



## CORONATION SPECIAL

By Stephen Green

Westminster Abbey will host the coronation of King Charles in two weeks. At this time of writing, the Order of Service had not yet been published. That of the Queen was published four months in advance. Lambeth Palace, home and office of the Archbishop of Canterbury, and Buckingham Palace are it seems in dispute over the inclusion of other faiths.

The king wants a selection of other faith leaders involved, chiefly a Muslim imam or two. The Archbishop is insisting that the coronation is a Christian service governed by the rules of the established church.

Archbishop of Canterbury Justin Welby and Archbishop of York Stephen Cottrell have both stated that the Coronation “at its centre is a Christian service... rooted in long-standing tradition and Christian symbolism.”

Canon law bars Muslim, Hindu, Jewish or leaders of any other faith from reading prayers during the service in Westminster Abbey (pictured).

Archbishop Welby is reportedly giving the King “religious guidance” on the significance of his oath, the commitments he will make to his subjects, and the Christian symbolism of the regalia.

This row has rumbled on for thirty years. In 1994 Charles ventured a wish to be “Defender of Faith” rather than “Defender of the Faith.” However, Dr



George Carey, Archbishop of Canterbury at the time, pointed out the difficulties. He was supported by the then Archbishop of York, the liberal Dr Habgood. The latter read the Oath and studied the coronation in great detail before agreeing.

We know from the Gospels the claim of Jesus Christ to be the only way to everlasting life. It is not logically possible to defend a bunch of mutually exclusive faiths. Furthermore, the title, ‘defender of the faith’ does not belong to the king to change. It was bestowed on his forebear, King Henry VIII, by the Pope, as it hap-

pens. British monarchs have kept hold of ‘Fidei Defensor’ ever since.

In a separate dispute, peers of the realm have fallen victim to the slimmed-down service. Fewer may attend and the king has decided they may not wear their robes and coronets which helped make the previous occasion such a spectacle. How sad is that?

**READ:** Psa 33:12; Prov 22:28; Isa 42:8; Matt 7:24-27; 1Cor 14:40; Col 3:23.

**PRAY:** That everything will be done well and properly and will bring honour to God the Father and the Lord Jesus Christ. Thank God the UK has a time-honoured Christian Constitution. May God pour out his Holy Spirit over the clergy, the king, all present and all watching. May the service confound all those opposed to the Gospel and bring many to faith.

Find our account of the 1953 coronation inside ...

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# THE CORONATION SERVICE

By Stephen Green

Every monarch of England (and now of the United Kingdom and all the other British realms) since William the Conqueror has been crowned in Westminster Abbey, with the exception of Edward V who was murdered in the tower and Edward VIII who abdicated before his coronation. The Abbey itself was built at the instigation of King Edward the Confessor. He ruled from 1043 until his death in 1066. Every monarch after him has been crowned with his crown.

## THE STONE OF SCONE

Kings were crowned in Edward's chair until Edward I of England invaded Scotland in 1296. Edward seized the historic Stone of Scone, upon which Scottish kings had been crowned, and brought it to London. There, at Westminster Abbey in 1307, he had a new throne, the Coronation Chair, built so that the stone fitted under it.

There is a tradition that the Stone, also known as the Stone of Destiny, was Jacob's pillow and had first travelled to Ireland. In any event, it seems in 840 AD the Celtic Scot Kenneth MacAlpin removed it to Scotland, to the village of Scone. The tradition is disputed, but both Kenneth and Edward, almost four centuries later, recognised the Stone had both a spiritual and a temporal significance.

## EDGAR CROWNED IN BATH

The coronation ritual has remained virtually unchanged in essentials since Edgar was crowned King of all England in Bath Abbey on 11th May 973. That coronation occurred even before the Great Schism between Eastern and Western Christianity, let alone before the Reformation. According to an early account:

‘Two bishops led him to the church walking one on either hand and chanting. He wore his crown, but laid it aside before the high altar. As he did so, Archbishop Dunstan began the ‘Te Deum’ which was sung by the multitude of monks and clergy. When the hymn was ended two bishops raised the king from the ground and, at the dictation of Dunstan, he took a threefold oath:

‘To guard the church of God

‘To forbid Violence and Wrong

‘And to keep Justice, Judgment and Mercy.’

‘After this, the king was anointed ... then Dunstan placed a ring on the king's hand ... put the crown upon his head and gave him his blessing .. lastly the mass was sung’

## ANOINTING AND BIBLICAL PRECEDENT

The act of anointing King Edgar, an outward sign for all there present of God's Grace given to him, was considered even more important than his coronation, because it set him apart from other princes, and placed him to rule under the authority of God. It is an



**The Coronation Chair containing the Stone of Scone**

unbroken tradition which extends to our day, giving us the ability to claim to have one of the two oldest coronations in the world. (The other one is the enthronement of the Emperor of Japan, according to the academic John Casey.)

It is worth reminding ourselves of the Biblical precedent for all this. It is the coronation of King Solomon, as recorded here:

**1Kings 1:38** So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. **39** And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. **40** And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.



### The Queen arrives at Westminster Abbey

Let us now look at the coronation of Queen Elizabeth II.

According to the Parliament website, 'The Coronation service fell into six basic parts: the recognition, the oath, the anointing, the investiture, which includes the crowning, the enthronement and the homage.'

#### THE RECOGNITION

With the people waiting in Westminster Abbey, the Queen entered by the west door. As soon as she entered, she was received with Parry's anthem 'I was glad,' his setting of Psalm 122, verses 1-3, 6 & 7 in the Prayer Book version. Let us just remind ourselves of Psalm 122, because it set the scene for the whole coronation service.

**Ps. 122:1 I was glad when they said unto me, We will go into the house of the LORD. 2 Our feet shall stand in thy gates, O Jerusalem. 3 Jerusalem is builded as a city that is compact together:**

**6 Pray for the peace of Jerusalem: they shall prosper that love thee. 7 Peace be within thy walls, and plenteousness within thy palaces.**

Meanwhile, the Queen made her own humble adoration of Almighty God, and the published form and order says she used some short, private prayers. I am

here reminded of Solomon's prayer, recorded in 2 Chr 1:7-10:

**2Chron 1:7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. 8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. 9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. 10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?**

The Great Bible, the paten, the chalice, and the Regalia of State, except the swords, were placed upon the altar. Then the Queen showed herself to the people in the Abbey, and the Archbishop said:

'Sirs, I here present unto you Queen Elizabeth, your undoubted Queen: wherefore all you who are come this day to do your homage and service, are you willing to do the same?'

Well, if there was a doubt, and there has been in the past, this was the time for the people to make up their minds. With loud and repeated acclamations, they cried out:

'God save Queen Elizabeth'

Then the trumpets sounded a fanfare. Already, we see the distinct and deliberate parallel with the acclamation of Solomon.

#### THE OATH: LAWS AND CUSTOMS

Next, the Queen took the Oath. On the 4th November, 1952, in the presence of the two Houses of Parliament, she had already signed the declaration of the Oath prescribed by Act of Parliament. This was as prescribed by the Coronation Oath Act of 1689.

But now, in Westminster Abbey, on the 2nd June 1953, the Archbishop of Canterbury ministered these questions. Firstly, he asked the Queen: 'Madam, Is your Majesty willing to take the Oath?'

This was an important question which the Queen answered in the affirmative. If she had said, 'No, I don't care for it,' they would have all gone home. The Oath had to be taken before the coronation could proceed. So the Archbishop continued:

'Will you solemnly promise and swear to govern the Peoples of the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, New Zealand, the Union of South Africa, Pakistan and Ceylon, and of your Possessions and other Territories to any of them belonging or pertaining, according to their respective laws and customs?'

The Queen replied: 'I solemnly promise so to do'

Continued overleaf .....

# THE OATH AND THE LAWS OF GOD



## The Queen signs the Oath

The Archbishop continued: 'Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?'

'I will,' replied the Queen.

We have there the Biblical understanding that a ruler and a judge are synonymous. There is no separation of the executive and the judiciary. The reason we separate them today by our practice in the United Kingdom, and by the actual written constitution in the United States, is because the state is trying to do too much and must be regulated by an independent judiciary. That is the reason, but it isn't Biblical.

### THE OATH: THE LAWS OF GOD

Next, the Archbishop demanded: 'Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?'

And the Queen replied: 'All this I solemnly promise to do'

Then the Queen signed the Oath. It is important to see all of the archbishop's question because you will often find this part of the Oath referred to as 'that part

relating to the Church of England.' It does refer to the Church of England. But that first sentence had the Queen commit herself to 'maintain the Laws of God and the true profession of the Gospel.'

Those who do not care for the Laws of God pretend that this applies to the Church of England alone, because they know that what is binding on the Queen is binding on Her Ministers. They are Ministers of the Crown, we must never forget, not Ministers of Parliament. Even

though they must defend their actions in Parliament, their responsibility is to the Queen, just as hers is to God. So ministers of the Crown, like the judiciary, are ultimately responsible for their judgments to Almighty God, and they will be judged in their turn.

### THE UK IS NOT 'SECULAR'

A lot flows from the Queen's promise to 'Maintain the Laws of God and the true profession of the Gospel.' For instance, in Her Majesty's schools the Gospel must be professed, and it will be unconstitutional to say that the state schools are 'secular.'

In legislation, the hand of the Queen and her ministers is restricted to passing laws which accord with the precepts of Almighty God.

The Queen made her oath, and no doubt Charles will make the same oath. But having made it, whether or not she or he could carry it out lay and continues to lie in the hands of a group of ruthless, ambitious, often irreligious men and women we call the 'Queen's or "The King's Ministers'.

This point has never been tested in the courts, but I would contend that legislation contrary to the laws of God, such as the Abortion Acts, the Homicide Acts, the Sexual Offences Act, all the Acts of Parliament we listed in 'Britain in Sin', are unconstitutional.

Secularists however say the Oath which the Queen swore to 'Maintain the Laws of God and the True Profession of the Gospel' just applies to the Church of England. Does that make much sense? We trust that the Laws of God are kept by the established Church (although that sentiment might be under strain right now in the face of 'gay blessings'), but it would be a funny way of putting it. In any case, what followed next in the Coronation throws such a misunderstanding right out of contention.

**THE OATH: THE 'ROYAL LAW'**

The Queen went to the altar and laid her right hand on the Great Bible, and she said:

'The things which I have here promised, I will perform, and keep. So help me God'

Next the Moderator of the General Assembly of the Church of Scotland presented the Bible to the Queen. Between them, the Archbishop and Moderator said to her:

'Our gracious Queen: to keep your majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, 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'

The Queen was referred to a 'Christian prince'. The Holy Bible was to be the Rule not just for her life but for her government. She was to rule under God. 'The royal Law' is a reference to the whole Law of God, who is King of kings. We find the expression itself used in the Epistle of St James:

**Jas. 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**

James recalls the Ten Commandments, showing that they have not been repealed and that they order society and apply to civil government. They can never be repealed, being of and expressing the very nature of God.

**THE OATH: 'EVER MINDFUL'**

'To keep your majesty ever mindful.' What do we read in Deuteronomy 17, about the duties of a king?

**Deut 17:18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of**

**that which is before the priests the Levites: 19 And it shall be with him, 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 this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.**

That is the same sentiment as at her majesty's coronation. Did our Queen ever write out the Law of God, as here required of Christian princes, that she might prolong her days in her kingdom, her and her children? What a great example it would have been, if she had. One could argue that she did have a long life, but let us leave it at that.



**The Moderator gives the Bible to the Queen**

**MINISTRY OF THE WORD**

Next came the beginning of the Anglican communion service, the ministry of the word, and after that the anointing. The scriptures used in the ministry of the word are revealing:

The Introit was Psalm 84, verses 9 and 10:

**Ps. 84:9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better than a thousand.**

Continued overleaf .....

# THE ANOINTING

The Epistle was from the first Epistle general of St Peter. I regard it as a New Testament proof text for Christian government.

**1 Pet. 2:13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.**

We shall come back to this particular word. The Gradual Psalm was Psalm 141:2, which is a prayer for preservation from evil:

**Ps. 141:2 Let my prayer come up into thy presence as the incense: and let the lifting up of my hands be as an evening sacrifice.**

**Alleluia.**

## THE GOSPEL

The Gospel was according to St Matthew. I would hold it as our second proof text:

**Matt. 22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.**

How good it was to have that word placed in the middle of the coronation ceremony to show once and



## Preparing for the anointing, regarded as the most sacred part of the coronation ritual

for all that it does not mean that Almighty God is not interested in government. We shall come back to it.

After the Gospel was the Nicene Creed sung immediately, and then, the anointing.

## THE ANOINTING

This was the prayer of the Archbishop:

'O Lord and heavenly Father, the exalter of the humble and the strength of thy chosen, 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 ELIZABETH, who by our office and ministry is now to be anointed with this Oil, and consecrated Queen:

'Strengthen her, O Lord, with the Holy Ghost the Comforter; Confirm and stablish her with thy free and princely Spirit, the Spirit of wisdom and government, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fill her, O Lord, with the Spirit of thy holy fear, now and for ever; through Jesus Christ our Lord.'

That prayer being ended, and the people still standing, the choir sang Handel's setting of 'Zadok the priest' based on the first book of Kings, chapter 1 and verses 39 to 40, which is condensed to:

'Zadok the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced and said God save the king, Long live the king, May the king live for ever. Amen. Hallelujah'

Her Majesty was then disrobed of the crimson robe. She sat down in the coronation chair. Four knights of the garter held over her a cloth of gold. She could not be seen as the Archbishop anointed her on her hands, her breast and her head all in the form of a cross.

The Archbishop said these words:

‘As kings, priests and prophets were anointed: And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be thou anointed, blessed, and consecrated Queen over the Peoples, whom the Lord the God hath given thee to rule and govern, In the name of the Father and of the Son and of the Holy Ghost.’

The late queen was anointed on her hands to do the work of God, on her head to understand the way of God, and on her breast to believe and trust in God with all her heart. There followed a prayer:

‘That you may govern and preserve the peoples committed to your charge in wealth, peace and godliness.’

#### THE INVESTITURE

The coronation service clearly carried a statement of the purpose of government in the words of the Archbishop. It is to prosper the people, to maintain peace and to establish an atmosphere of respect for almighty God.

Next the Queen received the sword, which was first blessed with a prayer based totally on Romans 13. Romans 13 is our third proof text and we shall consider it presently.

This was the Archbishop’s prayer: ‘Hear our prayers, O Lord, we beseech thee, and so direct and support thy servant Queen Elizabeth, that she may not bear the sword in vain; but may use it as the minister of God for the terror and punishment of evildoers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen.’

With the Queen holding the sword, the archbishop said:

‘Receive this kingly Sword, brought now from the Altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy. With this Sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life; that you may reign for ever with him in the life which is to come. Amen.’

That seems another good description of the true function of government. The sword is the instrument of God’s justice. It is only symbolic in the sense that Queen Elizabeth was not expected herself and with

this particular sword of state to execute capital punishment. But she was expected to give her judges under her the authority to do so. Remember that in 1953 we still had capital punishment for murder in the United Kingdom. It is part of the Law of God, and was revealed in the Noahic Covenant.

I confess I had read the Bible quite a few times before I notice in Romans 13 that every state ruler is ‘the minister of God.’ Yet that understanding was right there in the Archbishop’s prayer.

Having received the sword, the Queen gave it back to be placed on the altar, signifying her subjection as monarch to God.



#### The Queen returns the sword she had been

#### THE CROWN JEWELS

After the sword, the Queen was presented with the Armills, or Bracelets, the Stole Royal and the Imperial Robe, and the Orb, from the Crown Jewels, each with a prayer which speaks for itself:

‘Receive the Bracelets of sincerity and wisdom, both for tokens of the Lord’s protection embracing you on every side; and also for symbols and pledges of that bond which unites you with your Peoples; to the end that you may be strengthened in all your works and defended against your enemies both bodily and ghostly, through Jesus Christ our Lord.’

The Archbishop said: ‘Receive this Imperial Robe, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord clothe you with the robe of righteousness, and with the garments of salvation.’

The whole ritual is bound up in Christian symbolism and Biblical witness. It is steeped in obedience to God and of recognition that princes rule only in his stead and upon his authority.

Continued overleaf .....

# JUSTICE AND EQUITY



The Queen holds the Orb and the Sceptre in Cecil Beaton's famous portrait

## THE SIGNIFICANCE OF THE ORB

Here is what the Archbishop told her majesty when she was given the Orb:

'Receive this Orb set under the Cross, and remember that the whole world is subject to the Power and Empire of Christ our Redeemer.'

That is very powerful. Jesus really is King of kings. They are not mere words in a praise song. He demands to rule the whole world. Then the Queen was invested with the ring - again this dates back to Edgar - the Sceptre surmounted by the cross, and the Rod with the dove, with these words:

'Receive the Ring of kingly dignity, and the seal of Catholic Faith; and as you are this day consecrated to be our Head and Prince, so may you continue steadfastly as the Defender of Christ's Religion; that being rich in faith and blessed in all good works, you reign with him who is the King of kings, to whom be the glory for ever and ever. Amen.'

## THE SCEPTRE AND THE ROD

'Receive the Royal Sceptre, the ensign of kingly

power and justice.

'Receive the Rod of equity and mercy. Be so merciful that you be not too remiss, so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just, and lead your people in the way wherein they should go.'

These two, the Sceptre and the Rod or Baculum, are one piece of symbolism together. The Queen received the sceptre into her right hand and the baculum into her left. We need to look to the Psalms to see what it is all about. Psalm 2 and many other places in scripture refer to the rod. Strong's Dictionary says the Hebrew word 'shebet' means literally 'a stick, for punishing, writing, fighting, ruling, walking.'

**Ps. 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

Psalm 45 speaks of the majesty and righteousness of God bestowed on his anointed king within a wedding song for the king. It prophesies Christ, and the church, of course, but at verses 6 and 7 it speaks of the sceptre and its purpose. We have prayer to God and then to the king without a break.

**Ps. 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

This is the only place in the KJV where we see the word 'sceptre'. The Hebrew is the same word for 'rod', 'shebet', which is always associated with authority. The Hebrew word translated 'right', 'miyshor' means 'a level'. It carries the meanings of justice and equity.

Equity is the word used of the Rod or baculum in the coronation. Justice and equity are qualities of Almighty God. The Queen was given the sceptre and the rod on the understanding that it would be God's version of righteousness, justice and equity which she would dispense.

## THE CORONATION

It was only after all that was dealt with that Her Majesty was crowned with King Edward's crown, still sitting in the coronation chair. In contrast with what had gone before, the actual coronation was very short. This was the Archbishop's prayer:

'O God the Crown of the faithful: Bless we beseech thee this Crown, and so sanctify thy servant Elizabeth upon whose head this day thou dost place it for a sign of royal majesty, that she may be filled by thine abundant grace with all princely virtues: through the king eternal Jesus Christ our Lord.'



In a manner symbolic of the allegiance owed to the Queen and through her to the promises she had made, only then did the princes and peers of the realm put on their crowns and coronets, which they had previously been holding, the trumpets sounded and the great guns of the Tower were shot off.

#### THE BENEDICTION OR BLESSING

In the Benediction which followed, the Archbishop prayed for God's blessing on the Queen, beginning with Numbers 6:24:

'The Lord bless you and keep you. The Lord protect you in all your ways and prosper your handiwork.'

All the people gave a loud and hearty 'Amen'. He continued,

'The Lord give you faithful Parliaments and quiet realms; sure defence against all enemies; fruitful lands and a prosperous industry; wise counsellors and upright magistrates; leaders of integrity in learning and labour; a devout, learned and useful clergy; honest, peaceable and dutiful citizens.' 'Amen.'

'May Wisdom and Knowledge be the Stability of your Times, and the Fear of the Lord your Treasure.' 'Amen.'

'The Lord who hath made you Queen over these Peoples give you increase of grace, honour and happiness in this world, and make you partaker of his eternal felicity in the world to come.' 'Amen.'

Those were huge prayers, when we consider them. And it is by national obedience to the laws of God that they would be answered.

Then the Archbishop turned to the people:

'And the same Lord God Almighty grant that the Clergy and Nobles assembled here for this great and solemn service; and together with them all the Peoples of this Commonwealth, fearing God, and honouring the Queen, may by the gracious assistance of God's infinite goodness, and by the vigilant care of His anointed servant, our gracious sovereign, continually enjoy peace, plenty, and prosperity; through Jesus Christ our Lord, to whom, with the eternal Father, and God the Holy Ghost, be glory in the Church, world without end.'

'Amen,' they said.

#### THE ENTHRONEMENT

Then the Queen went to her throne, and was lifted up into it by the archbishops and bishops and other peers of the kingdom. They stood around the throne holding the regalia and the Archbishop stood before her and said:

'Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the Au-

thority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy. And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your Throne in righteousness, that it may stand fast for evermore.'

That was the last word said to our late Queen on the occasion of her coronation.



**The Queen, having been crowned, flanked by Archbishop the Most Reverend Geoffrey Fisher and the Right Reverend Professor James Pitt-Watson, Moderator of the Church of Scotland**

#### THE HOMAGE

After that, all the Bishops, the Duke of Edinburgh, all the Peers of the Realm severally paid her homage, while the choir sang anthems such as:

\*'Rejoice in the Lord alway,' by John Redford

\*'O Clap your hands,' set by Orlando Gibbons

\*William Byrd's setting of 'I will not leave you comfortless'

\*'O Lord our Governor' by Healey Willan and

\*'Thou wilt keep him in perfect peace, whose mind is stayed on thee,' in the setting by Samuel Sebastian Wesley.

Different anthems will no doubt be commissioned by King Charles.

After the homage, all the people shouted:

'God save Queen Elizabeth,

'Long Live Queen Elizabeth,

'May the Queen live for ever!'

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## VOLUNTARY COVENANT WITH GOD



the cameras would be an affront to its dignity and religious character. It is said that Prince Philip was the main advocate for a televised coronation, believing such a 'modernisation' would increase support and respect for the monarchy not just in the United Kingdom but worldwide.

### COVENANT WITH ALMIGHTY GOD

He would have been pushing at an open door. The royal family have always embraced new technology and communications to increase their visibility. The late Queen's grandfather, George V, instituted both the Christmas broadcast and the royal

**The Queen leaving Westminster Abbey again flanked by the Archbishop and the Moderator.**

### THE COMMUNION

Then the Communion began with the hymn 'All people that on earth do dwell, sing to the Lord with cheerful voice; Him serve with fear, his praise forthtell, Come ye before him, and rejoice.'

The prayers in the Book of Common Prayer (the BCP) were used for Holy Communion. The Church of England had not then had the Alternative Service Book inflicted upon it. Part of the prayer followed 1 Tim 2, our fourth proof text of Christian government. The prayer is repeated today every time Holy Communion is said from the BCP and it reads:

'We beseech thee also to save and defend all Christian Kings, Princes and Governors; and specially to thy servant ELIZABETH our Queen; that under her we may be quietly and godly governed; and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.'

The Communion continued, with the Queen the first lay person to receive the sacrament. Her husband, the Duke of Edinburgh, was the second. This moment was not photographed nor recorded out of respect for their privacy.

However, there was a possibility that none of it might be filmed. Opponents to a televised coronation apparently included Sir Winston Churchill. They felt

'walkabout'.

His son, George VI, was much occupied with war but became the first British monarch to marry outside the European royal families, although Lady Bowes-Lyon was still aristocracy, the first to visit the USA and a skilled ambassador and focus for national morale.

In the reprint of the BCP, 'Elizabeth' will be replaced by 'Charles', but no matter. Let us be in no doubt about this. On the 2nd June 1953 the United Kingdom of Great Britain and Northern Ireland renewed her voluntary covenant with God as a Christian nation, governed according to the Laws of God by an anointed Christian monarch. The same, we pray, by God's grace, will happen on 6th May 2023, one month short of seventy years later.

**The Queen and the Duke of Edinburgh returned to Buckingham Palace in the less than comfortable Gold State Coach after a five-mile route.**



# CORONATION INVITE GOES PAGAN

By Stephen Green

The Royal website is displaying formal invitations to the Coronation which prominently feature, as a foundation, the mythical 'Green Man', the pagan representation of fertility. Away from the historic coats of arms, in the design itself there is not a cross in sight.

Furthermore, the 'Green Man' is wearing a crown. Is this how King Charles sees himself? He is about to be crowned in a Christian church as a Christian king. Does he understand the ascended Christ has passed judgment on those pagan spiritual powers and led their captivity captive?

Historic UK reports how stonemasons used to sneak in a representation of the 'green man' on ancient churches: 'Pre-Christian pagan traditions and superstitions, particularly those related to nature and tree worship, were still influential in the early Middle Ages.'

A writer on Wikipedia is even more explicit: 'For many modern pagans, the Green Man is used as a symbol of seasonal renewal and ecological awareness. In Wicca, the Green Man has often been used as a representation of the Horned God, a syncretic deity that incorporates aspects of, among others, the Celtic Cernunnos and the Greek Pan.'

**READ:** Deut 18:9-14; Ps 68:18; Isa 8:19; Luke 24:5; John 4:23, 6:68; Rom 1:25; Eph 4:8; Col 1:16-17.

**PRAY:** Pray for the king and his ministers to repent and turn away from idols, whether they be pagan or secularist, to the living God.

**WRITE:** His Majesty The King, Buckingham Palace, London SW1A 1AA. Letters begin 'May it please your majesty' and end 'I have the honour to be, Sir, Your Majesty's humble and obedient servant.'

Do let his majesty know you are praying for him and urge him to serve the King of kings.



# PROOF TEXTS FOR GOVERNMENT

The 1953 Coronation service contained at least four proof texts for Christian government, indeed for all government everywhere on earth, if, as we believe, 'the whole world is subject to the Power and Empire of Christ our Redeemer'. Two were quoted specifically in the coronation, and two formed the basis of prayers.

## LIBERTY UNDER THE LAW

**1 Pet. 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.**

We have liberty under the law, but not license to behave as we will. This contradicts the ideas of the libertarian New Right and the immoral Left that the market alone can decide what should and what should not be regarded as proper, lawful and even 'moral'.

Society should not make a God-surrogate out of the market. The results if we do are that if there is a market for pornography, of whatever sort, the market has a duty to provide it. If marriage does not compete in the sexual marketplace, there will be a demand for cohabitation, abortion, single-parent families and divorce, and those all by definition become acceptable.

These 'New Right' ideas have been taken up by liberal opinion and mixed with anti-family rhetoric and anti-marriage fiscal and social policy to give the market a bit of nudge in the downward direction.

The Bible is not against markets. The free-market philosophy works fine but only in a conventional market, that is, a place where lawful goods and services are traded for a medium of exchange, for money, in other words.

## RENDER UNTO CAESAR OR UNTO GOD?

The second text was in the Gospel according to St Matthew and chapter 22. Let us concentrate on verses 19 - 21:

**Matt. 22:19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Cae-**

**sar's; and unto God the things that are God's.**

Many contend this passage limits God. 'Here is the realm of Caesar, that's government, and over there is the realm of God, that's the church'. But what things are God's? We read:

**Ps. 24:1 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.**

The word actually limits Caesar. Caesar, the state, is to be given only what he or it is due. The social institutions which God has ordained have their own spheres, reporting back to him. They are the family, which is founded on marriage, the church and the nation state. The latter may not claim that which belongs to the sphere of the church or the family. If it does, it is no longer godly, but totalitarian.

## TAKING THE PLACE OF GOD

Once the state begins to take everything to itself, and believes that by its material actions it can redeem mankind, then it has taken the place of God. If it begins to believe it can console men, or offer some form of salvation, then it has taken the place of the church. It is not that the state may not speak of morality, because its law reflects its moral code. But it must administer God's Law as the rule for the government of Christian princes, and go no further.



## Ministers of the Crown need humility

Neither may the state usurp the role of the family as instituted by God within marriage to bring up children. It may not take away the duties of parents to provide for their children, and look after their elderly. It may not take a share of the inheritance built up by a father through his hard work to pass on to his children or his children's children. That is theft. Nor may it tell parents how to bring children up, by providing contraceptives or trans therapies for them behind their parents' backs, for example, nor by limiting the God-given responsibility of parents to discipline and teach their children.

Liberal teachers say regard themselves as being 'in partnership' with parents to bring up children. That is an impertinence. Parents may delegate to teachers some aspects of the education of their children, including the imparting of knowledge about God's world, but the responsibility remains with the parents. It is not the place of the school to claim a 'partnership' and then to teach morality at odds with that of the parents, or even 'healthy eating', or any of the fashionable prejudices in personal and social education.



**Amanda Spielman, head of Ofsted, needs to know teachers are not 'in partnership' with parents**

### SUBJECT TO THE HIGHER POWERS

When the Queen received the sword during her coronation, it was first blessed with a prayer from Romans 13, so let's look at that scripture now, which is our third proof text.

**Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.**

It is the duty of the governing authority according to St Paul to keep order, and ensure a peaceful realm. Every ruler and judge is 'the minister of God'. He has a duty to administer the righteous laws of God.

### MAINTAIN JUSTICE AND EQUITY

However, the maintenance of law and order is not simply to do with catching criminals. Principally its purpose is to maintain justice and equity in order to safeguard the righteous in their various dealings, so they and the whole realm may prosper.

The fourth point is that wrongdoers are to be punished and the righteous praised. So the state is to protect the righteous and innocent, and this includes both allowing the righteous to defend themselves, and apprehending and meting out just punishment on criminals.

In verse three, 'rulers are not a terror to good works, but to the evil.'

Well, in the UK today, they hold no terror for many of those who do evil according to God's law. Equally, those who do good in God's eyes are too often terrified. This is because we have legislated against the Laws of God. Some think the opposite of law is grace. But the opposite of law is actually lawlessness. And that is what the UK Parliament has legislated.

### WHY PRAY FOR OUR LEADERS?

The 1st Epistle of St Paul to Timothy contains in chapter 2 the exhortation to pray for rulers. It is our fourth proof text of Christian government.

**1 Tim. 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.**

The 'all men' who are to be saved are not the kings and all in authority. Pray for their salvation by all means. But it is not the reason for this prayer which the Apostle Paul regards as the primary duty of the community of believers.

We pray for kings and those in authority whether they are believers or unbelievers, and praying for a ruler does not carry approval of his activities or conduct. Our prayer is that those in authority will allow their subjects to lead a quiet and peaceable life. Why does God want this to happen? Why does he say it 'is good and acceptable?' He tells us: So that the Gospel may be preached unhindered, so that the Sower may sow the Word into fertile soil, so that 'all men will be saved' and come into 'knowledge of the truth'.

A moment's thought will show how difficult it is to preach the Gospel in a godless society. So much of the work of the church is then spent in preparation of the soil.

# STATE SHOULD STAY IN ITS PLACE



Every judge is the ‘minister of God’

## TAXES MAINTAIN PEACE AND ORDER

The fifth point is that taxes are raised for the maintenance of peace and order alone.

### **Rom 13:6 For this cause pay ye tribute also:**

We pay ‘tribute’ or taxes for what reason? So that the nation state can administer justice under the authority of God, and maintain peace and order in the realm. Note that St Paul does not give the state carte blanche to do whatever it wants. ‘There is no power but of God,’ he writes. If the law of man contradicts the Law of God and impinges on our liberties as believers, we must be loyal to God first.

We should remember the Apostle was writing to the church in Rome, and they will have prayed and read this passage very carefully. It did not cause them to say: ‘We must do whatever the Emperor says.’ They defied the Emperor and refused to worship him.

Rome was hedonistic and multi-faith, and those Christians did not just give in to the state and go along with it. They were persecuted for their witness. Every one of the Apostles who was martyred by the Roman state died for breaking the ‘law of the land’.

## DRIFTING AWAY FROM TRUTH

Many Christians do not realise that we are moving in a similar direction. Here in the UK, Christians are beginning to find themselves excluded from jobs in local government because when the equal opportunities questions come up, they give the wrong answer about sexual orientation.

To treat homosexuals with dignity and respect as people but to believe homosexual activity to be morally wrong is ‘homophobic’ by modern definition.

Some thought homosexuals just wanted to be treated the same as everyone else. Now they find, too late, that his gay rights means your corresponding duty to act against your conscience or not to work. ‘Misgendering’, in other words addressing men or

women by reality not deception, reaching out to women contemplating abortion, even preaching the Gospel can lead to loss of job or to arrest. No-one properly represented has been convicted of an offence for preaching the Gospel, but there is still that ‘chilling effect’.

## TAXES FUNDING OBSCENITY

The reason you pay taxes, St Paul teaches, is not so that the state can run an advertising campaign against drugs, bad as these are. Under Godly government we do not pay taxes to redistribute income. Furthermore, we do not pay taxes in a Biblical system to fund family planning clinics and obscene or indecent publications masquerading as ‘relationships and sex education’. Taxes are not levied to be given to non-government organisations, even if they have charitable status, so that they may undermine the institution of the family.

The reason for paying taxes is not to pay for anti-Christian, anti-family media, nor pay for diversity officers. We do not pay taxes to prevent our farmers and fishermen from going about their lawful business. Let alone do we pay taxes to have our money sent to fund campaigns to legalise immorality or pay for illegal abortions abroad. We pay taxes to maintain peace and order in the realm.

## STATE SHOULD STAY IN ITS PLACE

So the sixth, last and allied point is the state may not try to do that for which it has not been ordained by God.

Give to the state that which belongs to the state, and no more. Give to God that which is His, which is all honour, and glory, and dominion, and power. It is impossible to say ‘give to God that which is His and no more,’ as we did of the state, because all things come from God, and to Him belongs everything that is. The secularist, or state socialist, will say that everything belongs to the people, by which he means the state, and he puts the state in the place of God.

He denies the power of God, and yet the Bible teaches that it is by the sole authority of God that princes rule and judge. This is what we are taught by the reading from 1 Peter.

## LIMITED GOVERNMENT

These passages of scripture show how limited is the God-given role of government. We have grown used to the state demanding of us loyalties which are properly due to God, church and family. Caesar is getting more tribute than is his due.

When the state appropriates to itself things which are not God-ordained, it ends up neglecting those duties which are.

**PRAY:** Pray for the fear of God to descend on the establishment in our nation, for ministers to learn humility and seek wisdom and understanding from God.

# CHRISTIAN VOICE IN APRIL

By Stephen Green

April so far has been a busy month for Christian Voice.

## PRAYER AT WEST HAM

We began the month with prayer for the nation at West Ham, from 10.30 to 12.30 as usual. Prayer is always on the first Saturday of the month. Our next prayer day will be 6th May. It seems right to carry on with the date, time and place. The king's coronation will begin at 11am on that day, giving additional significance to our prayer. We hope and pray that many will eschew their TV and join us that morning. Aim for E15 3ND and find full directions at [ukcv.org/wh](http://ukcv.org/wh)

## BUFFER ZONE CHALLENGE UPDATE

I was not arrested during the Buffer Zone Challenge, but Ealing Council have now sent me a Fixed Penalty Notice. The time to respond and pay £100 ran out earlier this month. Ealing's solicitors are now deciding whether or not to take me to court. This could be interesting.

## CHURCH MEETINGS

God willing, I shall address a meeting at Orange Street Congregational Church on Saturday 29th April 2023. The address is: Orange St, London WC2H 7HS. Nearest tube: Leicester Square. The meeting begins at 1pm with refreshments (bring a packed lunch) and I shall be speaking some time after 2pm. It is non-denominational, so everyone is welcome.

On Saturday 27th May I shall be at Bethel Pentecostal Church, St James Way, Tredegar, NP22 4NL, from 3pm. Bethel extends a warm welcome to all.

If you would like me to share about this ministry in your church, please do not hesitate to ask.

## VIDEOS ON YOUTUBE

These days, many people source their information from video-sharing platforms. For that reason, I made a video version of my February newsletter article dissecting Bishop Croft's pro-gay 'Together in Love and Faith' and our media manager Shoggy posted it on YouTube. Find it at <https://youtu.be/xYSlvotSkdo> and please share it.

Our Kenya Christian Voice affiliate have also been posting videos. A scandal blew up in Kenya when a Western-funded pro-sodomy pressure group, the pompously-named 'National Gay & Lesbian Human Rights Commission' was granted permission by the Kenya Supreme Court to register as an NGO. Our Kenya Chairman posted a press statement on the KeCV YouTube channel.

See: [https://youtu.be/am\\_DBPovGHA](https://youtu.be/am_DBPovGHA)

## A NEW OPPORTUNITY

By the grace of God, Judy discovered a story about the Rwandan government publishing a propaganda-filled Western-style sex education book. After a row



Judy Green presenting a video on NGO Plan International

lasting two days the Rwandan government pulled the book and blamed an NGO for it. It turned out the NGO, Plan International, was once again Western-funded and solidly pro-abortion, pro-gay and pro-trans. Judy presented a video which we posted called 'Plan International and the Rwanda CSE scandal'. Find it at <https://youtu.be/ei1lgToPfvk> and once more please share it.

We pray the Lord will use this scandal to awaken Christians throughout the developing world to the dangers of Western-funded NGOs. To that end we have posted a guide to setting up a national Christian Voice affiliate on the website.

## WEBSITE ARTICLES

We also posted on the website an article about a vaccine widower suing AstraZeneca. That article brought dozens of people to share their contact details with us to keep in touch. In the last few days we have posted about the plans of the World Health Organisation for an International Treaty to compel nations to institute Covid-style restrictions whenever it decides there is a new pandemic. They also want every country throughout the world to legalise abortion on demand up to birth. We shall no doubt return to this shocking story.

Naturally, we also posted all of this activity on Facebook, Instagram, Twitter and TikTok.

## YOUR SUPPORT

Thank you for your prayers and support which have made all this possible. Please pray the Lord will increase our visibility, our contacts and opportunities to witness and share our vision. Pray he releases the funding for it. We rely on his grace for provision, for opportunities and for doors to open. Christian Voice has a unique ministry and it is a privilege to be part of what the Lord is doing through it.

## RESOURCES and DONATIONS

Find our books, past copies of newsletters and briefing papers in the Resources tab on our website ([ukcv.org/res](http://ukcv.org/res)).

If you have been given this newsletter by a friend, you can join Christian Voice at [ukcv.org/join](http://ukcv.org/join) and begin to target your prayer and action for our nation and its leaders effectively.

Please send donations and subscriptions by cheque to the address below or use the bank details below to pay online.

Charities depend on will legacies for their income. Please remember to add this ministry to your will. We are: National Council for Christian Standards in Society t/a Christian Voice, Charity Number: 294803

Christian Voice is responding to the Lord's calling to enable our members to pray into current events and speak Biblical truth to those in power, take our Gospel message on to social media and empower Christians in Africa to stand up against pressure from Western governments and foundations to legalise evil. Every subscription and donation to Christian Voice is an investment in the Kingdom of God.

**3 John 1:7 Because that for his name's sake they went forth, taking nothing of the Gentiles.**

## GREY ALDERS

A Tranquil Christian B&B and retreat in the Land of the Celtic Saints.

Come and relax in Welsh farm surroundings, soak up the rich Christian history of West Wales, walk in the steps of the 6th-century men of God, sample our fabulous super-aged beef and mutton, and leave invigorated and inspired.

Stay in our newly-built timber-framed farmhouse in either the double or the twin room. Both are ensuite, finished and equipped to hotel standard.

Or go self-catering in our well-appointed mobile homes with their fantastic west-facing views over the lovely Cynin valley.

This is a welcoming place for Christians, especially members and supporters of Christian Voice, and we need your support as we extend hospitality in time-honoured ways. We can also accommodate small church gatherings in an atmosphere of fellowship.

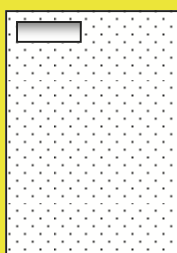
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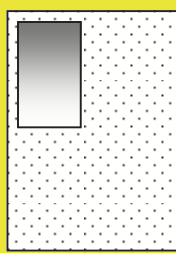


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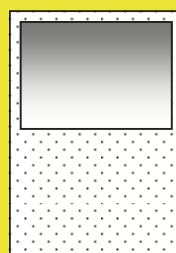
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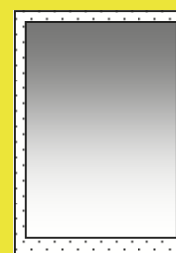
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**ChristianVoice**

### Who we are

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Treasurer: Chris Powell

Office Manager: Michael Edwards

Overseas Development Manager: Mr Chris Adegoke

Social Media Manager: Shoggy Tosh

Researcher: Miss Karen Gathercole

### What we seek to do

To uphold Christianity as the Faith of the United Kingdom.

To be a voice for Biblical values in law and public policy.

To defend and support traditional family life.

At all times to rely humbly on the blessing of Almighty God.

### What we believe

We believe in one creator God, eternally existent in three persons, Father, Son and Holy Spirit, as stated in the historic creeds of the Christian church.

We acknowledge Jesus Christ as Lord over all creation.

We believe the Holy Bible to be the inspired, infallible, written Word of God to whose precepts, given for the good of nations and individuals, all man's laws must submit.

We believe all government to be under the authority of God and that its purpose is the maintenance of freedom and justice solely in accordance with biblical principles.

### Contact us

Subscriptions and resources orders please send to the office:

Wernlwyd, Pen-y-bont, Carmarthen, SA33 6QN. 01994 484544.

[info@christianvoice.org.uk](mailto:info@christianvoice.org.uk)

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