes were captured and taken to Assyria, the tribe of Dan had already taken to their ships and were well away

from Palestine. That Dan thus colonised parts of Ireland is historically true. We also have evidence supplied to us that Israelites or Hebrews, were early colonisers of Britain, in the name '*Heber*.' Abraham, the father of the Israel nation, was descended from '*Heber*' from whom his descendants were called *HEBREWS*. We find this most interesting fact, that Ireland was once known as *HIBERNIA* (still retained in the name '*Hibernian Societies*') that is the '*land of Heber*,' indicating the Israel origin of many of its early inhabitants. From Ireland came the Scotch people who in turn named their land the *HEBRIDES*, or '*the land of the Hebrews*.' In Scotland to this day, the word '*Heber*' is used 75 times in the names of various places such as *Aber-nethy*, *Aber-deen*, etc. Thus we are certain that at the time David's throne ceased in Jerusalem 585 B.C., there were already Israel people in the '*isles beyond the sea*.' When Jeremiah and the Royal Heiress reached the '*appointed place*,' there is no doubt that they found Israel peoples ready to receive them.

About 580 B.C., Irish history, through its bards, folk-lore, songs, poetry, etc., describes the arrival in Ireland of a distinguished person by the name of *Ollam Fola* (a prophet of God) an Eastern Princess named *Tea Tephi*, and a *Simon Brech*. This party brought with them a stone called in Irish the *Lia Fail* or the Stone Wonderful. In the light of what the Bible foretold concerning Jeremiah and the Royal Princess (the '*tender twig*'), it is agreed that the above persons were none other than the prophet Jeremiah, the Princess daughter of Zedekiah, and Baruch or Brech, the scribe who accompanied Jeremiah. At that time, the King of the Ulster province, *EOCHAD II*, had just been elected King of all Ireland by which he took the title of *Heremon*. The Princess Tea Tephi was wedded to the Heremon, and they were crowned King and Queen upon the *Lia Fail*, at Tara.

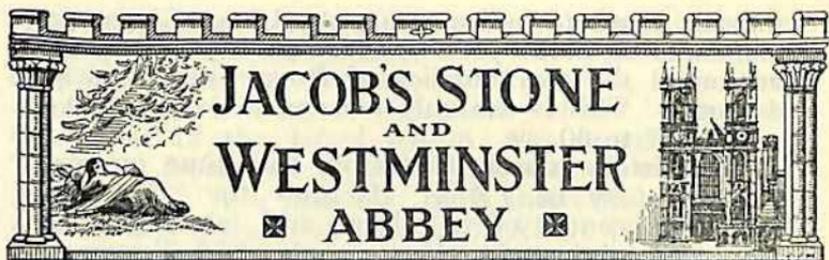
The crest of Ulster to-day is a SCARLET HAND, which fact, coupled with the SCARLET THREAD around the "lion of Judah" in the British Royal

Standard, seems to indicate that the Ulster Kings were descendants of Zarah-Judah. The marriage would thus have united the two families of Royal Judah—Phares and Zarah. This is the only reasonable explanation of Gen. 38—27 to 30.

Irish history asserts that from that time onwards, the Royal City of TARA (Hebrew for 'the law') became the centre of a culture and learning which could have originated only from the Old Testament. The well-known verse, '*The harp that once in Tara's Halls . . .*,' is believed by many to have been a reference to David's harp, an outward symbol of the presence in Tara of David's Royal seed, blessed with maintaining the continuity of the throne of David '*until He comes whose right it is.*'

From the Royal union of the Princess Tea Tephi and the Heremon, there descended a long line of Irish Kings until 503-530 A.D., when Fergus crossed to Scotland where he was crowned King upon the *Lia Fail*. From Fergus descended the Stewarts whose James VI. became James I. at the Union with England, 1603. At Whitehall, April 12, 1613, James I. made the following statement in reference to the Irish people:—"*There is a double cause why I should be careful of the welfare of that people; first, as the King of England, and also as King of Scotland, FOR THE ANCIENT KINGS OF SCOTLAND ARE DESCENDED FROM THE KINGS OF IRELAND.*" This one statement alone links the Kings of England, with Scotland and Ireland.

From James I. came Sophia, his grand-daughter, who was the mother of George I. Thus it is that H.M. George VI can trace his ancestry back through the Kings of Scotland through James I., thence to the Kings of Ireland by Fergus, and thence to Princess Tea Tephi-Zedekiah-David. God promised that the "*tender twig*" of EZEK. 17 would become a "*goodly cedar tree*," that is, a powerful Royal family reigning over many peoples and nations. Both from past history, and through her present eminent position, the British Throne is unquestionably the modern Throne of David.

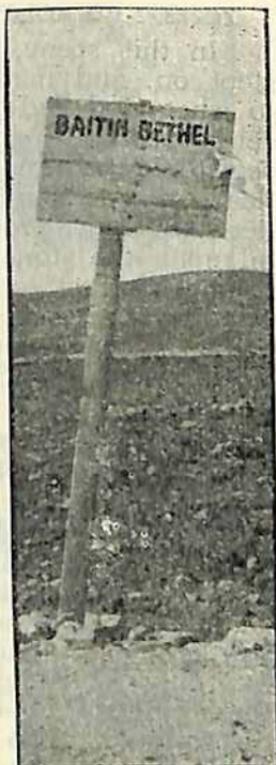


(4)

WE now have another link between the throne of Britain and the throne of David in JACOB'S STONE. Beneath the seat of the Coronation Chair in Westminster Abbey, there is deposited a pillar or stone upon which for over 600 years all the Kings of England have been crowned. It is known as "*Jacob's stone*"; the Stone of Destiny: the Stone Wonderful: the Stone of Fate: the Sacred Stone: Lia Fail, etc., and the history of its wanderings seems to be very closely interwoven with the transfer of the throne of David from Jerusalem of old to Westminster Abbey, London.

In *GEN.* 28-3, 4, we read where Isaac called his son Jacob and blessed him, saying, "*God Almighty bless thee . . . that thou mayest be a multitude of people (or Company of Nations). And give thee the blessing of Abraham.*" In this way all the promises made by God to Abraham and Isaac, were transferred to Jacob. Then by a supernatural vision God confirmed and ratified Isaac's action. We read in verses 10 to 22, how that on a certain journey, at sunset, Jacob went to sleep with his head upon a STONE and

"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. (13) And the Lord stood above it, and said, 'I am the Lord God of Abraham . . . and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. (14) And thy seed shall be as the dust of the earth, and thou shalt spread



Jacob's dream, and the site of Bethel as it is to-day.

abroad to the west, and to the east, and to the north, and to the south: and in thee shall all the families of the earth be blessed.'"

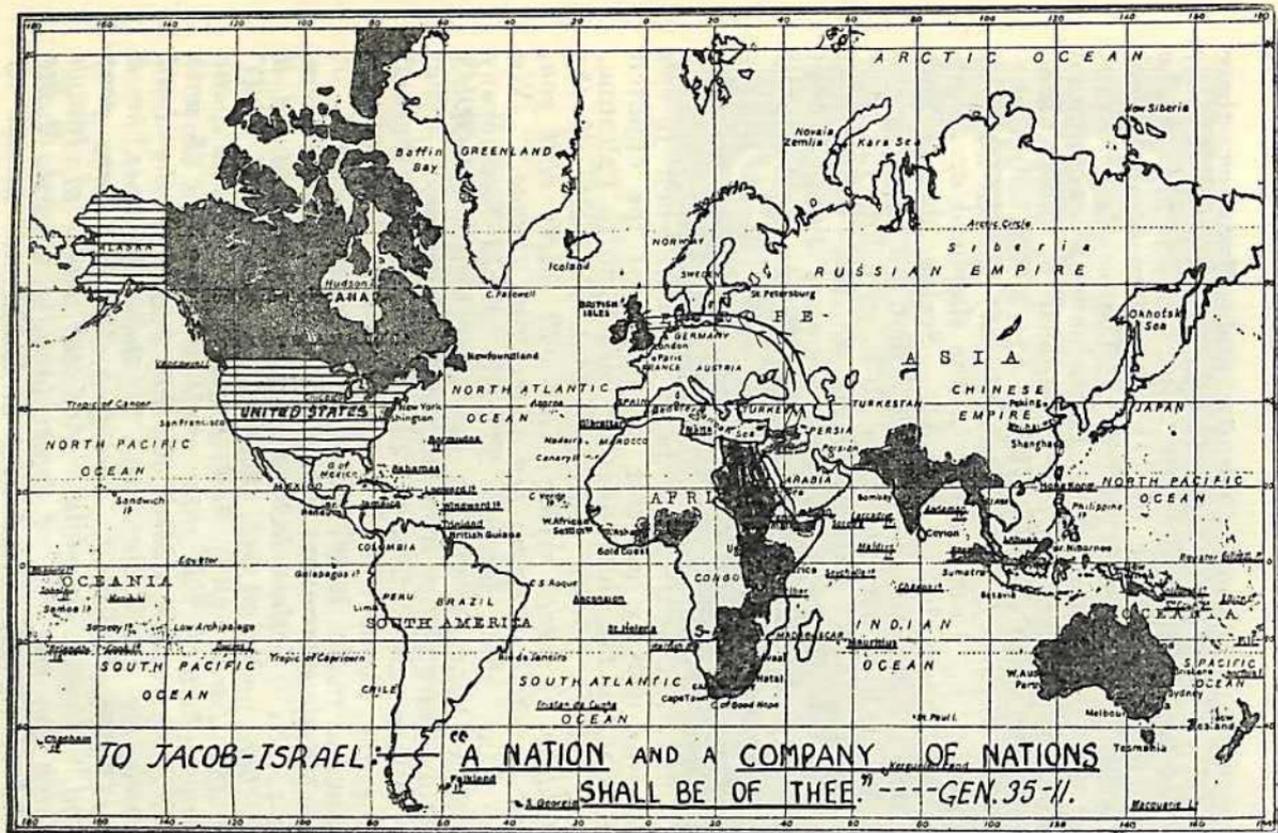
We then read in verse (16), "*Jacob awakened out of his sleep, and he said . . . 'this is . . . the HOUSE OF GOD, and this is the gate of Heaven.'*" (18) *And Jacob . . . took the STONE that he had put for his pillow, and set it up for a PILLAR, and Poured oil upon the top of it.* (19) *And he called the name of that place BETHEL.* (20) *And Jacob vowed a vow, saying . . . 'This STONE which I have set for a PILLAR (stone-witness) shall be GOD'S HOUSE, and of all that thou shalt give me I will surely give the tenth unto thee.'*"

In this scene, Jacob erected the STONE he had slept on, and made it a PILLAR, that is a witness to what God had promised his fathers and then himself. Just as earthly possessions and legacies are registered and recorded by a drawn-up will or title-deed, so Jacob made the STONE a witness or title-deed of God's promises. We read that Jacob poured oil upon the stone. This corresponded to the sealing of the contract so familiar to those who have entered into legal contracts. Thus Jacob's STONE would become a most valued and cherished possession like an insurance policy, title-deed, or legacy.

GEN. 35-10, 11, records that some years later at the very same spot of Bethel, God told Jacob that his name would be changed to ISRAEL, and that "*A nation and a COMPANY of NATIONS shall be of thee, and KINGS SHALL COME OUT OF THY LOINS.*" The only "*Company of Nations*" in the world's history is the British Commonwealth of Nations, so that her long dynasty of Kings must also be the line of Kings descended from Jacob. (Israel had only 21 Kings of David's line in Jerusalem, and these reigned for only 465 years from David to the dispersion). Also EVERY promise made to Jacob as he lay with his head upon the stone, has been fulfilled in the British race. They are a numerous race who have spread all over the earth, E., W., N. and S., at the same time bringing with them undisputed blessings, and now possess the land of "promise." Then to crown all, Britain actually possesses Jacob's STONE, the strange title-deed to be what she is.

When Jacob and his sons moved down into Egypt where the "*lost*" son Joseph had become Prime Minister, there is no doubt that Jacob carefully took the stone-witness or PILLAR with him. We are sure of this because he made direct reference to it on his death-bed.

In GEN. 49, when Jacob prophesied the future of each of his twelve sons, he passed on all the great national blessings to his son JOSEPH. In GEN. 48-15 to 20, he had previously told Joseph that from

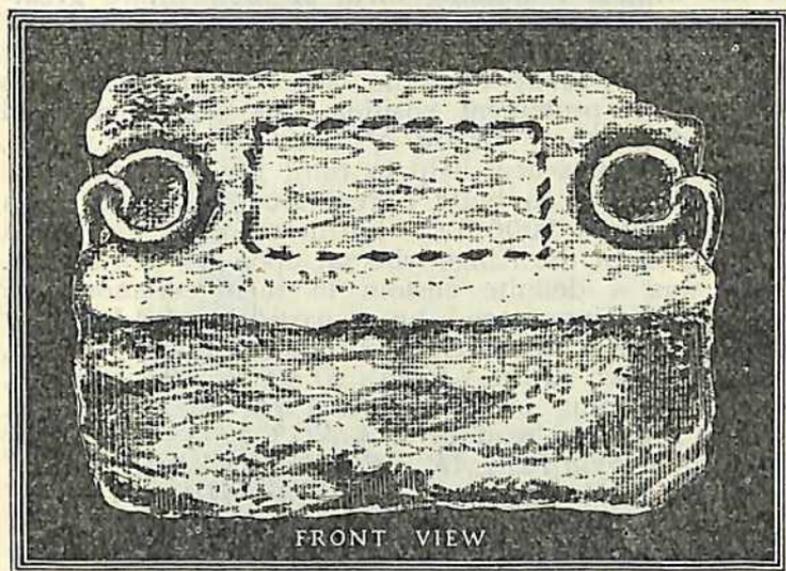


All the promises made to Jacob as he lay with his head upon the stone at Bethel, are fulfilled in the British Empire.

Joseph's two sons, *Ephraim* and *Manassen* there would descend a "Great People" and a "Company of Nations" in the "last days." Certainly in the British Empire and the U.S.A. there is found at least the "Joseph" section of Jacob's descendants. At that very same time Jacob naturally committed into Joseph's keeping the title-deed to those blessings—the STONE WITNESS. i.e., GEN. 49-14:—*"From thence is the Shepherd (of) the STONE of Israel."* i.e., Joseph would be the shepherd or guardian of the STONE PILLAR. Seeing that Joseph would inherit all the promises made to the fathers of Israel, how natural for Jacob to give him the title-deeds to those promises. So we find the British Empire to-day with all the promises fulfilled, and naturally she also possesses the Divine evidence of her rights—JACOB'S STONE, and has it in the choicest building of the Empire, her "House of God," Westminster Abbey.

Fifty-five years after Jacob's death, when Joseph too was nearing his end, he requested the children of Israel to take his bones up with them to Palestine. i.e., GEN. 50-25, *"Joseph took an oath of the children of Israel saying 'God will surely visit you, and ye shall carry up my bones from thence.'"* We are sure that Jacob's STONE would accompany Joseph's bones, when that time came for the EXODUS of his descendants from Egypt to Palestine.

When the children of Israel finally reached Palestine, about 1446 B.C., we read that Joshua, their Captain, made Israel promise to keep the laws of the Mosaic Covenant. JOSHUA 24-26, describes how that then *"Joshua took a great STONE, and set it up there under an oak, that was by the SANCTUARY of the Lord. (27) And Joshua said unto all the people, Behold, this stone shall be a WITNESS unto us; for it hath heard all the words of the Lord which He spake unto us: it shall therefore be a WITNESS (PILLAR) unto you, lest you deny your God."* Verse 32 reads, *"And the bones of Joseph which the children of Israel brought up out of the land of Egypt, buried they in Shechem."*



Jacob's Stone (app. 22in. x 13in. x 11in.) with its iron rings, is deposited beneath the seat of the Coronation Chair in Westminster Abbey.

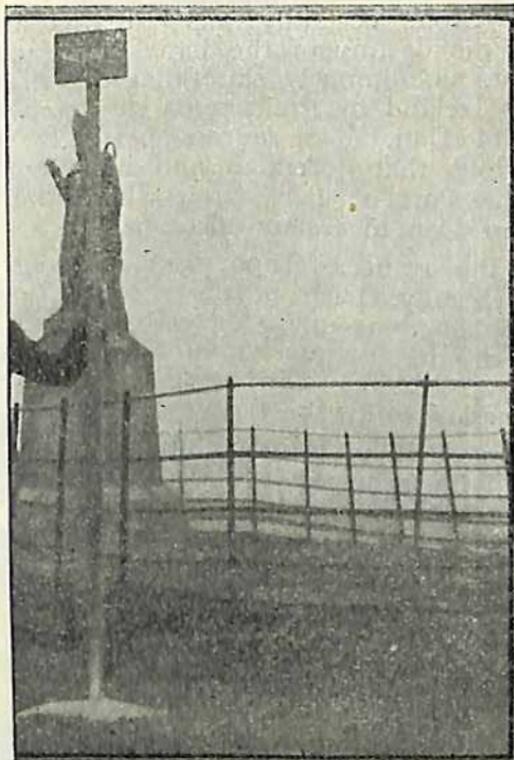
It is rather a significant fact that as soon as the children of Israel reached Palestine with Joseph's bones, that such a direct reference should be made to a witness stone which had "*heard all the words of the Lord.*"

Jacob's Stone, beneath the Coronation Chair, has an iron ring attached to each end of the stone, by iron links which are driven into the stone itself. These rings are very worn, and indicate that the stone was carried slung between poles through them. It looks as if the stone was carried by Israel in their journey from Egypt through the wilderness to Palestine. During this journey they were given the Mosaic laws, and Joshua in the above incident asked the children of Israel if they would keep those laws. On Israel saying they would be faithful to God, it would be natural for Joshua to point again to Jacob's stone

as the witness reminding them of their future greatness according to God's promises.

Later when the Temple of Solomon was built there is no doubt that the STONE of Israel was placed in a prominent position. As Jacob had said it would be the "*House of God*," it surely would, by its very presence, help to fulfil David's and Solomon's ambition to build a real House of God, such as was built in 1000 B.C. Furthermore, in the actual coronations of the Kings who sat upon David's throne, there was a definite custom in their ceremony, in which the Kings stood by a particular PILLAR or witness stone, which, from such a continued custom, became known as the "*King's STONE*." For example, in the crowning of Joash, King on David's throne, in 874 B.C., we read in 2 *KINGS* 11-14 that "*the King stood by a PILLAR, AS THE MANNER WAS*." In 2 *CHRON.* 23-13, it is called "*HIS PILLAR*." It does not need much imagination to believe that the title-deed of Israel's promises was used at the coronation of her Kings from David to Zedekiah in the House of God at Jerusalem.

When Nebuchadnezzar seized Jerusalem, and slew the Royal Princes of David's family, *JER.* 52-16 to 23, records a carefully drawn-up list of all the valuables taken away by him, but there is no mention of a stone. Just as perhaps Nebuchadnezzar imagined he had destroyed the family of Zedekiah, but overlooked the Royal Princesses who thus escaped; likewise Jacob's Stone was apparently overlooked as insignificant, and of no value. But how valuable to the Royal Heiress as her title-deed to David's throne, and the legacy to Israel's future greatness! By some means or other that Stone was to be in the possession of the tribe of Joseph in the "*last days*." At this same time Joseph would be ruled over by the throne of David. Now we can understand why God caused the Stone to become known as the King's Stone; and this explains Irish history which records that the Royal Heiress brought with her Jacob's Stone to Ireland. As this branch of the House of David would finally reign over Joseph's descendants, it was certain



On the top of the hill of Tara. The notice-board, with the words "Lia Fail" on it, shows the original site of Jacob's Stone in Ireland.

that in this way the stone would finally come into Joseph's possession.

Early Irish history abounds in references to what is called in Irish, the "*Lia Fail*" or Stone Wonderful, which was brought to Ireland by the Prophet and his Royal party; from Tea Tephi onwards it became the Coronation Stone for the Irish Kings. Its name in Irish, "*Lia Fail*," shows its Eastern origin. *Lia* is Celtic-Irish for "*a precious stone*," while *Fail* is Hebrew for *wonderful*. *Lia Fail* was thus under-

stood to be a Stone of Destiny, or Stone of Fate, such as Jacob's Stone certainly was; it was an outward witness of the destiny of the Israel race and Throne. Irish writers unanimously state that the *Lia Fail* was brought to Ireland by the *Tuatha de Danaan*, that is, the tribe of Dan. This agrees perfectly with what seems obvious that Jeremiah and his Royal Protégé went to the Port of Tyre from which they went in the ships of Dan to Ireland via Spain.

When the Princess Tephi was crowned upon the Stone of Destiny, Irish poetry records how at that time a prophecy was made that where ever the Stone would go to, that people would always have Royalty reigning over them. The verse in the Irish-Celtic dialect runs as follows:—

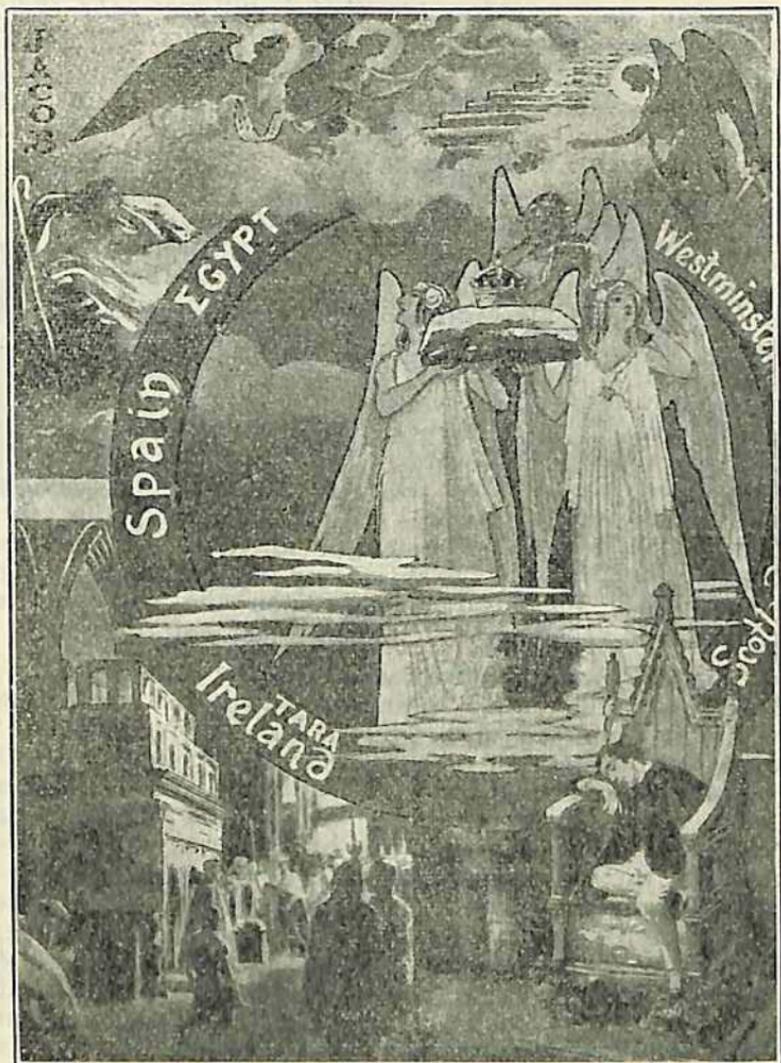
Cioniodh Scuit saor an fine,
 Man ha breag an fais dine,
 Mar a oh fuighid an Lia Fail,
 Dlighid flaitheas do grabhail.

Rendered by Sir Walter Scott,

Unless the fates be faithless grown,
 And Prophet's voice be vain,
 Where'er is found this Sacred Stone
 The Wanderer's Race shall reign.

The "*Wanderers' Race*" of this poem is none other than the scattered House of Israel who were to be "*wanderers among the nations*," according to *HOSEA* 1-17. And so the tribes who reached the British Isles by sea and land, all trace their wanderings through Europe from a common origin in the East. The "*Sacred Stone*" is none other than Jacob's precious heir-loom still in the possessions of his descendants. The "*Prophet's Voice*" was surely that of Jeremiah who prophesied in *JER.* 33 that as long as *DAY* and *NIGHT* existed, there would always be a descendant of Jacob and David reigning over the seed of Abraham, Isaac and Jacob, i.e., *JER.* 33-25, 26:—

"If my covenant be not with *DAY* and *NIGHT*
 . . . then (and then only) will I cast away the seed



This composite painting was reproduced in the Coronation number of the *Ill. L. News*, 26-6-02, to portray the accepted belief concerning the history of Jacob's Stone.

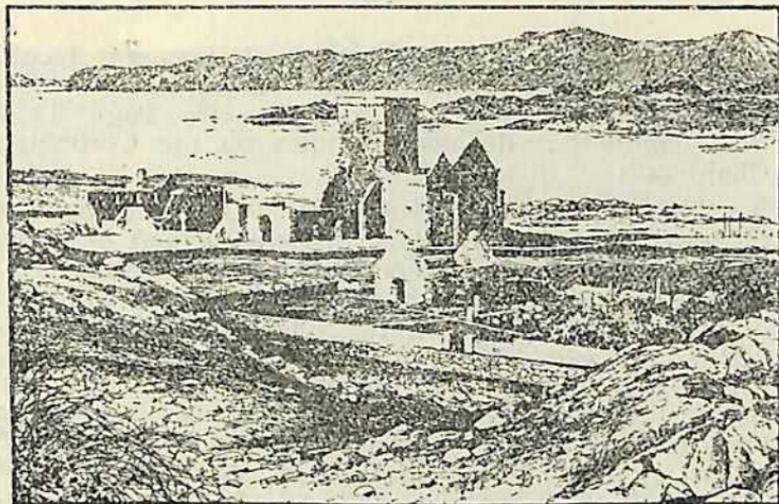
(Reproduced by arrangement).

of Jacob, and David . . . so that I will not take their seed to be rulers over the seed of Abraham, Isaac and Jacob."

These verses from Jeremiah, surely were the inspiration and origin of the verse quoted above in the old Irish-Celtic dialect.

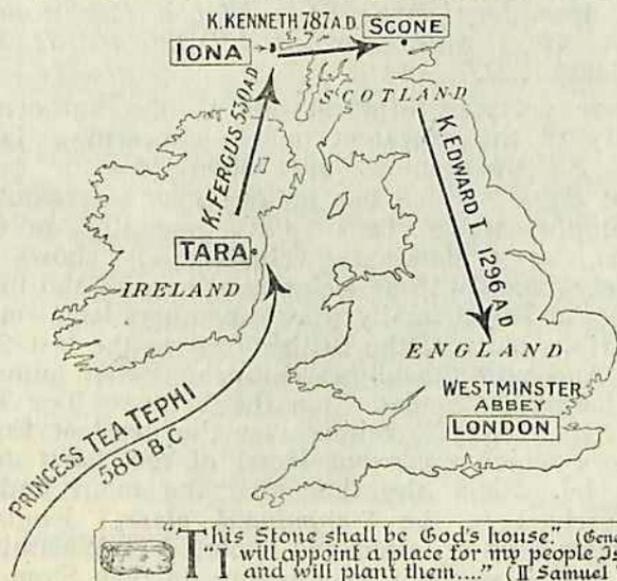
After being the Coronation Stone for a long line of Irish Kings, the Stone was taken across to Scotland in the sixth century A.D. Fergus the Great, of the Irish Royal family, crossed to Scotland to Iona where, through his military victory, he was proclaimed King. But knowing of the prophecy associated with the Stone of Destiny, that it was a guarantee of perpetual sovereignty, he would not be crowned until the Stone was brought across from Ireland. From the time of Fergus onwards, the Kings of Scotland, descended from him, were crowned upon Jacob's Stone. So convinced was Bishop Columba that the Coronation Stone in the Abbey at Iona was Jacob's Stone, that he went to his sleep of death imitating Jacob, with his head resting upon the stone as a pillow. (637 A.D.).

In 787 A.D. Kenneth was crowned King of Scotland upon the Stone which was removed to Scone where it remained until 1296 A.D. When Edward I. conquered Scotland, he seized the Scotch Royal Regalia which included Jacob's Stone, and had the latter placed in Westminster Abbey. In the days of the young King Edward III., by the treaty of Northampton, the Scotch Regalia with its Diamonds, Emeralds, Pearls, etc., was returned to Scotland. But when the Scots also demanded the return of Jacob's Stone, they were refused; the London Trained Bands, the 3rd Regiment of the land, threatened revolution if the Stone was handed back. The only explanation why such tremendous value was attached to Jacob's Stone, could be that it was exactly what its name implied—Jacob's Pillar of witness to God's promises to Israel. Edward caused a chair to be specially made to enclose the Stone, and upon that chair and Stone every King of England has since been crowned.



The site of the Abbey of Iona where the Kings of Scotland were crowned on Jacob's Stone.

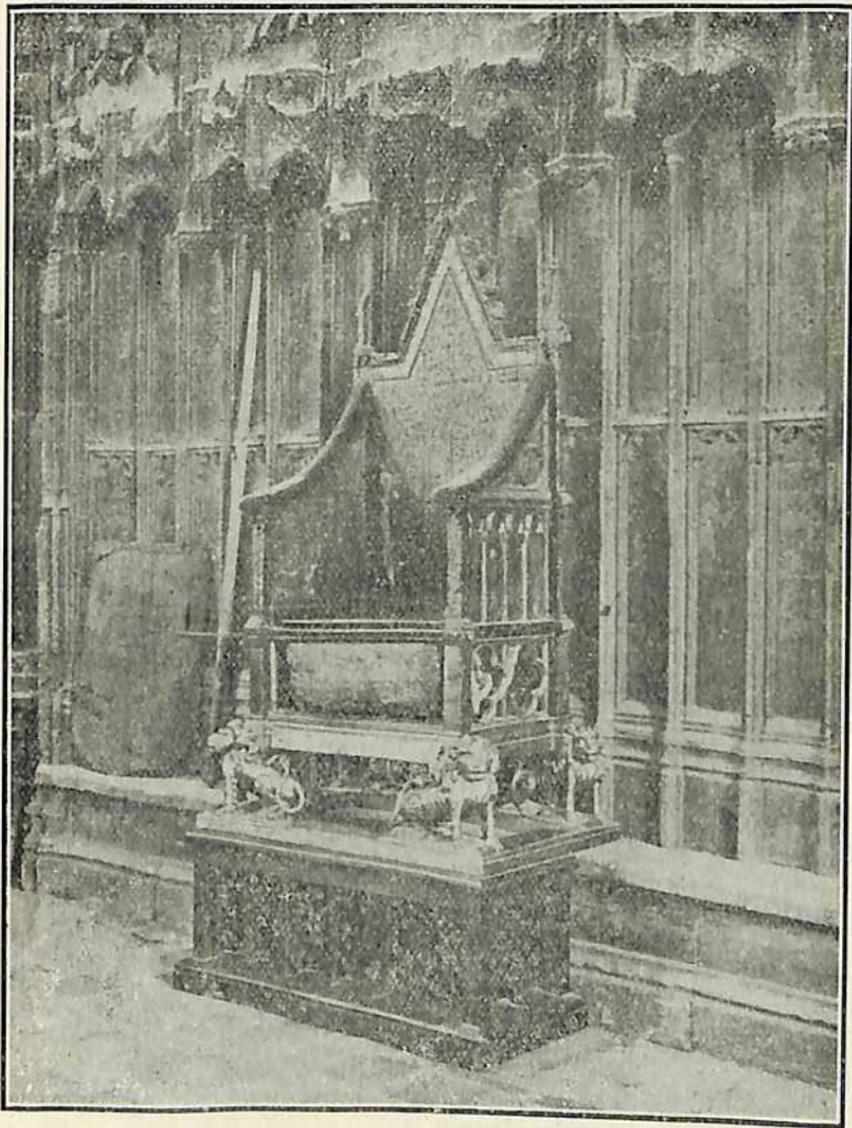
ILLUSTRATING THE HISTORY OF JACOB'S STONE



The following are official quotations re Jacob's Stone, extracted from "*The Westminster Abbey Guide*" purchased at the Abbey itself. Page 92 of the "*Guide*" is devoted to notes on the Coronation Chair:—

"*The Coronation Chair was made by Edward I. to enclose the famous Stone of Scone which he seized in 1296 A.D. The Scots made repeated and vain efforts to induce Edward to give it back. Tradition identifies this stone with the one upon which Jacob rested his head at Bethel. GEN. 28-18:—'And Jacob rose up early in the morning and took the stone . . . and set it up for a Pillar, and poured oil upon the top of it.' Jacob's sons carried it to Egypt. . . . It appeared in Ireland when it was placed on the sacred hill of Tara and called 'Lia Fail,' the 'Fatal Stone,' or 'Stone of Destiny.' The Irish Kings were seated upon it at their Coronations. Fergus, the founder of the Scottish Monarchy, AND HIMSELF OF THE ROYAL BLOOD OF IRELAND, received it in Scotland; King Kenneth deposited it in the Monastery at Scone. . . . Upon this stone the Scottish Kings were crowned till Edward I. seized it in 1296 A.D.*"

These extracts form an official and authoritative summary of the prevalent beliefs concerning Jacob's Stone. As these notes are taken from a secular "*Guide Book*" which has no religious bias whatever, but simply states facts and generally accepted opinions, its evidence is valuable. It shows how intimately Jacob's Stone is interwoven with the history of the great Royal family whose members have reigned over various parts of the British Isles in the last 2,520 years. And now the highest branch of that numerous Royal family descended from the Princess Tea Tephi (the "*tender twig*") reigns over the greatest Empire of history which was what Israel of the "*last days*" was to be. Since the time that the main body of Israel arrived in the "*appointed place*," England's Kings have been crowned and anointed in Westminster Abbey, and it was not long before Jacob's Stone was



Jacob's Stone and the Coronation Chair in Westminster Abbey

brought thither as the witness that it was to be the Royal centre of Israel's Commonwealth of Nations.

WESTMINSTER ABBEY.

The significance of the fact that since 1296 A.D., during the consolidation and rise into power of Israel's Empire, Jacob's Stone has resided in WESTMINSTER ABBEY will now be dealt with. In *GEN.* 28-22, we read that Jacob concluded his vow to God by saying, "*And this STONE, which I have set up for a PILLAR (or stone-witness) shall be GOD'S HOUSE.*" It is plain that what Jacob implied was that wherever the stone would be, that place would be the "*House of God*" by virtue of its very presence.

When Joshua led Israel into Palestine the stone was '*near the sanctuary.*' We read of the King's '*PILLAR*' in the Temple. In Ireland the stone was the Coronation Chair at TARA which was the centre of the spiritual life of the Hebrew colonists. When taken across to Scotland it became the Coronation Chair in the Abbey at Iona. From there it was removed to the Monastery at Scone which became the Coronation centre of the Scottish Kings from Kenneth, 787 A.D. onwards. Finally, Edward I. took it to WESTMINSTER ABBEY in 1296 A.D.

No building in the world has greater claim, as far as British people are concerned, to be their "*House of God*" than Westminster Abbey. It is very wonderful when we consider that the present Abbey was CONSECRATED to God in 1296, the VERY SAME YEAR that Edward brought the stone from Scotland; it seems as if the Abbey was made ready, by Divine guidance, to receive the stone, as the consecrated House of God. Also a well-known Abbey legend describes how a fisherman on the Thames near the Abbey, one night saw "*a ladder set up on the earth, and beheld the Angels of God ascending and descending upon it.*" This legend is officially recorded in secular books on Westminster Abbey, and points to the Abbey as the "*House of God*" of Jacob's dream.

It has been the scene of the Coronations of the greatest Royal family in history, which was exactly



An Artist's representation of the Fisherman's Dream.

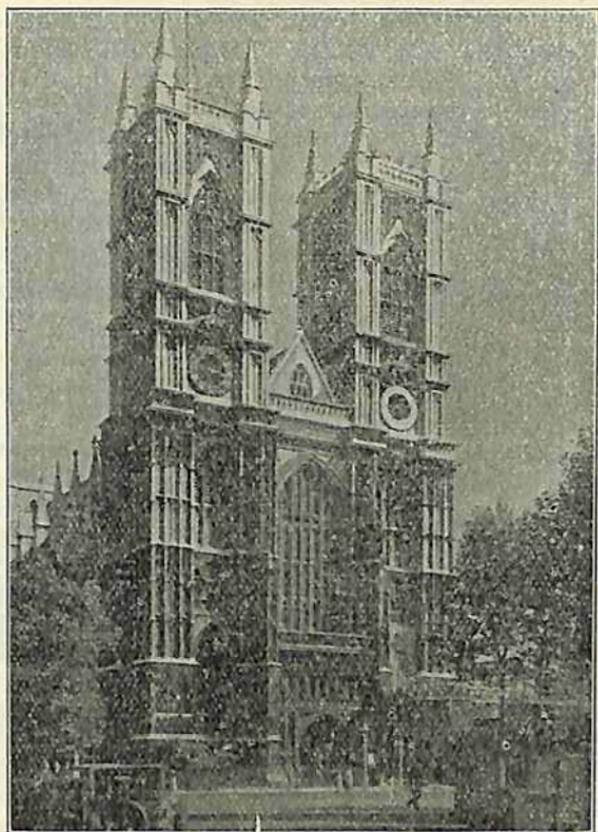
what David's descendants were to become. Also the Abbey belongs solely to the Royal family, and is entirely under the jurisdiction of the King. Thus it is that in the King's Coronation Proclamations it is referred to as "*Our Palace of Westminster.*" Dean Stanley, famed for his "Memorials of Westminster Abbey," has truly remarked that it is "*the most lovely and lovable thing in Christendom.*"

When our King enters the West door of the Abbey on Coronation day, and advances up the Nave, the choir sings "*I was glad when they said unto me, 'let us go into the HOUSE OF THE LORD.'*" Thus those who compiled the Coronation Service long ago must have considered that the Abbey was Israel's national '*House of the Lord*' of the latter days. In that hallowed sanctuary all her Kings have been crowned since the days of William the Conqueror in 1066 A.D. Thus it can be understood how the feeling increasingly spread that to be laid asleep in the ground sacred with the dust of Kings, Warriors, Churchmen, Statesmen, and Poets, was an honour of the highest order.

The visitor to the Abbey who knows the Israel identity of the Anglo-Saxon race, cannot help being amazed at how much evidence he sees proving this identity, built into the very building itself. Above the West door where the King enters, there is a huge stained window made up of the following figures. Across the top there stand the figures of:—

ABRAHAM. ISAAC. JACOB.

These are the "*fathers of Israel*" to be descended from whom Paul showed to be a great privilege in *ROM. 9-3 to 5*:—"... *Israelites, to whom pertaineth, the adoption . . . and the covenants . . . and the service of God, and the promises, WHOSE ARE THE FATHERS.*" Below the "*fathers of Israel*" are 14 figures, 12 of which are the sons of Jacob-Israel, whose families became the 12 tribes of Israel, REUBEN SIMEON LEVI ISSACHER DAN JUDAH ZEBULON JOSEPH BENJAMIN ASHER NAPHTALI GAD MOSES AARON. The two extra figures



Westminster Abbey, and the West Window upon which are painted the "fathers" of Israel.

are those of Moses with his tables of the law, and Aaron wearing his breastplate. Moses wielded the SCEPTRE as a forerunner of the Kings of Israel, while Aaron used the ROD as the sign of his High-Priestly office. Both the Sceptre and the Rod are presented to our British Kings signifying that one day both offices will be united in Jesus Christ, the High-Priest and King of Israel.

Then below these 17 figures, is a large stained-glass representation of the Arms of Britain with its

LION and UNICORN; upon the shield in the centre may be seen the flag of the "*House of David*," and David's Harp. Thus upon this one huge stained window, are represented Israel's ancestors together with the latter-day emblems of Israel, which are shown in the Royal Arms of Britain's throne.

The South Transept contains a painted window in the shape of a wheel or rose; the petals of the upper semi-circle are formed by the figures of the 16 Prophets of Israel, i.e., Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Daniel, Zechariah, etc., of the Old Testament. All these prophets described Israel's characteristics in the "*last days*," and ALL OF THEIR PROPHECIES ARE FULFILLED in the Empire whose "*House of God*," nationally, is Westminster Abbey.

The visitor may then turn to the North Transept where there is another circular window of painted glass; this time the petals are formed by 16 figures of the disciples, and the writers of the New Testament—Matthew, Mark, Luke, John, Paul, Peter, etc.

Thus it is that in the Abbey all the great figures in the history of Israel are represented on the stained windows. The plan of the Abbey forms a cross at the foot of which are the figures of the patriarchs and the forefathers of the tribes of Israel; on the right arm are the Old Testament prophets, and on the left are the New Testament writers. The cross represents the cross of Christ upon which was paid the price of death that Israel might become a Holy Nation to lead all races into the same blessings in Christ. In the centre of this cross formed by the plan of the Abbey, is the table at which rich and poor, high and low, partake of the simple emblems of bread and wine remembering His death "*till He comes*." On this same spot on Coronation Day there stands the Coronation Chair containing Jacob's Stone, in the centre of the cross. So likewise the Bible is definite that some day the Cross and the Crown will be united in the one person of the Lord Jesus Christ who is the Saviour of Israel and of the world. And His name shall be, "*KING OF KINGS AND LORD OF LORDS*." (REV. 19-16).



A plan of the Abbey showing the cross formation and the painted North, South and West windows.



(5)

- (A). His claim as a descendant or son of David.
 (B). His claim as the Son of God.
 (C). Christ did NOT receive David's throne at his first advent.
 (D). Nor did he receive it at his ascension into heaven.
 (E). WHEN then will his claims be acknowledged?

(A) Just as our present King, H.M. George VI., can claim the throne of David, partly because he is descended from David, so too Christ must first of all prove that he is a son of David before he can take the throne. God repeatedly promised that the throne would be in the possession of the descendants of David according to the FLESH without a break even for one generation. Therefore Christ must in his claim show PHYSICAL descent from David as a first essential. In the Gospels according to *Matthew* and *Luke*, there are recorded two DIFFERENT genealogical trees. Yet BOTH apparently show the descent of Joseph (the husband of Mary) from David! *MATT.* 1-16, says, "*Jacob BEGAT Joseph,*" while *LUKE* 3-23, says, "*Joseph which was of Heli.*" Now obviously Joseph could not be the son of TWO men, Jacob and Heli. What is the explanation?

Matthew's genealogy clearly establishes the father-son relationship by the repetition of the word "*BEGAT.*" Therefore Matthew's genealogy is Joseph's physical descent from David. Joseph was

the natural son of Jacob. Then *LUKE'S* genealogy cannot also be Joseph's nor can Joseph be also the "son" of Heli. *LUKE* 3-23 ought to read, "*Joseph which was THE SON-IN-LAW of Heli.*" Heli was the father of Mary, so that the genealogy of *LUKE* 3-23 to 31, is really Mary's physical descent from David. We now have to decide through which genealogy does Christ show his Davidic descent, Joseph's or Mary's?

MATT. 1., which gives Joseph's Davidic descent, clearly demonstrates in verses 18 to 25, that "*Mary was found with child of the Holy Ghost BEFORE they came together . . . and Joseph KNEW HER NOT till she had brought forth her first-born child; and he called his name Jesus.*" Therefore Jesus had no physical relationship whatever with Joseph (being conceived of the Holy Ghost). Therefore Jesus cannot claim to be descended from David through Joseph. Also *MATT. 1* clearly shows that Joseph was a descendant of *JECONIAS* (verses 11, 12) whose seed God cursed because of his wickedness as in *JEREMIAH* 22-30, where He said:—

"*Thus saith the Lord, 'Write ye this man (as if) childless: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.'*"

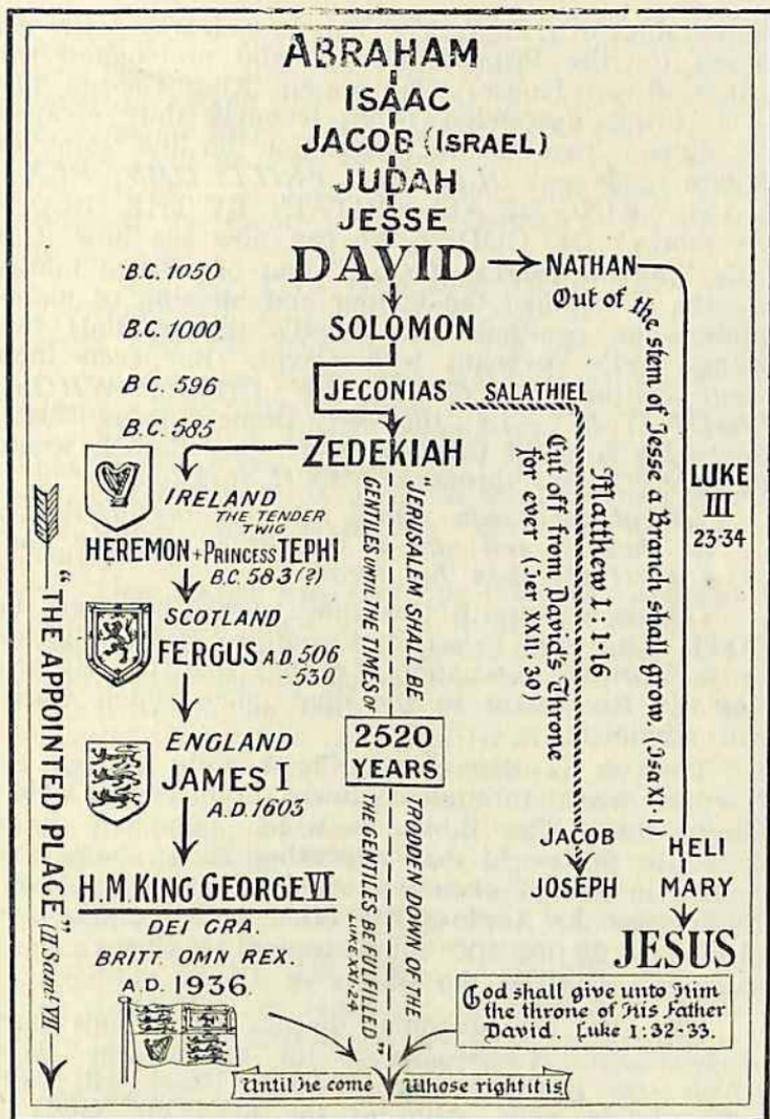
In *MATT. 1-6 to 16*, it is clear that Joseph, the husband of Mary was a descendant of this Jeconias, and thus could not claim David's throne. This surely proves still further that Christ could not claim Davidic descent through Joseph; if he had been Joseph's son, God would not have repeatedly promised him the throne of David, as God had sworn Jeconias' seed would never reign again. This means that Christ **MUST HAVE BEEN THE SON OF GOD**, born of the Virgin Mary.

Then Christ must of necessity show his Davidic descent through Mary, and this, *LUKE* 3-23 to 31, clearly does by showing Mary's genealogy back to David, generation by generation. Notice that Mary is descended from David's son **NATHAN**, and **NOT**

through his son Solomon. That Christ descended from ANOTHER branch of David's family (i.e., Nathan's), is repeatedly asserted in the prophecies concerning his reign on the throne of David. After passing judgment upon Jeconias in *JER.* 22-30, the next few verses in *JER.* 23, describe, in contrast to the evil Jeconias, the coming of a RIGHTEOUS BRANCH. i.e., Verses 5 and 6, "*I will raise unto David a RIGHTEOUS BRANCH and a King shall reign . . . and execute justice . . . in the earth.*" This righteous branch of David's family was that descended from Nathan, culminating in Mary and Jesus Christ.

Jesus is actually called in a number of prophecies the "*BRANCH*" which is always printed in the Bible with a capital 'B' to signify that the Messiah would not only be a descendent of David, but also the Son of God. For example, "*ISAIAH* 11-1, foretold how "*there shall come forth a ROD out of the STEM of Jesse (David's father) and a BRANCH shall grow out of his roots.*" Here the Messiah is referred to as a Branch which has sprung forth from the stump of some tree. In *EZEK.* 17, God likened the descendants of David to a CEDAR TREE. Christ was to be the descendant of a branch which sprang from the trunk NEAR THE ROOTS. How perfectly does this parabolic language describe the descent of Christ through the branch of Nathan to Mary, which branch sprang from the root-trunk of Jesse and his son David!

In contrast the branches or families of Zedekiah and Jeconias, were the highest branches of the trunk of the tree formed by the line of Kings—Solomon—Roboam—Abia, etc., etc. The disinherited branch of Jeconias was transplanted to Babylon, from whence it returned with the Jews to culminate in Joseph, the husband of Mary. In 2 *KINGS* 24-15 to 17, we read that Nebuchadnezzar "*carried away Jeconias (or Jehoiachin) to Babylon . . . and made his uncle Zedekiah King in his stead.*" This Zedekiah was the last King on David's throne in Jerusalem, and so he and his family formed the "*HIGHEST branch,*" of



This diagram shows (1) the disinherited branch of Joseph-Jeconias, (2) the genealogy of Jesus as a low branch from the stump of David's family tree, (3) the highest branch Zedekiah to King George VI, reigning until Christ's second Advent.

the parables of *EZEK.* 17. This branch was destroyed except for the Princess heiress who propagated the British Royal House. Our present King George VI., NOT being descended from Jeconias thus escaped the curse. Part of the inscription on the coins of Britain reads:—"DEI. GRA. BRITT. OMN. REX." that is, "KING OF ALL BRITAIN, BY THE GRACE (or mercy) OF GOD." We can now see how it is truly "*by the mercy of God,*" that our Royal family reigns. It has had the honour and blessing of maintaining the continuity of David's throne, thus fulfilling God's covenant with David. But even their reign is limited "*UNTIL HE COMES WHOSE RIGHT IT IS*"—i.e., the lowly Branch, Jesus Christ. *Zechariah* foretold the time when this Branch would sit upon David's throne in *ZECH.* 6-12:—

"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."

This is a vision of the time when Christ will be BOTH King and Priest, and confirms the symbolism of the British coronation Regalia, that the Sceptre and the Rod point to the dual office which Christ will administer.

Thus it is that Jesus Christ fully proves his Davidic origin through a lowly branch of David's family tree. The Bible, of which there are more copies in the world than any other book, shows that branch in an unbroken descent from David to Mary. Every year the Anglo-Saxon Bible Societies print and distribute 25,000,000 more copies of Christ's genealogical claim to the throne of David.

(B) We now go on to discuss the perhaps more obvious claim Christ has to the throne—the claim which our Royal Family and all Israel will fully acknowledge. His claim as the SON OF GOD is well established in both the Old and the New Testaments. We read in *LUKE* 1-26, where "*the Angel Gabriel was sent from God to a virgin whose name*

was Mary"; and, as in verse 5, he informed her of her blessed calling:—"the Holy Ghost shall come upon thee, and the power of the Holy Ghost shall overshadow thee. THEREFORE also that Holy thing which shall be born of thee shall be called the SON OF GOD." At that very same time God promised through the mouth-piece of Gabriel as in verses 32 to 33:—

"And the Lord God shall GIVE unto him the THRONE OF HIS FATHER DAVID; and he shall reign over the HOUSE OF JACOB FOR EVER."

So that on God's own word, sometime or other Jesus Christ will be given the throne of David and the Kingdom of Israel. Notice that it is LUKE who has recorded this promise of God to His Son. Also it is LUKE who has given us the genealogy of Mary, by which Christ is able to show his descent from David.

That Christ was the long-promised Messiah who would finally reign on the throne of David, is also clearly shown in Old Testament prophecies. MICAH, 700 years before Christ, foretold that the King of Israel would be born in Bethlehem. i.e., MICAH 5-2:—"But, thou, BETHLEHEM . . . out of thee shall he come forth unto me that is to be RULER IN ISRAEL." The wise men of the East were guided to Bethlehem by the star of the nativity. When Herod the King heard this, he called together the Priests of Jewry, and asked them where their King should be born according to their scriptures. MATT. 2-5 records how that the Priests directed Herod's attention to MICAH 5-2. i.e., MATT. 2-5, 6, ". . . in Bethlehem of Judah . . . for thus it is written by the prophet (Micah), 'And thou, Bethlehem . . . out of thee shall come a GOVERNOR that shall rule my people Israel.'" And Christ was born in Bethlehem.

Seven centuries before Christ, ISAIAH foretold that he would be born of a virgin which miraculous birth would be a SIGN that he was the Son of God.

ISAIAH 7-14:—"Therefore the Lord Himself shall give unto you a SIGN (this was the sign) Behold, a VIRGIN shall conceive and bear a son, and shall call his name Immanuel." And Christ WAS born of a virgin.

This same prophet also foretold that this same child would some day reign over Israel upon the throne of David. i.e., *ISAIAH 9-6, 7*:—

"For unto us a child is born, unto us a son is given, and the GOVERNMENT shall be upon his shoulder; and (in those days) his name shall be called, Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace. . . . (7) . . . Of the increase of his government and peace, there shall be no end upon the THRONE OF DAVID, and upon his KINGDOM."

It is thus seen how that Christ's claim to David's throne, is supported by both the Old and the New Testaments. On God's own infallible word, the throne of David over Israel must exist somewhere in the world. Every evidence, historical and circumstantial, points to the throne of Britain as the latter-day fulfilment of the repeated promises of the continuity of David's throne. And just as clearly Jesus Christ, the Son of God, is the heir to that throne and Kingdom because God had promised to give it to him, and He fulfils every scriptural claim.

(C) Some people imagine that in some mysterious way, Christ received the throne of David at his first advent. But what are the facts? For one thing the throne was not in Jerusalem, having ceased to function there 600 years before. Nor was he received as King by the Jews but rejected and crucified. All that he received from Jewry and Rome was a "crown of thorns."

During his earthly ministry, Christ knew very well that some day he was destined to sit upon David's throne; but he also knew that first of all he must suffer and die. And so we read in *MARK 8-31*:—

"He began to teach the disciples that the Son of Man must suffer many things and be rejected of the elders, and of the chief priests and scribes, and be killed."

The Jews on the other hand preferred to ignore all those prophecies of his suffering, and rather looked for a Kingly Messiah who would restore to them the glory of the Kingdom and throne of Israel. Jewry could quite rightly see that some day the Messiah MUST take the throne of David, and reign in might and power over Israel and the world. Hence when Christ claimed to be the Messiah, they doubted his claims because they could not see him fulfilling the role of King. The Jews also knew that some day Israel must be the greatest Empire in the world. They naturally expected the Messiah to restore them to the power of that Kingdom. So that when Christ reproved them for their sins, and desired rather to heal them physically and spiritually, we can understand how he became unpopular with those Jews who could just see the national physical side of God's Kingdom. When Christ did not lead them to victory in the way they wanted, they rejected him as an impostor.

The Jewish expectation of their Messiah is well expressed in *REV.* 5-5, 6, where John in a vision saw a closed book which no one could open. Then a voice spoke to him saying "*Weep not; behold the LION of the tribe of Judah, hath prevailed to open the book.*" John looked up expecting to see a great powerful LION, and to his amazement he saw the very opposite—a tender "*lamb as it had been slain.*" So the Jews of those days looked for a Messiah who would come as the KINGLY LION to defeat their enemies; and when Christ showed that he must suffer death first "*as a lamb*" to redeem Israel, and save all humanity from disease and death, they did not like it and hated him. Christ knew that he had to fulfil BOTH ministries, and that, some day, AFTER the Cross, would come the Crown. As we read the Gospels, we begin to realise the difficulty Christ had

in explaining to his disciples, let alone to all the howling mobs, that first he must suffer. Was he the King of Israel or was he not? That was the question that was on everyone's lips. By his miracles, Christ seemed to be the Messiah—the "*Lord's Anointed*"—but why did he not throw off the yoke of Rome, and so on. What a puzzle it must have been!

In the Judgment Hall, the Jews requested Pilate to pass sentence of death upon him because, they said, he made himself out to be the King of Israel. Not seeing the establishment of the Kingdom of Israel in power with themselves to the fore, the Jews thought Christ a deceiver. This was their charge to Pilate. Then as we examine Pilate's judgment scene we see the sadness of it all. Pilate asked Jesus "*Art thou the King of the Jews?*" Imagine the difficult position that Christ was in. He WAS the King of the future, yet knew that he had first to die; and so he explained to Pilate, "*to this end was I born, and for this cause came I into the world.*" i.e., He was born to be a King; this was the very purpose of his coming into the world, all the promises of David's throne, etc., associated with his birth, bear out the truth of this statement.

But let us suppose that Christ had yielded to the Jews' request, become their King, and led them out to conquer Rome; supposing he had established Israel as the greatest Kingdom in the world; it was within his power to do so. But what would have been the result? What about the diseases and sicknesses of humanity, of animal and plant life? The human race would have passed into death for ever, and the struggle for existence would have ended in a hell on earth; the Jews would have had their desire—but what a tragedy!

And so Christ tried to explain to Pilate how that when he would finally be King, his Kingdom would be a far different one from earthly Kingdoms such as Rome. Otherwise he could have established it immediately. i.e., Verse 36, "... *THEN would my*

servants fight, that I should not be delivered to the Jews . . ." That is, he would not have needed to die at the hands of the Jews. The angels could have come and fought, and established him as King by might. But that would not save humanity from disease and death. God would still have been bound by His own law which stated that the penalty for breaking that law was death. Nor could God change that law without bringing chaos into the Universe. Christ, the perfect one, would suffer undeserved death, THEN God could forgive all who were willing to accept of His forgiveness because the price had been paid. The Kingdom of Israel, with Christ as King, would teach the nations how to overcome disease and death. Humanity would then regain that which it had lost, health, and finally, the greatest joy of all, victory over death.

However, in the face of his death, the promises of God, that some day he would reign as King, still stood true. On the third day that his dead body lay in the tomb, God raised him from among the dead; he then walked and lived with the disciples 40 days before his ascension into God's presence. Ten days after his ascension, the Holy Ghost fell upon the disciples who were thus cleansed from their sins, God having seen in the presence of His Son that the price of death had been paid. To the crowds who were amazed at the supernatural change in the disciples, Peter pointed out to them that the cleansing Spirit of God had fallen upon them BECAUSE Christ had ascended into God's presence. Peter then gave one reason why God resurrected His Son, i.e., ACTS 2-30, because "*God had sworn (to David) that of the fruit of his loins according to the FLESH, he would raise up Christ to sit upon his (David's) throne.*" Thus we can see how essential was the resurrection of Christ, not only that the Holy Spirit of forgiveness might be poured upon Israel, but also that God could be faithful to His promises to His Son, and some day "*give unto him the throne of David.*"

(D) The next question is, did Christ receive the throne of David when he ascended into his Father's presence? The answer is NO, because that throne was never in heaven but is an earthly throne. Also Peter pointed out, ten days after Christ's ascension, that "*David is both dead and buried . . . for David is not ascended into the heavens*" (ACTS 2, 2-29,34). Then we can find no possible justification for saying that Christ received the throne of David in heaven. The scriptures show that at his ascension, Christ sat down at the right hand of God, upon GOD'S throne and NOT David's. The throne of David always has been an earthly one, and always will be, till the end of time. On the other hand the Throne of God is eternal, and in the heavens. These two thrones are clearly distinguished by Christ in his Revelation to St. John. REV. 3-21:—

"To him that overcometh will I grant to SIT WITH ME IN MY THRONE, even as I also overcame and AM SET DOWN WITH MY FATHER IN HIS THRONE."

There Christ described TWO thrones, one the eternal throne of God, and the other one which is peculiarly Christ's own throne—the throne of David. Christ is still on the Father's throne making intercession as Israel's great High Priest for the sins of Israel and whosoever will come. To those who will accept of his sacrifice of death on their behalf, he offers the blessed privilege of reigning with him from his throne in the day that he takes it. During the dispensation between Christ's first coming as the Lamb, and his second coming as the LION or KING, his executive BODY is being prepared to reign with him as "*Kings and Priests*" during the Millennium.

As if to demonstrate that his ascension into the heavens was NOT his ascension to the throne of David, we read in ACTS 1-10, 11, at the scene of the ascension, that "*while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; saying 'Ye men of Galilee,*

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.'"

Thus the testimony of the Angels is that Christ will come back to the earth, and THEN the scriptures are emphatic that "God will GIVE unto him the throne of His father David, and he shall reign over the House of Jacob."

(E). The final question is, WHEN will Christ's claim to the throne of David come into operation? When will he return to this earth to carry out the mission, as he himself stated, for which he was born? The period in Israel's history when Christ will return as KING is clearly defined in ACTS 3-20, 21, as "*the TIMES OF RESTITUTION OF ALL THINGS.*" Peter was speaking of the time to come when once again God would bless Israel and at that time He "... shall send Jesus Christ, . . . whom the HEAVENS MUST RECEIVE (retain or hold back) UNTIL . . . THE TIMES OF RESTITUTION OF ALL THINGS."

Now how are we to recognise WHEN these "*times of restitution*" have arrived? We know that when Israel broke the Mosaic law she lost everything which characterised her as the Lord's people. The captive and scattered House of Israel lost her identity as Israel; and Judah, Jerusalem and Palestine passed into the hands of Gentile Empires.

When Christ himself was asked by his disciples "*what shall be the SIGN OF THY COMING*" as in MATT. 24, 3, he answered in verse 7, "*NATION SHALL RISE AGAINST NATION AND KINGDOM AGAINST KINGDOM.*" In this prophecy Christ definitely referred to the last GREAT WORLD WAR (in which 28 Nations and Kingdoms took part). It was during that war of 1914-1918 that absolute evidence was produced that we had reached the "*times of restitution of all things*"—JERUSALEM AND PALESTINE WERE LIBERATED FROM GENTILE OPPRESSION when troops of the British Empire entered Jerusalem as its liberators in 1917 A.D.

Now, in *MATT.* 24, and *MARK* 13, Christ stated that the generation alive to see the GREAT WORLD WAR and the LIBERATION of JERUSALEM, as in 1917, would STILL BE ALIVE to see his coming as the King of Israel to take the throne of David. *LUKE* 21-32:—“*THIS GENERATION SHALL NOT PASS AWAY TILL ALL BE FULFILLED.*” Thus we are now more than half-way through this remarkable generation which will fully usher in the period known as the “*times of restitution of all things.*” We are now living in the generation when the heavens will send back Jesus Christ as King of Kings and Lord of Lords. There is soon to take place the greatest Coronation Service of all time. It will be the crowning of the “*Lion of the Tribe of Judah*” in all his glory. *MATT.* 24-30:—

“*And they shall see the Son of Man coming in the clouds of heaven with power and great glory.*”

“*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.*”

*O'er every foe victorious,
He on His throne shall rest
From age to age more glorious
All-blessing and all-blest:
The time of tide shall never
His covenant remove;
His name shall stand for ever,
His changeless Name of Love*

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