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The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

MAR 1974

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom. 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

The Jews to be known by a change in physiognomy (Isa. 3:9).

The Jews have retained their old name unchanged.

The Jews' name to be a curse to them (Isa. 65:15).

The Jews still claim to be the chosen people.

The Jews to be bereft of children (Jer. 15:7).

The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).

The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).

The Jews have been strangers in all lands (Jer. 15:4).

The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).

The Jews have remained under the old law.

The Jews do not accept Jesus Christ as the Mesiah.

Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).

The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.

The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

Vol: 15. No. 3.

MARCH 1974.

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FROM THE PRESIDENT'S DESK

Greetings Christian Friends,

Proverbs 29:18 tells us that "Where there is no vision the people perish." Surely we don't have to conduct a Royal Commission to determine the veracity of this statement. To have any sense of direction at all, people must be able to see, or must at least have a knowledge of, the goal ahead. But today, especially within our own Nation and Commonwealth, there seems to be nothing ahead except trouble compounding upon trouble, with apparent chaos at the end. And as a result, our people are scattering and are indeed perishing. They have no vision.

What was it that spured on our forefathers? Was it greed, or riches, or power, or selfishness? No! It was a deeply rooted pride in their past heritage, and an equally deeply rooted desire to resist evil, to uplift their fellow man, and to jealously guard the standards which they knew, even if at times only instinctively, were so vitally important to an ordered and just society.

The classic example of this principle is set out in Hebrews 11:10 where we read that "Abraham looked for a city which hath foundations, whose builder and maker is God." Abraham went forward in faith, not blindly, (as so many try to do today), but with a glorious vision of what was ahead of him.

And what's more, IT WORKED.

One can surely ask, with every justification, what is basically so different about today? When we think about it, we find that in actual fact, there is no basic difference. We are still the same people. God is still the same God. Obviously,

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what has changed is the relationship between the two. So it is not surprising to read in God's Word, in Hosea 4:6 that "My people are destroyed for lack of knowledge." This is confirmed in 2 Tim. 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

In this context, it is time we took a closer look at the word 'sheep' which God applied to His people. Sheep do not follow themselves. Nor do they react in the correct manner if they are driven. They must be led. And in the understanding of this fact lies the understanding of our present predicament. Quite frankly, we are not being led. Our national leaders, who are supposed to be governing us, now pay regular visits back to our own country, no doubt to check on the progress of the treason which they are continually planning overseas as they connive to drive God's sheep into every conceivable by-pass and snare that they can imagine. And because, as a people, we have rejected the leadership of the Good Shepherd, we have become completely bewildered and unable to find our way.

With the ever increasing incidence of crime and industrial unrest within our borders; with the increasing erosion of our moral standards and of everything sacred, we are undoubtedly going to reach a stage where, to those who have no vision, the future will seem intolerable.

But to those of us who look for His appearing, He will come with healing in His wings. To the 'wise' who understand, the vision is indeed glorious, because we can see beyond the destruction to the Restoration; to THE TIME OF THE RESTITUTION OF ALL THINGS.

May we be found faithful in these last days. May we Preach the Word faithfully. May we be instant in season and out of season. May we really learn to reprove and rebuke, and to exhort with all longsuffering and doctrine.

THE MARKS OF DECLINE

In 1787, Gibbon completed his masterful book, "The Decline and Fall of the Roman Empire." In this, he listed the five following reasons for the fall of this once mighty empire.

1. The rapid increase in divorce; The undermining of the dignity and sanctity of the home which is the basis of human society.
2. Higher and higher taxes, and the spending of public monies for free bread and circuses for the populace.
3. The mad craze for pleasure; sports becoming every year more exciting and more brutal.
4. The building of gigantic armaments, when the real enemy was within, in the decadence of the people.
5. The decay of religion, faith fading into mere forms, losing touch with life, and becoming impotent to guide the people.

Truly, as God's Word tells us, "There is no new thing under the sun." One would think that with the lessons of the past before our eyes that we would learn. But alas! This is not to be. The great apostacy is upon us. We have entered the Time of Jacob's Trouble. But thank God for the wonderful knowledge that our end is not like theirs. We have the wonderful knowledge that WE SHALL BE SAVED OUT OF OUR TROUBLES.

✓ EGYPT IN THE BIBLE

TODAY Pt 1

By W. HEPPER.

THE MINDS of many peoples today are constantly being focussed on the Middle East and Egypt. The Bible has much to say on these matters and many Bible Students know that the events now being enacted are a prelude to very much greater events which are to follow.

We only need to make a mental survey of the world at large to know that man-made Governments have got out of hand and although that Organization called United Nations was set up to control and regulate international problems and prevent wars, it is seen that it cannot solve the major problems which confront us, and the Middle East situation between Israeli and the Arab nations cannot be solved by man. The scripture tells us that the two main conflicts and the many border incidents are only stage-clearing processes for the great event which must, and will, sooner or later, bring the armies of Russia into open conflict in the Middle East, for or against the nations now in conflict. Many scriptures tell us this is so, and what I am about to say is foretold by many of the prophets of old. They all tell us that it is to be THE BREAKDOWN OF THE OLD ORDER OF THINGS IN PREPARATION FOR THE COMING OF THE KING OF KINGS AND LORD OF LORDS - THE REDEEMER AND SAVIOUR - THE LORD JESUS CHRIST for the purpose of ANSWERING THE PRAYER lie taught us to pray. "Thy Kingdom Come, Thy will be done on earth as it is in heaven."

There are to be 'world-shaking' SUPERNATURAL events associated with the coming of this King, bringing with Him a righteous body of Administrators who will bring about obedience to the Will of the King and it is my intention to present what the Scriptures have to say concerning these things. A careful study of those Scriptures will indicate the day is NOT FAR DISTANT.

A careful study of Isaiah Chap. 11, Chap. 19 - Ezekiel 29, is very rewarding in this direction. There are four particular phases I intend to deal with on this subject. They are the Suez Canal, the Nile River, the Aswan Dam, and the moving of some of the great and ancient monuments and images along the Nile River. These phases, or events, are all shown as signs of the end of the old order and the beginning of the new.

Firstly, the subject of Egypt and the Middle East are always of interest to Christian believers because of the association they have with the bondage of Israel and the Exodus; also Abram went down into Egypt, due to famine in the land of Canaan - also Joseph and Mary went there to escape the decree of Herod who commanded that all children under the age of three years were to be slain because he feared that the child Jesus, born to be King, may displace his rulership.

As you are all aware, the Arab races of the Middle East are all kindred peoples and related. When the end of World War One came, the land of Palestine was given to Britain as a mandate from the old League of Nations to administer - there was a mixed population of old religions. Jews and Arabs, who had lived in the land peaceably for many centuries. At the end, and during World War Two, as a result of Hitler's persecution of Jews, a great influx of Zionist Jews,

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or ISRAELIS, entered the land and eventually FORCED Britain to relinquish her mandate. When she had withdrawn the Zionist Jews then began a systematic persecution of the ARABS and many of the SEPHARDIM JEWS; this resulted in 1940 to a seizure of much Arab territory, their money, in fact all possessions, and in forcing the Arabs to leave the land, it created one of the greatest refugee problems of modern times. As a result of antagonisms, it has resulted in bitter hatreds. The Israelis having better equipment and better trained soldiers, they were again able to attack the Arabs and in 1967 captured very large tracts of Egyptian territory including the whole of the Senni Peninsula as well as parts of Jordan and Syria. It was evident that the Egyptian troops and leaders greatly feared the Israelis and suffered a most inglorious defeat; this resulted in opening the doorway for them to seek aid from Russia which has created the situation for the fulfilment of the 38/39th chapters of Ezekiel - that is, the descent of Russia down into Palestine.

The land was covenanted by God to Abraham and his seed forever. These seed are the peoples of the Anglo-Saxon Celtic race of North/West Europe and the USA. The Throne of David is the throne of the Anglo-Saxon peoples in London today.

Those of you who remember the remarkable series of scripture lessons being read while they were being enacted during the days of the deliverance of Jerusalem in 1917 know that it was the deliverance from GENTILE control of 2520 years punishment for their disobedience. They know also that it was to be the sign of the Coming of the Lord as King. Isaiah here presents the coming of the King at this time of again removing the inhabitants in preparation for the return of those to whom the covenant of ownership was made.

THE 1967 WAR - EGYPT AND THE MIDDLE EAST.

As the prophets of old have recorded much concerning Egypt in the prophecies concerning the great events to be enacted now at the closing period of history, it is necessary to briefly outline something of the matters concerned before beginning the scripture record.

I propose to say something about Egypt and the matters most vital to her. The River Nile, the Aswan Dam, The Suez Canal and the very ancient monuments and statues and idols of ancient Egypt along the Nile River.

As you all know, the Nile River is the 2nd largest in the world as well as being the longest. It has its origin up in the heart of the great African Continent. It is formed firstly by the waters that enter Lake Victoria and flows northward as the White Nile to where it is joined by the waters from tropical rains of Abyssinia, which flow into lake Yana; these flow down as the Blue Nile and Atbara to the White Nile, then down through the heart of Egypt to the Mediterranean Sea.

The Aswan Dam, or Tower of Syene, Ezek, 29. V1-16 and Isaiah Chap. 19.

The famous dam known as the Aswan was built about 1000 miles up the river, by the British during their period of occupation of the land in 1898 to 1902. The wall was built on the solid rock of the river bed - at the first cataract, it banked up for a distance of about 110 miles - the well was one mile across and about 120 feet high and contained 5,500 millio cubic meters of water. The water was used for the irrigation of the Nile Valley which is from 5 to 30 miles wide,

for food production. A number of barrages was built into the river to divert the water into a vast series of channels. In July each year the 180 sluice gates were opened, to allow the muddy water coming down the Nile to deposit a bed of silt which fertilized the Nile Valley every year and were closed again in October.

Due to the great increase in population, the demand for increased water supply for extra food production and production of Hydro Electric power for industrial purposes, it was decided to increase greatly the capacity of this Ass Lake.

This was to be achieved by the building of another wall four miles up stream from the existing dam wall. This wall is 225 feet high and 3 miles in length and has created an artificial lake 330 miles long, with a capacity of 130,000 million cubic metres of water. It has a surface area of 1150 square miles. The old Dam contained 5,500 million cubic meters of water. Several localities have disappeared under the water of the new dam, including the City of Wadi Halfa. The second cataract will disappear under 30 feet of water. It will enable $2\frac{1}{2}$ million acres of desertland to be brought under cultivation. All water needs of Egypt must be met by the waters of the Nile.

The rainfall in the land of Egypt is very meagre. Cairo has only SIX rainy days per year, thus the river really represents the life of Egypt. Until recent times the taxable capacity of the people was based upon the amount of floodwaters that came each year in the river.

The average rise in the river at Cairo is 4.5 metres and at Aswan it is 7-5 metres. Prior to the building of the Dam, the rise and fall of the river was regular. The first rise of water was always registered on the gauge or Nilometer at Cairo on

the 17 June, which corresponds with the 11th of the Coptic month of Ba-ounah and is called Leylat el Nuqta (the night of the drop) as it is believed that a miraculous drop then falls into the Nile and causes it to rise. Many of the inhabitants of Cairo and other parts of Egypt used to spend this night on the banks of the Nile. From on or about the 27th of the Coptic month, Fa-ounah (3rd July) its rise daily is proclaimed on the streets of the Metropolis by several Criers each for a particular district of their towns. The Crier of the Nile (Mimadi el Nil) goes about in the early morning and on the day preceding that on which he makes his announcements of the rise of the Nile, he proclaims. "God has been propitious to the land, the day of good news; tomorrow the announcement with good fortune."

(To be continued).

And in that day thou shalt say, 'O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.'

Behold, God is my salvation; I will trust and not be afraid. For the Lord JEHOVAH is my strength and my song; He also is become my salvation.

Therefore with joy will ye draw water out of the wells of salvation.

And in that day shall ye say, 'Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted.'

Sing unto the Lord, for He hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

Isaiah Chapter 12.

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CONFERENCE

Our Australasian BRITISH ISRAEL CONVENTION will be held this year in Sydney, the N. S. W. Branch of the British Israel World Federation being this year's host.

Meetings will be held at the Y. M. C. A., Pitt St., Sydney over the entire Easter Week-end, and the theme of the meetings will be:-

"THE END OF THE AGE."

Interstate, as well as local speakers will be addressing the meetings.

Proposed times, subject to confirmation, are:-

FRIDAY	12th. April	1. 30p. m. - 5. 00p. m.	2 Speakers.
SATURDAY	13th. April	1. 30p. m. - 9. 00p. m.	3 Speakers.
SUNDAY	14th. April	2. 00p. m. - 5. 00p. m.	1-2 Speakers.
MONDAY	15th April	9. 00a. m. - 1. 00p. m.	Business Meeting Plus 1 Speaker.

PLEASE PRAY FOR THESE MEETINGS.

PLEASE PLAN TO COME.

THE THRONE OF GOD

By HOWARD B. RAND.

Courtesy 'DESTINY'.

EVIL MEN and unrighteous rulers seem to take no actual cognizance of the fact that a time is coming when they will stand in judgment and be compelled to give an accounting for their conduct during their span of life. In many instances today national leaders and political aspirants conduct themselves as though there were no need to consider that God who charged men with the responsibility to govern righteously, will bring them before His Throne in the great day of Divine assessment.

How many of the teeming millions of human beings, living today ever pause to reflect that every thought, every act, every deed is being recorded against their names in the books of Divine reckoning? How many national leaders and politicians are aware that, having aspired to rulership, their misconduct in office will be a serious charge they will have to face in that day?

Every word spoken in carelessness is registered there and every act of commission or omission is noted. In the day when each one is called upon to review the deeds done in the flesh, no one will be able to deny the accuracy of the record, for each one has himself prewritten that accounting. The wicked will be snared in the work of their own hands.

Many may seem to escape the results of their wicked-

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ness during their entire life time. However, a righteous God is not dilatory in executing justice, for He has prepared His Throne for the Great Assize to be convened at the Divinely-appointed time.

Jesus confirmed the fact that an accounting will be required of all when He stated: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If individuals are answerable for idle words spoken, what about premeditated evil acts on the part of those who have rejected God and have lived a life of deceit and violence? The Psalmist states: "The Lord trieth (tests) the righteous: but the wicked and him that loveth violence his soul hateth:" (Ps 11:5).

Summing up deductions he had drawn from his meditations Solomon declared: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Ecc. 12: 13-14). Nothing will escape the thoroughness of that investigation; the most secret acts of mankind will be brought to light in the day of judgment.

John was privileged to be given a preview of the coming judgment and he described the august scene he witnessed in the Book of Revelation: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works... And whosoever was not found written in the book of life was cast into the lake of fire" (Ref. 20:11-15)

The only persons who will not have to appear before the Great White Throne in judgment are those whose names are written in the Lamb's Book of Life (Rev. 21:27). All these true believers. Spirit - tilled men and women, over-comers will have been judged according to their faith and they will be rewarded according to their works. But all who stand before the Great White Throne will be judged according to their work and only those whose works will have been found acceptable so that their names may be registered in the Book of Life opened at that time will escape the fate of the wicked.

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'CHOSEN PEOPLE' ???

Are you still in doubt as to whether present-day Jewry leaders are the avowed enemies of the Lord Jesus Christ? The following may help you to decide, and may also make you wonder how the teaching that they are God's chosen people can be substantiated.

At a meeting in New York City some years ago, a convention of American and Jewish Rabbis and leaders met in the "New Yorker Hotel". The main topic discussed was headed "Separating the State and the Church." One Rabbi got carried away and shouted:

"At all cost we must put a STOP to the recital of the 'Lord's Prayer' in all public schools, because this prayer is the invention OF THE GREATEST ENEMY OF THE PHARISEES and we Rabbis are the successors in direct line without discontinuity or hiatus or ceasement."

It is interesting to note that since this meeting, the ban on reading the Bible and Christian prayers in American State Schools has become law.

So these are God's 'chosen people' ???????

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SUNDAY AFTERNOON MEETINGS

DON'T FORGET THAT WE NOW HAVE TWO MEETINGS
PER MONTH.

1. ON THE SECOND SUNDAY IN EACH MONTH AT THE
Y. M. C. A. HALL
1st. FLOOR 325 PITT ST.
from 3.00 p. m. to 4.30 p. m.

The next meeting will be held on

SUNDAY 10th MARCH 1974

SPEAKER MR. F. DOWSETT.

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR ROOMS
132 BROADWAY SYDNEY.
from 3.00 p. m. to 4.30 p. m.

The next meeting will be held on

SUNDAY 24th. MARCH 1974

SPEAKER: MR. E. GLOVER

BRING A FRIEND

LITERATURE AVAILABLE AT MEETINGS

THROUGH JUDGMENT TO RIGHTEOUSNESS

Pt. 4.

By F. W. DOWSETT.

ONE ONLY has to look at our daily newspapers to realise that world events are accelerating at an unprecedented rate. Hardly a day goes by but there appears news of some new startling development in internation affairs. The Bible foretold these circumstances, for we read in Daniel 12. 4 "But thou O Daniel, shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased" Now nobody can possibly deny that knowledge has been greatly increased and that people are running to and fro in these days in which we are living. The increase in knowledge and the rate of transport that we have today has never been surpassed in the history of mankind. But the point that we must not overlook is that these things were to happen in the time of the end, and so we are faced with the conclusion that we today are living in this very time. To shut ones eyes to the fact does not alter the position in any way. Anyone who does this and refuses to face the reality of the times in which we live and the momentous events which are about to break upon this world are only deluding themselves. Too many people today have adopted the attitude that if they ignore these troubles that they will then automatically go away. I'm afraid that these people are in for a very rude shock. God has decreed judgment, and judgment there will be. Any who may doubt this or prefer to ignore it may like to consider the words contained in the Apocrypha found in the 16th chapter of the 2nd book of Esdras where we read:

"A fire has been sent upon you, and who is there to put it out. The sword has been sent upon you, and who is there to turn it aside. Misfortunes have been sent upon you, and who is ther to drive them away. Can one drive off a hungry lion in the forest, or put out a fire in the stubble when it has once begun to burn. Can one turn back an arrow shot by a strong archer. If the Lord God sends misfortunes, who can turn them back. When fire goes out from His wrath, who is there to put it out. When He lightens, who will not fear. When He thunders, who will not shudder. When the Lord threatens who will not be utterly destroyed at His presence. For His right arm that bends the bow is strong. His arrows that He shoots are sharp: they will not miss when they begin to be shot to the ends of the earth. Behold, disasters are shot forth, and they will not return until they come upon the earth. A fire is lighted and will not be put out, until it consumes the foundations of the earth. Just as an arrow shot forth by a strong archer does not come back, so the disasters which shall be shot at the earth will not turn back. Alas for me! Who shall deliver me in those days."

This friends is the question that people all over the world are starting to ask. "Who shall deliver us". It is quite obvious that the efforts of man are quite inadequate for the situation that confronts us, not only as individuals, but also as a nation. Don't be misled for an instant by the vain hopes expressed for summit conferences and peace talks, both of which are heartily condemned by God Almighty. It is high time that we took notice of what God has to say, because He instructs us quite clearly, not only regarding our individual relationship with each other but also our

national relationship with other nations. In 2 Cor. 6: 14-18 we read,

'Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteous? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The prophet Daniel has much to say regarding the days in which we now live. But he points not only to the judgment, but he also answers the question which I previously quoted, namely, "Who shall deliver us." In Daniel 12c.1v. we read, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people and there shall be a time of trouble, such as never there was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book". Here then, friends, is the answer. Those who will be delivered will be those whose names are found written the Book. And who are the ones whose names will be written, and what book will contain those names.

We learn from God's Word that the book is no other than the Lamb's Book of Life, and that those whose names are recorded therein are those who have accepted the Lord Jesus Christ as their own personal Saviour. That is why Christ instructed us in Luke 21c. 36v.

"Watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man".

So we find that it will be no other than the Lord Jesus Christ who will deliver us. Individually, this will be accomplished at the First Resurrection, when those who have accepted Him will be changed in the twinkling of an eye and caught up in the air to meet the Lord on His return to this earth. Nationally, we, God's Israel people will be delivered when Christ actually returns to this earth. When, as we read in Zech. 14c 4v.

"His feet shall stand upon the Mount of Olives which is before Jerusalem."

But what is to immediately precede this final deliverance. God has not left us in darkness regarding this. He tell us in Daniel 12c 10v.

"The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand".

Let me assure you friends that if our Socialist-minded pro-Russian leaders were to read God's Word and understand what God has declared about them they would quickly change their minds in regard to their plans for world domination and the annihilation of the Anglo-Saxon race and the Christian Faith of

which we are nationally the bulwark. But their eyes are blinded by their own wickedness and so they shall, as we just read, continue to do wickedly, and none of the wicked shall understand. I wonder how many people realise the irony of the communists' position. Satan is leading them down the garden path with all sorts of promises of world domination and greatness; using them in an effort to destroy God's Anglo-Israel people, but all the time has conveniently forgotten to let them in on the 'Top Secret', that their reward for attempting to destroy God's people will be their own annihilation. And make no mistake about it friends, this is exactly what God has promised regarding our enemies in the coming conflict. Surely a knowledge of God's Word that gives us such an assurance of God's faithfulness and protection can not be brushed aside and ignored. In these days of so much confusion of thought, especially in regard to the meaning of God's Word, it is imperative that we correctly understand what God has recorded for us in the Bible. When we realise we the Anglo-Saxon-Celtic people are God's people Israel, then we are brought face to face with the amazing and comforting conclusion that all the promises of protection and deliverance that God makes in the Bible are directed, not to some other nation, but to us. Isn't it about time friends, that we not only read the 100th. Psalm as part of our prayers, but believed exactly what is recorded therein.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before His presence with singing. Know ye that the Lord, He is God. It is He that hath made us, and not we ourselves. WE ARE HIS PEOPLE, AND THE SHEEP OF HIS PASTURE. Enter into His gates with thanksgiving, and into

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His courts with praise. Be thankful unto Him, and bless His name. For the Lord is good. His mercy is everlasting, and His truth endureth to all generations.

OUR LORD clearly explained that the Time fo the End of this evil Gentile age would be characterized by a state of total war - - physical and economic.

Nation is to rise against nation and kingdom against kingdom, and there will be famines, pestilences and earthquakes in many places.

All these, He said, would intensify before His Second Advent to save His servants, and He described those awful events as being the beginning of sorrows (or travail in•birth).

They mark the end of an evil era of suffering preceding the dawn of a new and glorious age to which true Christians look forward with unspeakable joy.

St. Paul tells us that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8. :18).

Whilst the GREAT EARTHQUAKES to which our Lord referred in LUKE 21:11 have often happened, it would seem that they are increasing in frequency, even allowing for the fact that instruments for their accurate observation are much more sensitive and acute. All lead to the great earthquake referred to in REVELATION 16:18 which will be the greatest ever to have occurred in human history.

(Continued on Page 23)

OUR DAILY BREAD

By E. W. BULLINGER.

THE GREEK WORD *epiousios* was used only by the Lord, and in the Lord's prayer (see Matt. 6:11 and Luke 11:3). It occurs nowhere else, not even in any other Greek writing, for it was coined by the Lord Jesus Himself. Hence, there is no help to be obtained in understanding its meaning but from the Holy Spirit.

It is translated "daily" in "Give us this day our daily bread" (Matt. 6:11). It has been variously understood and interpreted. The Revised Version, in the margin, treats it as an ellipsis, and supplies the word "coming," like this - "Greek: 'our bread for the coming day.'" But this cannot be correct, for it is in direct opposition to our Lord's later admonition:

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34.)

Furthermore, "Give us this day our bread for the coming day" is a denial of the great fact that our need is supplied day by day. The truth is that we have no stock of grace supplied for future use. That which we need on any particular day is not supplied by God either before or after, but on the very day; yea, at the very moment of our need. The Revised Version is correct in saying that the Greek word implies "coming," but it would be more correct to say "coming upon," thus preserving the force of the preposition "upon."

We must expect this peculiar word of the Lord Jesus to have such a fullness in it that no one English word is able to express it. It qualifies the word "bread". It is this "bread" which is *epiousios*; that is, "coming upon us." It is not the bread that perisheth, but the Heavenly Bread that cometh down from heaven; even Jesus, the Living Word of God:

"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world... And Jesus said unto them, I am the bread of life." (John 6: 32-35.)

Jesus also said:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.)

In other words, it is not the bread that comes up from the earth that we ask our Heavenly Father for in this prayer. It is the Bread that comes down from heaven, even Jesus Christ, the Living Bread, and the Scriptures, the Living Word. By these, together, we truly live. (Excerpts from Number In scripture by E.W. Bullinger.)

(Continued from page 21)

In all this the faithful remnant of Israel and her Gentile companions are promised full deliverance, and it is no accident that little Britain has such a firm geological foundation.
(The National Intelligence)

THE SYMBOLISM OF THE SCRIPTURES

3. THE STONE.

By R. LLEWELYN WILLIAMS.

TO TRACE the symbolism of the stone we shall have to go back to very early history.

It will be remembered that Jacob, fleeing from the wrath of his twin-brother Esau, came at nightfall to a lonely place where he lay down to sleep, taking one of the stones of the place for a pillow. While asleep he had a marvellous dream, or vision, in which God repeated to him the Covenant, which He had already made with his father Isaac, and his grandfather Abraham (Gen. 28: 10-15). The vision was so vivid and so real that in the morning Jacob consecrated the stone which he had used for a pillow by pouring oil upon it; at the same time dedicating his life thenceforth to the service of God.

This was a very solemn act. There was no witness to the Covenant which had just been made between God and himself; therefore he consecrated the stone on which his head had rested and made it, as it were, the title-deed to his inheritance.

That he regarded the stone as a symbol of the future greatness of his house, is evident from his words: 'And this stone, which I have set for a pillar, shall be God's house' (Gen. 28:22)

It is generally believed that he carried this stone on his

journey down to Egypt and that it was taken from there by his descendants to Palestine, and eventually set up in the Temple of Solomon. Tradition has it that the same stone now forms part of the Coronation Throne in Westminster Abbey. Whether that be so or not, it is difficult to imagine that it was not carefully preserved and venerated for centuries as the Stone of Israel.

Now we will turn to the interpretation of Nebuchadnessar's dream, which was given by God to the prophet Daniel.

The great King of Babylon dreamt that a terrible image stood before him; this image was in the shape of a man with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron and partly clay. While he was observing it, a stone, cut out of the mountain without hands, fell upon the feet of the image; immediately the image collapsed and the broken pieces were blown away by the wind, like chaff from a summer threshing-floor. Finally the stone grew into a great mountain, which filled the whole earth (Dan. 2).

This dream and its interpretation (both of which, we must remember, were revealed to Daniel by God Himself) are of vital importance to us today. We will, therefore, briefly summarise the interpretation before enlarging upon it.

The figure of the man represented four great empires, appearing, not simultaneously, but in succession; and these empires were to be diverse in character but all parts of the same system. Then a fifth empire was to arise which should not only pulverise the remnants of the fourth empire but also obliterate the whole image and endure for ever.

The identification of these empires is made easy by Daniel's words to Nebuchadnezzar, 'Thou art this head of gold' (Dan. 2:38). The first empire, then, was Babylon; the second empire, portrayed by the breasts and arms of silver, was Medo-Persia; the third empire, portrayed by the belly and thighs of brass, was Greece; the fourth empire, portrayed by the legs of iron, was Rome, which was to develop into the kingdoms and republics, portrayed by the feet, partly iron and partly clay.

THE FIFTH EMPIRE

AT THIS point a fifth empire appears, which has been in process of development under the four empires, but is not part of the system to which they belong.

So far we have been travelling down the stream of time in the region of prophecy-fulfilled, which is history; now we are approaching the region of history-foretold, which is prophecy. We have traced the rise and fall of the Babylonian, Medo-Persian, Greek and Roman Empires; and we know that another empire has already arisen, the like of which has never been seen before. If the British Empire, or Commonwealth, is to be identified with the fifth empire of the dream and surely it must be, then our duty, as a nation and company of nations, is clear.

The metal figure of the man in the dream represents the rebellious usurpation by man of Divine authority in political government. In other words, the various governments under this system were to be, and have been up to this day, political entities carved out by the hand of man, but nevertheless permitted by God to continue for a certain length of time, in order that every system of government, except the Divine System,

might be tried, and proved a failure.

The Divine System was no secret. It had been in existence from the foundation of the world. It was re-stated by God Himself on Mount Sinai, codified by Moses, and presented to the Kingdom of Israel, the Kingdom of the Stone, in order that they might demonstrate it to other nations. This system we can read for ourselves in the early books of the Bible.

There is no doubt, then, about the task which we have to perform. It is to bring about the downfall of the Babylonian system, and to re-establish the Divine Constitution.

But we have not yet exhausted the symbolism of this wonderful dream and its interpretation. The fifth empire is represented by a stone 'cut out of the mountain without hands'; and we cannot help asking ourselves the question, 'Cut out of what mountain, and by what agency?'

The answer is given to us by God Himself through the mouth of the prophet Isaiah:

'Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him and increased him' (Isa 51 1-2).

Abraham and Sarah, the great progenitors of the Israel people, were cut out from the corrupt civilisation of their time, not by the hand of man but by the will of God. They were called out of Ur of the Chaldees by the word of the Lord Himself:

'Get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will shew thee' (Gen. 12:1).

In obedience to this command they cut themselves off from their country, from their clan, and from their own kith and kin; in absolute faith they set out for a land of which they did not even know the name; and the purpose of their call, the reason for their separation, and the object of their journey, are to be found in the following words:

'And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed' (Gen. 12: 2-3).

It is clear, then, that the 'stone cut out without hands' represents, not a political entity carved out by man for himself, but a nation created by the will of God; a nation, more-over, specially developed into an empire, and endowed with greatness, not for the gratification of its own selfish ambitions, but for the express purpose of being a blessing to all the families of the earth.

But the stone was to grow into a mountain so large that it filled the whole world. Where shall we find an explanation of this phenomenon? Let us turn again to the prophet Isaiah.

'And it shall come to pass in the last days, that the mountain of the LORDS house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall

flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem! (Isa 2:2, 3).

The Stone Kingdom of Israel has already grown into the Mountain-Commonwealth of Britain; so much is history. From this point we look forward into the future, and we see the nations of the world coming joyfully into the Mountain of the Lord's House, and forming its broad base. Israel, conscious at last of her tremendous responsibility takes her place under the topmost stone of all, Jesus Christ the King.

Thus the vision of St. John the Divine becomes at length a glorious reality; and all the kingdoms of this world become the kingdoms of our Lord and of His Christ, Who shall reign for ever and ever (Rev. 11:15).

With these thoughts in our minds, we can realize more fully the significance of our Lord's statement on the very day of His death: 'My kingdom is not of this world; if my kingdom were of this world, then would my servant fight, that I should not be delivered to the Jews; but now is my kingdom not from hence' (John 18:36).

Standing face to face with Pontius Pilate, the Roman governor of Judaea, He was addressing the representative of the Fourth Empire of the Babylonian Succession; and He was, in effect, telling him that His Kingdom was not

part of the existing World System, or Babylonian Succession.

The Kingdom of Jesus Christ is the Kingdom of the 'stone cut out without hands', a Servant Nation, specially created by God to carry out His purposes in the earth. Already the Kingdom of the Stone has developed into a commonwealth, and the Babylonian Succession has all but finished its course. When our Lord returns and takes His rightful place on the throne, His Kingdom will draw unto itself all the nations, kingdoms, and empires of the earth.

(Continued from page 32)

in the Redemption of Israel and the Salvation of the World. This great work must prosper; His Kingdom must be victorious, and like Holy Leaven, reform and regenerate the life of the whole world.

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BRITISH - ISRAEL BIBLE LESSONS
NUMBER 48

Parables of the Kingdom - 10

Parable of the Leaven

Read Matthew 13:33

THERE ARE two opposite methods of interpretation of this parable. Some teachers say that in the New Testament Scripture leaven is always used as the symbol of evil. "Beware of the leaven of the Pharisees" (Matt. 16:6, 11) is cited as an example. In this parable they see the Kingdom permeated by evil doctrines and false teaching, and they quote the special instance of the errors of Rome, with its widespread influence in the Christian nations of our time.

They say the woman is the harlot of Revelation 17, the leaven being the erroneous teaching which she has put into the three measures of meal of the Christian Church since her accession to power in the 6th Century A.D. If this interpretation were correct the parable should have read: "The Kingdom of Heaven is like unto three measures of meal into which a woman put leaven."

But it is not so stated. Our Lord tells us in the plainest possible language "The Kingdom of Heaven is like unto leaven," so that in this case there can be no doubt as to what the leaven represents; it is a symbol of the Kingdom.

When a woman prepares for the baking of bread she carefully puts the leaven in the centre of a quantity of flour, and as the leaven proceeds to work, it extends its influence in all directions until the whole of the flour is leavened. So has

it been with the Kingdom. For a long time the Kingdom has been hidden in the world, but all the time it has been hidden in the world, but all the time it has been silently working.

Its common law, given by Jehovah at Sinai, has become the law of many civilized nations, and by its principles of righteousness and justice has moulded the national standards of many nations, and has influenced many others. Its moral character, its true worship of God, its righteous and powerful throne, its exalted Christian teaching and its irresistible influence have silently but persistently spread their power throughout all the races of mankind.

The Parable is a picture of the growth of the Kingdom, for a time hidden like the leaven in the meal, but later bursting through all hindrances and leavening all phases of human society. In these few words our Lord foretells a day when His Kingdom will control and direct all the ways of men; when the world's religions will have yielded to it; when superstition, ignorance and vice, now rampant in many lands, will have been destroyed by it; when its high principles will be established everywhere, and the King of kings will rule the world in righteousness.

"Till the whole was leavened." Here is the great hope of the Universal sway of Christ and His Kingdom. If the leaven be regarded as a symbol of evil the picture is dark indeed, for in that case the corrupt and degrading influences of error and sin would be victorious, which is unthinkable. But when we understand the many Divine Promises made to Israel for the blessing of mankind, and the glorious success which is to follow the crowning act of redemption and atonement, we see that the one great thought in the mind of the Master was the ultimate triumph of the Divine Purpose.

(Continued on page 30)

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.

Gen. 12:2.

Gen. 27:29; Deut. 7:6; 15:6.

Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.

Gen. 35:11; 48:49; Eph. 2:12.

Gen. 22:18; Isa. 43:21; 49:6; 66:19.

Psa. 147:19, 20; Isa. 59:21.

Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.

Jer. 51:20; Dan. 2:34,35.

Isa. 54:17; Micah 5:8,9.

Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.

Isa. 49:1-3, 12; Jer. 3:18; 31:8.

Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.

Gen. 22:17, 24:60.

Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.

Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.

Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.

Gen. 27:28; 49:25, 26; Deut. 33:13-16.

2 Sam. 22:44; Psa. 2:8; 111:6.

Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.

Psa. 72:4; Isa. 42:7; 49:9; 58:6.

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.

Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,

132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fulfillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

JUN 1974

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Mesiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

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FROM THE PRESIDENT'S DESK

Greetings Christian Friends,

As I write this, the elections are just over, with the final results still in some doubt. But irrespective of which party succeeds to government, it is quite obvious that neither party can claim to be the winner. If the closeness of the result means anything, it means that people generally are quite confused; they don't really know what to do for the best. In point of fact, most of them don't even know what best is.

It must be one of the greatest ironies of all time that the Christian nations, those who have the greatest source of what is the best in life, in reality have so little of it. And while we depend on political parties, and continue to support man-made laws, we can expect little else than the chaotic conditions which exist today, and which, without any doubt whatsoever, will deteriorate until a final collapse eventuates.

One of the most distressing features which is so noticeable is the general lack of leading in political matters by our religious leaders. The statement by so many of our church leaders that the church cannot and must not become involved in politics is sheer nonsense. One doesn't read in God's Word where Moses and Aaron had such views, for instance. There is no doubt but that "church" and "state", as originally organised by God, were very much involved with each other.

What we need today are Christian Soldiers, rather than apologists. Those who name the Name of Christ just have to wake up to the fact that the time has arrived when we must stand up and be counted. To delay any longer could very well mean that it would be too late altogether to wake up at all.

It is truly amazing, in these dire and troublous times,

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to realise just how many 'arm-chair' Christians there are. They can be most vocal in how they will be behind anyone else who wants to lead some movement against the forces of evil, but only as long as it's a long way behind. Christian service is always so attractive, isn't it - as long as we're watching someone else doing the service.

Wasn't it the apostle James who reminded us that faith without works is dead, and that a man is justified by his works, as well as by his faith.

There is a very pertinent saying which says something to the effect that 'All that is needed for evil to triumph, is for men of good will to do nothing.'

And this is what is happening in our country today. It seems as though we have thrown in the towel, as it were. The sad truth that is overlooked is that a failure to vote or fight against evil is tantamount to voting for it. One is reminded of the words of our Lord Jesus Christ, who said, "He who is not for me, is against me." You see, there is NO middle road, as so many Christians think. We cannot compromise.

The only way to righteousness is OBEDIENCE, not compromise. We will never obtain the fulness of life which Christ offers and indeed came to bring us, untill we obey what He told us to do. The only way to obtain 'The Best', is to KEEP HIS COMMANDMENTS. There is absolutely no other way. If there was, surely someone would have discovered it by now, what with all the 'experts' which we have. The prophet Isaiah records the simple truth:-

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldst go.

O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:17-18.

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EGYPT IN THE BIBLE TODAY Pt. 4.

By W. HEPPEL.

AFTER WORLD War I under mandate from the League of Nations, Britain governed Palestine from 1920 to 1948. During this period the whole land was restored from a WILDERNESS to a VERITABLE GARDEN OF EDEN - great expense, labour and brains was used in providing irrigation - great forests of timber, roads, railways, harbours, oil refineries were established. Peace and harmony reigned between the inhabitants, Jews and Arabs alike and great prosperity came to the land.

V.13. During, and after World War II, as a result of Hitler's persecution of the Jews, a great influx of Political ZIONISTS began. They set up hostile organizations known as STERN GANG and HAGANAH, which were ultimately responsible for the British reluctantly having to surrender her mandate to the United Nations and with drawing from the land in 1948. On surrendering her mandate, ZIONIST JEWRY, who were now in control, declared the nation independent and set up the STATE OF ISRAEL, which has been RECOGNISED by ALL NATIONS. The Jews claim credit for the GREAT RESTORATION OF THE LAND which was almost entirely done UNDER BRITISH ADMINISTRATION. This was the cause of the envy between EPHRAIM and JUDAH and it was the cause of Judah vexing Ephraim. and the adversaries of Judah shall be cut off.

When Great Britain withdrew from her mandate and left the land, the Rulers of Judah began a systematic persecution of the ARAB peoples and the old SHEMATIC JEWS who were the occupiers of the land and had lived IN

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HARMONY FOR CENTURIES. They forced nearly 1,000,000 Arab Residents to leave their land and they confiscated the WHOLE OF THEIR POSSESSIONS, forcing them out into Arab lands and creating one of the greatest refugee problems of modern times.

Great bitterness has resulted between the Arab and the Jew, which resulted in the formation of the Arab Union. This has led to open conflict on two occasions and many fierce border incidents. As a result, in 1967, a war resulted in the complete defeat of all the Arab nations around Palestine and the nation of Judah has possession of much of their land given to the Arabs by United Nations. This is what the prophet meant when he said the adversaries of Judah shall be cut off.

Ephraim shall not envy Judah and Judah shall not vex Ephraim. As a result of these two defects of the Arabs by Judah on each occasion the Arabs appealed to Russia for help. Russia came to their aid with large quantities of war materials, aeroplanes etc., to restore that lost in the war of 1967. With it came large numbers of Russian advisers and technicians to train the Arabs. The presence of Russia in the Middle East with such a vast quantity of material, has created a serious problem for Great Britain and America, who, due to the circumstances, is now forced to pool their interests with Judah as they know that Russia is a force which must soon endeavour to fulfil the 38 and 39 chapter of Ezekiel by attacking Judah in the Middle East. Now it is that Ephraim will not envy Judah and Judah will not vex Ephraim.

V. 14. But they shall fly upon the shoulder of the Philistines toward the east; they shall spoil them of the east together; they shall lay their hands upon Edom and Moab; and the children of AMMON SHALL OBEY THEM.

In 1967 War, it was a surprise attack and all over in 6 days. The Israelis attacked the Egyptians and Arabs in all sides of their territory. The territory of the Philistines of old ran down along the west coast of Palestine taking in the Gaza strip and at the South end opened out into the shape of a shoulder. When Judah made the attack, the air force made lightning attacks on all the territory occupied by the Egyptians first. They immediately struck at this shoulder of the Philistines, directly west of the territories of Judah, by air. They really flew upon the shoulder of the Philistines to the West.

V.14 They shall spoil those of the East together.

The territory of JORDAN runs along the coast of the Dead Sea, up along the Jordan River toward the Sea of Galilee. The territory was, in ancient times, part of NOAB and part of AMMON: it extended east, embracing present-day IRAQ.

Near the Sea of Galilee, the territory of JORDAN joined SYRIA, which extended NORTH of that Sea, but they comprised the territories referred to as 'they of the East'.

JORDANIAN territory came west of the Jordan and extended as far as Jerusalem. Iraq, or ANCIENT NOAB, brought her troops and equipment forward to join the Jordanian Army. They crossed the Jordan River but the Army of Judah quickly drove them back across the river and they fled and surrendered; this resulted in a serious defeat for both.

On the North, the troops of Judah attacked the Syrians east of the Lake of Galilee killing about 600, capturing 1000 and taking about 400 tanks and siezed possession of the GOLAN HEIGHTS. They LITERALLY did spoil those of the East, together. This phase of the conflict only lasted about 72 hours.

EDOM occupied much of the territory of the Sinai Peninsula, south of the Dead Sea. This territory, for a long time, was in possession of Egypt, who had a strong force of men in the territory. When the Israelis attacked, the Egyptians suffered a serious defeat of men and equipment, and it was all over in about 3 days, with the loss of some thousands of men and hundreds of tanks of the Egyptians.

MOAB is the territory of IRAQ: with the line up of Arab nations when Judah made the lightning attack, they came up to Jordan to join King Nussien, crossed the Jordan and came into Jerusalem, but were defeated in about 36 hours. Since then, Jordan, the occupiers of the territory of Amman, have been more interested in being at peace with Judah and not anxious to go to war again.

SURELY JUDAH DID LAY THEIR HANDS ON EDOM AND NOAB, AND AMMON DOES OBEY JUDAH TODAY.

But they did spoil those of the East, together, and they DID LAY THEIR HANDS ON NOAB.

In the attack on the southern end of the dead sea it was partly through territory of ANCIENT EDOM, which was part of the SINAI PENINSULA. In this territory the Jewish forces completely devastated and demoralised the Egyptian forces, capturing the whole peninsula and establishing a line of defence

right along the Suez Canal.. THEY LAID THEIR HANDS ON EDOM.

And Ammon shall obey them - the capital of Jordan is Ammon and the inhabitants are probably the Ammonites.

Jordan received a very severe defeat at the hands of the Judah Army. King Hussien has realised, that to live beside such a formidable and fierce nation as that of Israeli, it is better to be in agreement with them than be with the enemy. Jordan was a member of the Arab League, but since the 1967 war, found it better to obey ISRAELI and so, as the Prophet has said, the children of AMMON shall obey them.

(To be continued).

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PRAYER MEETING

Would all our readers kindly note that our next meeting on Sunday, 9th June, will be a special PRAYER MEETING.

These meetings have been especially called by our London headquarters for the purpose of offering special prayers on behalf of our nation.

There has never been a time in our long history when the Lord's guidance and help were so badly needed. In our present position, only the Lord God of Israel can help us.

Will you come and join us in these special prayers.

GOD BLESS YOU.

SUNDAY AFTERNOON MEETINGS

DONT FORGET THAT WE NOW HAVE TWO MEETINGS
PER MONTH

1. ON THE SECOND SUNDAY IN EACH MONTH AT THE
Y. M. C. A. HALL
1st Floor 325 Pitt St
from 3.00 p. m. to 4.30 p. m.

The next meeting will be held on
SUNDAY 9th JUNE 1974

SPEAKER MR. F. DOWSETT

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR
ROOMS 132 BROADWAY SYDNEY
from 3.00 p. m. to 4.30 p. m.

The next meeting will be held on
SUNDAY 23rd JUNE 1974

Bring a Friend

LITERATURE AVAILABLE AT MEETINGS

THE SYMBOLISM OF THE SCRIPTURES

Part 6. THE SHEEP.

By R. LLEWELYN WILLIAMS.

IT WOULD have been strange, indeed, had the Israelites of old not borrowed a simile from the flocks and herds which always surrounded them. Sheep and oxen were the main source of their wealth, and the care of livestock occupied much of their time. It is not surprising, therefore, that they should have applied the metaphor of the sheep to themselves.

The aptness of their choice is immediately apparent when we consider the circumstances of their journey from Egypt to the Promised Land.

Newly released from bondage under the Pharaohs and from slavery of the harshest kind, they were woefully deficient in organization and knowledge of the arts of war. They were dependent upon Almighty God for food and drink, for all the necessities of life, and for protection against their enemies. They were, indeed, a flock of helpless human sheep, led by a Divine Shepherd Who protected them with a cloud by day, and with a pillar of fire by night.

This simile is beautifully illustrated by numerous passages in the Psalms as, for instance, when the Psalmist is describing the exodus from Egypt:

'But the Lord made his own people to go forth like sheep, and guided them in the wilderness like a flock' (Psa 78:52); or

when He is calling the nation to worship:
'For he is our God; and we are the people
of his pasture, and the sheep of his hand'
(Psa, 95:7).

During the reign of King Solomon's son, Rehobam, the flock of Israel was divided into two folds: the fold of Judah (consisting of the tribes of Judah and Benjamin and the **Levites**), and the fold of Israel (consisting of the remaining tribes). Both folds rebelled against their Divine Shepherd and, in consequence, forfeited His protection. The wild beasts of the forest (the outside kingdoms) began to attack them, First, the lion of Assyria descended on the fold of Israel and carried the flock to Nineveh; then, a century later, the lion of Babylon carried the flock of Judah to Babylon. Thus we read in Jeremiah:

'Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last the Nebuchadrezzar king of Babylon hath broken his bones' (Jer. 50:17).

THE LOST SHEEP OF ISRAEL

After seventy years of captivity, a portion of the flock of Judah returned to its fold in Palestine, and was thenceforth known as the jews. The flock of Israel, together with the remainder of the flock of Judah, never returned, and became the Lost Sheep of the House of Israel.

But, although these sheep are lost to the world, they are not lost to God; He has His own plans for gathering them together again, as He tells the prophet Ezekiel:

'For thus saith the **LORD GOD**; Behold, I, even I, will both search my sheep, and seek them out, As a

shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.... I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost' (Ezek 34:11-13, 15, 16).

When we turn to the New Testament we find our Lord Himself saying, 'The Son of man is come to seek and to save that which was lost' (Luke 19: 10). Is this a coincidence? Is it a matter for surprise that He should repeat the very words which He had used to His prophet Ezekiel, six hundred years before?

Surely the answer is to be found in His commission to those twelve disciples whom He chose to be His apostles, and the founders of His Church: 'These twelve Jesus sent forth, and commanded them saying Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel' (Matt. 10:5, 6).

Surely the Son of God, Who could foretell the destruction of Jerusalem, Who could foresee the course of history down to the time of His Second Coming, knew just where the lost sheep of the House of Israel could be found. Surely He was thinking of the words of the prophet Jeremiah:

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'Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock' (Jer 31:10.)

THE GOOD SHEPHERD

Surely in His mind He could see the long line of sheep wandering over the mountains; some lingering in Asia; some still halted round the Crimea; some in the valleys of the Danube and the Rhine, but all making their way to the isles of the north-west, the British Isles, where some had already arrived.

None knew better than our Lord why He came into the world, as we learn from His own lips:

'I am the good shepherd: the good shepherd giveth His life for the sheep' (John 10:11).

'I am the good shepherd, and know my sheep, and am known of mine.'

'As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.'

'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and shall be one fold, and one shepherd' (John 10:14-16).

But our Lord not only said that He was sent to the lost sheep of the House of Israel; He made an even more definite statement, 'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15: 24).

This saying has been the cause of much controversy, but its explanation is really very simple. While on a short

excursion outside Palestine, to the country round Tyre and Sidon, Jesus is implored by a certain Canaanitess, or Syro-Phoenician woman, to come and heal her daughter. The disciples ask Him to send her away but Jesus answers, I am not sent but unto the lost sheep of the house of Isreal' As we see from the context, the words were meant to test the woman's faith, but at the same time they contain a very important truth.

Our Lord's ministry was addressed exclusively to Israel: not only to one part of Israel but to the whole twelve-tribed nation. This had to be so, because the Father had bound Himself by an unconditional oath to make that nation His agents for the presentation of His great Plan of Salvation to the world.

The Jews were at that time the official representatives of the twelve-tribed House of Israel. They were not the whole House of Israel but only a small part of it, and obviously they were not lost because they were still living in the land of their fathers.

Our Lord knew that the Jews would reject His ministry; He knew, too, that they would in the near future put Him to death. For that reason His ministry could no longer be addressed to the Jews; it could only be addressed to the remainder of the House of Israel, who were wandering about the world, in different places under different names.

To these lost sheep of the House of Israel our Lord now addressed His ministry, and to them He committed the task, and the privilege, of proclaiming His Gospel, in all its fulness throughout the world.

For this purpose 'that great shepherd of the sheep' (Heb. 13:20) led His flock by a way that they knew not (Isa. 42:16), to the islands of the north-west; for this purpose He developed them into a nation and a company of nations (Gen. 35:11), that is to say a commonwealth.

This is the purpose of their creation, the reason for their redemption, and the climax of their destiny, to gather all men into the one true Fold, and under the one true Shepherd, to establish the Kingdom of Heaven on earth, not for the glory of Israel, but the glory of God, and the benefit of all mankind.

(Continued from page 24)

transformed in a mere twenty-one days into a vitalised mass strong enough to force its way through the hard shell and emerge as a chicken, perfect in every detail. A planted grain of wheat never produces maize, oats, or anything but wheat, and man, clever as he is, knows not why. Such perfection of control is beyond human comprehension.

If such detail goes into all God's creations, how important then is MAN, the last known creative act of God?

"Thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

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DON'T FORGET OUR SPECIAL PRAYER MEETING AT OUR
REGULAR MONTHLY MEETING ON JUNE 9th.

INFLATION.

By A. MIDDLETON.

There is nothing new about devaluation and inflation. Currency problems were frequent long before the time of Moses - and afterwards. Historians tell us that deteriorating currency values and inflation were factors in the decline and fall of the Roman Empire.

Today we have the spectacle of a government that betrays a monumental lack of ability to control inflation. In fact many governmental acts, or lack of appropriate action, add fuel to the flames. The leader of the opposition, Mr. Sneddon, talks of "positive policies", but keeps his ideas thereon a profound secret. This same politician on his return to Australia not long before the last Federal election said publicly that all the countries that he had visited had the problem, and that they had all failed to come up with a solution.

As at 9th Jan 1974 holders of sterling, in haste to unload that currency, were paying a premium of 43 per cent when purchasing shares on Australian Stock Exchanges. Their haste, inspired by Britain's difficulties, borders on panic.

At this point it is of interest to quote from the Financial Review Jan 11, 1974 "The last Liberal Government presided benignly over an increase of 25% a year in the money supply."

That Government "also pursued an aggressive opposition to wage demands" The volume of new money would render futile attempts, if any, to control inflation. The law of supply of demand would operate despite the fatuous notions of politicians. The unions, ever eager to push claims for higher wages, had every excuse for their demands.

In the same issue of the Financial Review there was included a column from "Barrons", a serious financial weekly much read on Wall St and elsewhere. A brief quote from this authoritative weekly will be of interest. "In this thirty-third year of world wide inflation and monetary destruction investing became very difficult, since with debasement of the currency running from 18 per cent to 20 percent officially during 1973 all yields in the classic meaning of the term simply ceased to exist". "Barrons" then proceeded to stress that loss of purchasing power exceeded returns of all kinds. Neither dividends nor interest kept pace with inflation. According to the abovementioned weekly there have been nearly 1,400 full or partial devaluations in terms of gold of more than 130 currency units since the end of World War II"

The Almighty God did not leave us without guidance. Jesus Christ said "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. (Matt 5 V18) "All" has not yet been fulfilled. God's laws consequently still apply. The law of currency is still relevant and is embodied in the following verse. Deuteronomy Ch 25 & 15 "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."

No one would be foolish enough to try to tell us what our weightless paper dollar will be worth in even six months time. This point need not be stressed further. The obvious thing to do is to withdraw the paper currency and issue a silver currency of a specific weight. This incidentally, was the practice in England centuries ago. The currency was the silver pound sterling. The silver pound, or shekel, could be re-introduced.

Not only ancient Israel used silver, other empires did, also. Alexander the Great had currency problems and fixed on a specific silver coin. Trade flourished throughout his empire as it did in Israel under Solomon.

After the introduction of the new coinage the note printing press could be destroyed.

Almost every one knows, in a vague kind of way, that interest should not be charged. The exceptions need not be discussed here. It is useful to refer to Nehemiah Ch 5, The populace had become indebted to "the jews", Nehemiah heard about the matter and was most displeased. The Jews had to give all the interest back - right down to the last one per cent. The country, of course prospered mightily.

To start with we could prohibit all hire purchase. The enforced thrift would ensure that the populace would be able to buy more manufactures; the amounts paid in interest would be diverted to additional purchases.

Also to be applied will be the law of release of debt on the eve of the sabbatical year.

All that has been written here will be viewed with conspicuous lack of enthusiasm by the "financial" community

However, they might as well learn to adjust to these ideas as the current world order is obviously falling apart. The finance 'experts' must brace themselves - their particular boomtime is of limited duration.

In concluding this section it might be as well to refer both the ALP and CP to Leviticus Ch 27 & 16. The first political party has a welnigh maniacal love for controls and the other is for ever ranting about prices. The relevant control is "an homer of barley seed shall be valued at fifty shekels of silver"

In case anyone thinks that the case for the application of the Laws of God to current affairs depends on one verse only.

Luke is quoted on the subject.

Ch 16 & 17 "And it is easier for heaven and earth to pass, than one tittle of the law to fail." It will be interesting to watch the politicians screaming "full employment" when the sabbatical year comes around. Chaos will ensue

IT IS WITH PROFOUND REGRET that we advise the death of Rev. John Lovell of Dallas, U.S.A..

Dr. Lovell was known to many of our readers through his magazine "The Kingdom Digest" and has been a wonderful blessing to countless thousands of people.

Our sympathy and prayers go to his dear wife Mrs. Lovell, and to the rest of his family. But in our sorrow, we rejoice in the sure knowledge that we will shortly be reunited with him at the return of our Lord and Saviour whom Dr. Lovell loved and served so much.

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BEWARE SATAN.

Pt. 1.

By E. B. CLEMENTS.

AN ARTICLE, "Speak of the Devil - Fact or Fable", by Kenneth Joachim, occupied most of page 4 of the Melbourne "Herald", 14th December 1972. It concerned a West German Roman Catholic priest teaching that the Devil does NOT exist, and is a pure invention. The Vatican has requested he renounce his teaching, without avail. Some leading Victorian Protestant clergymen's opinions were sought with the usual vague or abstract replies.

The Bible has much to say about the Devil, so we reprint without alteration an article appearing in the July, August and September 1959 "Monthly Notes". It will appear in several consecutive issues and we suggest the reader keep these, and on completion of the article, RE-READ - and study - the individual portions as a complete whole. And may the Holy Spirit reveal to all readers the menace of the mighty adversary that assails us - Satan!

In political spheres, one often finds a "leader of the opposition" whose purpose it is, by subtle or convincing efforts apparently to the people's advantage, to establish dominion for his own political ends or those of his party.

So also in the spiritual realm. Opposing righteous government by God we find sinister, evil beings, and forces at work, and they also have a leader - SATAN, the prince of darkness and sin.

Many people by-pass recognition of a literal Satan by denying the existence of sin. The argument, to them, is then easy. No sin - no Satan or originator of sin - no sinners - no necessity for salvation - no Divinity of Christ, for these facts are all bound up one with the other. Once establish the FACT of Satan, the originator of sin, then to be honest with ourselves we must acknowledge we are sinners (for "All have sinned and come short of the glory of God" - Romans 3.23; and I John 1.8, "If we say that we have no sin, we deceive OURSELVES (but not God) and the truth is not in us") and as sinners against God our only hope is repentance, forgiveness and salvation through Jesus Christ our Lord.

How important each one of us is in his or her own eyes; but the Psalmist asks, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" Thus as individuals, important in our own estimation, let us first humble ourselves by a consideration of Astronomy, the study of the stars.

In Genesis chapter 15 God told Abraham (whose descendants were to be a commonwealth of nations, a peculiar people - as the sands for multitude, as the stars of the heavens) to go outside his tent and study the stars, and we are told "Abraham believed God, and it was counted unto him for righteousness" Abraham had no Bible like as we have wherein to find God; but he saw the hand of the Creator, that great "Architect of the Universe", in the evidence above him, and believed God. With our equal if not greater revelation, and the evidence of the written Word, do we also believe God?

Stargazing soon brings with it a sense of awe, and a realisation of our own insignificance; while our present-day knowledge makes us doubt His care and personal interest in this speck, the EARTH, third smallest planet satellite to a fifth-rate sun.

The sun, whose mean distance from Earth is 93,000,000 miles, with a diameter of 866,000 miles, or 100 times that of Earth, has a bulk 1,250,000 times the bulk of Earth. Most of the so-called 'fixed' stars are vastly greater. These figures are meaningless to our finite minds, so let us reduce the scale to terms that we can appreciate. If a bullet fired from a machine-gun kept its muzzle velocity unimpaired, it would take seven years to reach the Sun, and yet a ray of light from the Sun reaches Earth in eight minutes.

Now imagine Earth as a ball one inch in diameter. The sun would then be a globe nine feet in diameter at a distance of 322 years away - over onesixth of a mile or approximately $3\frac{1}{2}$ minute's brisk walk. The moon would be the size of a small pea two feet six inches from Earth. From the Sun to Neptune would be two hours' brisk walk. The rest of space between these objects would be cold, lifeless and practically void.

Now here is the first immense awakening. The NEAREST "fixed" star to us on this minute scale (the Earth one inch in diameter) would be over 40,000 miles away. Think of it - almost twice the distance around Earth at the equator, while most of the rest of the stars would be scores and hundreds of thousands of miles off!

Now, as previously stated, a ray of light from the Sun reaches Earth in eight minutes. From SIRIUS - the brightest star in the sky - a ray of light, which travels at 186,000 miles a second, takes three and-a-half years to reach Earth; thus Sirius is termed to be three-and-a-half light years away, and as a light year means approximately six million million miles, the distances are beyond our finite comprehension. One star which is visible to us is 825,000 light years away, while the nebulae of Andromeda is 50,000 light years across!

AND GOD CREATED THESE WONDERS! (Gen. 1.1); and yet Sir James Jeans informs us that although the largest telescopes have revealed about 1,500,000 stars, cosmic space is so vast it is almost empty. Illustrating this vast emptiness of cosmic space, Sir James Jeans said; "Suppose the galactic system to be the size of this lecture room (Royal Institute, London), into which a man puffs the smallest puff of tobacco smoke that can be made. That puff contains more than 1,500,000 particles of smoke, but each particle is more than 200 times too big to represent a star. Many stars are 400 times as big as our Sun!"

Is it any wonder the Psalmist asks (Psa. 8.3) "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained... **What** is man that Thou art mindful of him, and the son of man that Thou visitest him?" While the atheist and agnostic ask, not without apparent justification: "Is it likely that this God is interested in Earth to the extent claimed, sending His Son as a propitiation for man's sin?"

However, the Psalmist continues (verse 5): "Thou hast made man a little lower than the angels" (margin - "a little while inferior to the angels"); while Paul says (1Cor 6.19): "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" (verse 20)

"For ye are bought with a price." And yet we offer this tabernacle of man's body, formed to be the temple of the Spirit of God, with vacant possession to the spirits of evil!

Having humbled ourselves by the above knowledge, and the feeling of awe and insignificance gained by star-gazing, let us now study God's creative work unfolded to our gaze by the revealing eye of the microscope. We find revealed infinitely exquisite detail even in commonplace things. Take an example of man's finest workmanship, a keen-edged razor blade. It appears amateurish under the microscope when compared with examples of God's workmanship, the "sharp" edge bristling with uneven saw-like serrations; yet God's works are beautiful to behold and perfect in the finest details.

Let us increase the power of our microscope, and we find the smallest particle of any material visible to the naked eye can be broken up into molecules, the chemical combinations of atoms, which are still smaller particles of matter, and finally these atoms (thousands of which wouldn't cover the head of a pin) stand revealed as miniature "solar" systems. In other words, an atom is composed of protons, neutrons, positrons, electrons etc; while around a central nucleus or proton whirl in regulated orbits at inconceivable speeds, specified numbers of electrons, according to the composition of the particle of matter; yet these electrons travel as orderly controlled paths as the stars in their courses.

We need not dwell here on the marvels of nature. An ordinary fertilised hen egg in some inexplicable manner is
(Continued on page 15)

THE FALL OF BABYLON Pt. 1.

By F. W. DOWSETT.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Rejoice over her, thou heaven, and ye holy prophets; for God hath avenged you on her." Rev. 18:1-2, 20.

THUS DO WE HAVE the assurance of our Lord Jesus Christ of the certainty of what will be the end of the present evil system under which we live.

Here is the "Everlasting Gospel" - the everlasting 'good news' of Rev. 14:6-8,

"And I saw another angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the earthSaying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: "

With such 'Good News,' no wonder we are told to 'Rejoice over her,' for if therer is one thing that is certain in this world, it is thisBABYLON WILL FALL.

But what IS Babylon?

Firstly, it was a city on the Euphrates River, 51 miles south of modern Baghdad in Iraq, which became the political and religios capital of Babylonia and of the empire and civilisation based upon it.

Secondly, it was a kingdom, centred in S.W. Asia, now south

Iraq. It was called Shinar (Gen. 10:10, 11:2, Isa. 11:11), and later was called 'the land of the Chaldeans' (Jer. 24:5, Ezek. 12:13). It grew into the great kingdom which was ruled by Nebuchadnezzar, and came into major Biblical prominence as the first of the kingdoms signified by the image of Nebuchadnezzar as recorded in Dan. 2:31-38. It is interesting to note (and incidentally quite important to a correct understanding) that all of the kingdoms signified by this image had one thing in common. Every one of them held sway over the territory we know as Palestine - the territory promised to our forefathers Abraham, Isaac, and Jacob.

Thirdly, it was a system. The Kingdom of Babylon brought forth the system which is the very antithesis of the Kingdom of God; nationally, politically, ecclesiastically and economically.

The city has long since vanished. The kingdom has passed into history. But the system has continued to this day, and as we shall see, has been, and still is, the vehicle which Satan has used in his all-out attempt to destroy the people, and the purposes of God.

But we must begin at the beginning. All understanding of any part of God's Word must start at the beginning, and as far as the Biblical record of Babylon is concerned, this starts in Gen. 10:9-10 where we read,

"Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel in the land of Shinar."

The word 'Babylon' is the Greek form of the original Hebrew word 'Baal.' It not only means "confusion", but was named after 'the gate of god' or 'The gate of Bel.' It is of interest to note that the Hebrew form of the Babylonian word "Bel" is "Baal" which means 'Master, possessor, or husband.' (The New Bible Dictionary.)

Quoting from this book, page 115, we read,
"When the Israelites entered Canaan they found that every piece of land had its own deity, or owner. There were thus

many 'Baals'; the Hebrew plural of the word appears in English as 'Baalim'. (e.g. 1 Kings 18:18). The gods of individual localities had appropriate surnames, e.g. Baal-peor (Num. 25:3). But the word gradually became a proper name, to indicate the great fertility god of the Canaanites. (Similarly Marduk, the chief Babylonian deity, was called 'Bel', which became a proper name.) The Baal cults affected and challenged the worship of Jehovah throughout Israel history. The incident on Mount Carmel was the outstanding battle between the two. The Baal rites not only involved the usual lascivious practices of fertility cults, but even such abominations as child sacrifice (cf. Jer 19:5). The worship of Baal was often linked with that of the goddess Ashtoreth, and the use of Asherah poles."

Now when we dig further and check on 'Asherah' we find,

"Asherah was a Canaanite mother-goddess mentioned in the Ras Shamra texts as a goddess of the sea and the consort of El, but associated in the Old Testament with Baal (e.g. Judges 3:7). While the Old Testament sometimes refers to Asherah as a goddess (e.g. 1 Kings 18:19; 2 Kings 23:4; 2 Chron. 15:16.), the name is used also of an image made for that goddess (e.g. 1 Kings 15:13) which consequently came to represent her. The Israelites were commanded to cut down (Ex. 34:13) or burn (Deut. 12:3) the 'asherim' of the Canaanites, and were likewise forbidden themselves to plant 'an Asherah of any kind of tree' beside God's altar (Deut. 16:21). From these references it appears that the object was of wood, and was presumably an image of some kind."

ibid. page 95.

From this we see the development of two of Israel's greatest sins, adultery and idolatry.

Let us look first at the sin of adultery. God had clearly established with His people Israel a "Husband-wife" relationship. In Isa. 54:5 we read,

"For thy Maker is thy husband; the Lord of Hosts is His Name".

Again in Jer. 31:32 we read,

"... which My covenant they brake, although I was an husband to them, saith the Lord."

This was why, as part of the Ten Commandments, Israel was instructed not to take the Name of the Lord their God (husband) in vain.

The interesting feature to note here, is that the Hebrew word translated in both these references as 'husband' is 'Baal.' Quite clearly, the God of Israel - Jehovah - was the TRUE 'Baal', or husband. But Israel turned instead to FALSE 'Baals' or husbands, and allowed them to possess her. In this fact lay the adultery of Israel, culminating in her divorce-ment from Jehovah in accordance with the Law of God as expressed in Deut. 24:1-4,

"When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce-ment, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorce-ment, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord."

Isaiah also refers to this bill of divorce-ment:

"Thus saith the Lord, Where is the bill of your mother's divorce-ment, whom I have put away?" (Isa.50:1).

In the light of this law, how then was Israel to be re-married to God, as stated in Hosea 2:16?

(to be continued).

BRITISH - ISRAEL BIBLE LESSONS
NUMBER 51

PARABLES OF THE KINGDOM

PARABLE OF THE DRAG-NET

Read Matthew 13: 47-50

This Parable deals with the same subject as the Parable of the Tares, under a different picture and with some additional details. The Net represents the Kingdom in which will be found at the time of examination all types of people, religions, customs; good and bad. The Kingdom was cast into the Sea of the Gentile peoples at the beginning of the captivity, and in this Sea there dwelt all kind of races, beliefs, habits, laws, principles; so that the Kingdom Net gradually absorbed a share of all these, until it was full. The story of the experience of Israel during its contamination with the Babylonian Succession of Nations from the time of Nebuchadnessar until today, is the key to the National Problems which are baffling us at the present time.

The Kingdom contains many evil things it has gathered since it was cast into the Sea, and sorely needs the examination and sifting which is near at hand. Many of the undesirable features of the Babylonian system survived, and were dominant during the time of the Roman Empire, affecting closely the life and customs of our own day. Our Lord pictures the Kingdom as the result of such experience. The Kingdom has "gathered of every kind", and it is worthwhile looking carefully at this statement.

There are today many millions of good, clean, Israel stock resident in the Kingdom of Israel-Britain and the Anglo-Celto-Saxon World. These have been gathered in the Net

during the period of punishment, and have come from the land of their captivity, through nearly all the nations of Europe, during a period in which the power of Babylon the Great has influenced and colored the opinions and habits of all the peoples of the world.

In spite of this it is remarkable that large masses of Anglo-Saxon people have preserved their adherence and reverence for God and for His Law, and have come through the trying experience of centuries largely unaffected by the evil doctrines of the Gentile Nations.

But the Net of the Kingdom has gathered many others. Large numbers of alien peoples are here, governed by low ideals and of inferior morals; they have brought lower standards of conduct, have indulged in vicious pursuits and dis-honest practices, and have done much to lower the tone of our National and Social life. Many alien priests have come to teach us Babylonish idolatries; alien financiers have introduced fashions, extravagances, luxuries, indulgences; and have made their fortunes out of these things, exploiting us at every point; foreign customs and laws have diverted us from the Law of God; the image of gold is still worshipped and still tyrannizes over us; and our Kingdom Net is full; containing much useless rubbish gathered from the Gentile Sea during the past 25 centuries. The Hidden Hand of Babylon is heavy upon us, and we suffer in every phase of our National Life from the effects of our past experiences.

In the Parable of the Tares our Lord illustrated the Kingdom story for the farmer, but here He speaks to fishermen; and teaches the same lesson. Evidently the

Tares would include many kinds of weeds, and would correspond to the quantity of undesirable rubbish which would be gathered in the Net. Unwholesome fish, seaweed, creatures of the deep, waste, sticks, dirt, etc., would all be collected, thus providing a true picture of the Kingdom just prior to its cleansing at the end of this age. The rubbish is, however, not all alien, for many of the Israel people have so truly imbibed the Gentile spirit and have become so thoroughly Gentilized that they have lost the true Israel characteristics, and have not embraced the Salvation our Lord has provided. The time is near when the Kingdom Net, full of all kinds, will be drawn to shore and overhauled. All that is found therein which is good will be preserved, but the bad will be cast away. Once more our Lord enforces the truth that the wicked will be severed from the just, and utterly destroyed.

The Gospel of the Love of God has been for a long time preached to the exclusion of other equally important but less comforting doctrines, until our people have forgotten that God is angry with Satan and evil-doers, and has pledged Himself to destroy them. It is not popular to speak of the wrath of God, or of His determination to put an end to the reign of evil at Christ's Coming; but our Lord speaks repeatedly of these things, and in no uncertain terms.

men and nations who will not repent, who are determined to oppose His Kingship, and reject His Salvation will be "cast away", or, like the Tares, 'burned in the fire'. Whatever else these words mean they undoubtedly describe a destruction of evil men and things when the Kingdom is made clean at the Coming of Christ; and it is folly to ignore

them because they are disquieting, or to overlook their plain meaning because they are unpopular.

This teaching may appear to disagree with the doctrine of God's wonderful Love, but surely the time is coming when the Love of God demands that age-long evil powers shall be broken, and the influence of wilful, unrepentant wickedness be removed so that the Kingdom of Christ may be fully established in the earth.

The "wailing and gnashing of teeth" forcibly describes the anger and remorse of those who are overthrown; whose plans are defeated; and who have defied God to the very last. We believe this sad experience is coming soon, even at the restoration of the Kingdom, for when Satan is conquered and bound at the beginning of the Millenium, a similar defeat will come to those who serve him.

It has been the custom of Christian teachers to postpone all this until the Judgment Day, but an examination of our Lord's Teaching forces us to the conclusion that the Day of Wrath is near at hand.

The exclusion of the foolish virgins, the punishment of the unprofitable servants, the banishment of the false prophets and those without the Wedding Garment, the burning of the Tares; the destruction of the bad fish; and the overthrow of the Devil all take place at the Coming of Christ to restore His Kingdom and to reign over it.

In the Book of Revelation the destruction of Babylon the Great is completed at the same time, so there cannot possibly be any misunderstanding as to when these calamities may be expected to fall. "He that hath ears to hear, let him hear."

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.

Gen. 12:2.

Gen. 27:29; Deut. 7:6; 15:6.

Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.

Gen. 35:11; 48:49; Eph. 2:12.

Gen. 22:18; Isa. 43:21; 49:6; 66:19.

Psa. 147:19, 20; Isa. 59:21.

Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.

Jer. 51:20; Dan. 2:34,35.

Isa. 54:17; Micah 5:8,9.

Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.

Isa. 49:1-3, 12; Jer. 3:18; 31:8.

Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.

Gen. 22:17, 24:60.

Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.

Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.

Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.

Gen. 27:28; 49:25, 26; Deut. 33:13-16.

2 Sam. 22:44; Psa. 2:8; 111:6.

Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.

Psa. 72:4; Isa. 42:7; 49:9; 58:6.

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.

Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,

132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fulfillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald



THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

JUL 1974

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

Range of names

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Messiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

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JULY 1974.

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FROM THE PRESIDENT'S DESK

Greetings Christian Friends,

We regret that this issue is so late, but our regular typist was unable to complete the stencils, in addition to which I have been ill for two weeks with this virus influenza. So in order to save a little time, I am reprinting an excellent article by Rev. W. Finlay, in lieu of my usual article, entitled:-

VICTORY IN PRAYER.

Prayer, in the sense of a conscious appeal to the Divine, or a conscious effort to hold communion with the Divine, is universal. The level and the range of prayer will be determined by the way in which the Divine is understood. Prayer that is purely selfish reflects a low conception of God.

Prayer takes many forms. It may be simple communion (Mark 1:35); petition (Isa. 25); the uttering of vows (Gen. 28:18-22); praise and thanksgiving (Luke 1:46-55, 67-79); unspoken desire in the heart (1Sam. 1:12-15); mere ejaculation (Matt 8:25); or a prolonged utterance (John 17).

The Old Testament contains many examples of great prayers. They include Abraham's intercession for Sodom and Gomorrah (Gen. 18:22-33); Moses' intercession for his people (Ex. 32:11-14); David's thanksgiving for God's promise that his 'house' should continue for ever (11Sam. 7:18-29); Solomon's prayer for wisdom (1 Kings 3:4-15), and his long prayer when the Ark was installed in the Temple (1 Kings 8:12-53); the prayer accompanying Isaiah's vision and call (Isa. 6:1-11); Jeremiah's prayer after his purchase of the field at Anathoth (jer. 32:16-25); the second Isaiah's prayer of confession and petition (Isa. 63:15-64); and the prayer of Habakuk (chapter 3).

The Psalms especially are full of prayers: indeed, the

Psalter is a prayer book as much as it is a song-book. Many Psalms are designated as prayers, and assigned to a particular author: e.g., "David" (17, 142); "Moses" (90). Other Psalms have headings which were inserted by translators, including their designation as 'prayers': these include such earlier Psalms as 3,4,5,6,7,10,12,13 and such later ones as 140, 141, 143, 144. Psalm 142 is well called "the prayer of an afflicted one". In some of the Psalms the moral note is supreme (51 and 119): what is sought is not material good, or victory over enemies, but inward purity and strength. Psalm 88, like Job 10, reveals a soul wrestling with doubt; for Job's victory see 42:1-6. The note of confidence and trust is common in Psalms 27, 39, 40, and especially 73.

The Old Testament does not limit prayer to any particular time and place. There were, of course, certain designated centres, such as the Temple, the village synagogue, the spots which were sacred by some special personal experience (see Gen. 35:1-7, cf. 28:10-32). There were stated times for certain forms of prayer; thus Elijah on Carmel waited for "the time of the evening oblation" before he prayed (1 Kings 18:29-39, cf. Psa 141:1); and special prayers were preserved for the great festivals. This is the significance of Psalms 120 - 134 being described as "Songs of Ascents". Daniel prayed "three times a day" (6:10) and the custom may be indicated in Psalm 55:16. Spontaneous and private prayer, however, and prayer arising from some sudden or immediate need, were not precluded by the fact that there was formalised prayer. This is certainly implied in Joel 2:12-14; in the prayers of Jonah (2:and 4:1-3); and everywhere in the Psalms, especially those that came out of the exile.

Jesus strongly rebuked mere formalised praying (Matt. 6:5-8); and it is a grave question whether He ever intended the Lord's Prayer to become a stated form. His own example is unmistakable. He arose early for private prayer (Mark 1:35). After the miracle of the feeding, He went aside to pray alone (Matt. 14:23). He was praying when the Holy Spirit came to Him at His baptism (Luke 3:21). He had spent the whole night in prayer before He "chose" the Twelve (Luke 6:12-13). Luke says that the Transfiguration occurred as He was praying (9:28-29). The high priestly prayer of Jesus

(continued on page 28)

EGYPT IN THE BIBLE TODAY

PART 5.

By W. HEPPER.

Isa: And the Lord shall utterly destroy the tongue of the Egyptian Sea and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams and make men go over dry shod.

When Israel reached the Suez Canal, they established a line along the Suez Canal on the East and Egypt on the West. When doing so, both sides, to render the canal useless to either sink a number of ships in the canal making it completely inoperable and it has remained so ever since. Russia will prevent it opening as it has made it suitable for a Russian lake, to which there is no access at the Eastern end, whilst Russia has complete control of the Black Sea for a naval refuge. It goes to prove the truth of the prophetic word of God, more so as it came in the circumstances as stated by the Prophet.

The Egyptian Sea is the Red Sea; the Suez Canal is the tongue of the Egyptian Sea. Although this waterway is cut off, thus closing the route via the Mediterranean Sea and the Indian Ocean, it is of such vital importance that a route must again be found. The Lord, in His wisdom, has closed this because of the soon-coming of the King of Kings, His Son, JESUS CHRIST as is said in Luke Chap. 1. "He shall take unto Him the Throne of His Father David and He shall reign over the House of Jacob forever and of His Kingdom there shall be no end. His Throne shall be in Jerusalem and He has promised that when He comes (Zach. Chap. 14 V. 4-9) there shall be a CANAL OPENED

JULY 1974

FROM THE MEDITERRANEAN to the DEAD SEA and GULF OF ACQUABAR. It shall be a river of FRESH WATER, as we read in EZEKIEL Chap 47. Zacharias tells of the gathering of ALL NATIONS to JERUSALEM to battle (Chap. 14 V4-0) And the Lord shall go forth and fight against those nations.

V. 3. And His feet shall stand in that day upon the Mount of Olives and the Mount shall cleave in the midst thereof, toward the east thereof and toward the West thereof and there shall be a very great valley. V4. And it shall be in that day that LIVING WATERS shall go out from Jerusalem, half of them toward the former (Dead Sea) and half toward the hinder sea (that is the Mediterranean).

It is known that a great earth fault extends right down the Jordan Valley known as 'Rift Valley', extending down to Acquaba; there are also a number of serious earth faults, crosswise, through the Jordan Valley and this prophecy of Zachariah is IN HARMONY with the FAULTS. Furthermore, Jesus said concerning signs of His coming - there would be earthquakes in divers places.

I believe that with those world-shaking events which are to take place in the Middle East, the old Suez Canal will be completely destroyed.

V.15 With His Mighty wind shall He shake His hand over the river and shall smite it in the seven streams and make men to go over dry shod.

In this period of world history, it is very obvious to the Bible Student who is seeking light on the Coming of the Lord, he is sure the time of trouble is upon us and there are many signs which indicate it is near at hand.

Ezekiel the prophet in Chap. 29 to 33, gives much information on

it and in this 29th chap. he tells of the shaking of the hand of the Lord over the river of Egypt.

V2. Son of man, set thy face against Pharaoh, King of Egypt, and prophesy against him and against ALL EGYPT.

Chap. 29. V 3. Speak and say, thus saith the Lord God. Behold I am against thee Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said
My river is mine own and I have made it for myself.

V. 5. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open field; thou shalt not be brought together, nor gathered. I have given thee for meat to the beasts of the field and to the fowls of heaven.

V. 8. Therefore thus saith the Lord God, behold I will bring a sword upon thee and cut off man and beast out of thee.

V. 9. And the land of Egypt shall be desolate and waste and they shall know that I am the Lord, because He hath said the river is mine and I have made it.

V. 10. Behold therefore I am against thee and against thy rivers and I will make the land of Egypt utterly waste and desolate from the tower of Syene, even to the border of Ethiopia.

This prophecy concerning the destruction and drying up of the river is to come as a punishment, whether it will come at the time of the great earthquake mentioned in Zach. Ch. 14 or by an act of war by the Israelites. It is mentioned here in association with events which are to occur in connection

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with the invasion of Russia in the Middle East, where she now has a foothold in practically all the nations mentioned with Russia (Ezek. Chapters 38/39.) Egypt has benefited greatly at the hands of BRITAIN during her period of occupation, but EGYPT HAS DEALT UNJUSTLY WITH BRITAIN on many occasions. In verses 6-7 of this chapter, the prophet says, after announcing the judgment of V. 5 - And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the House of Israel. V. 7. When they took hold of thee by the hand, thou did'st break and rend all their shoulder and when they leaned upon them, thou breakest and made all their loins to be a stand.

On a number of occasions, Israel leaned on Egypt for support in times of DIRE NEED and THEY FAILED TO SUPPORT THEM.

In the days of Moses, the children of Israel were held in bondage by the Pharaohs; they refused to let them go, even in the face of the judgments of God upon the whole people during the plagues.

In the days of Hezekiah, the King of Egypt promised help against the King of Assyria; after coming part of the way, he returned. This resulted in Isaiah telling Hezekiah, (1 Kings Chap. 18. V.21) - Now, behold thou strusted in the staff of this reed, even upon Egypt, on which if a man lean, it will go into his hand and peirce it, so is Pharaoh, King of Egypt, unto all that trust in him. In the days of Zedekiah, he had sent down to Egypt for help against the King of Babylon, as he intended to rebel against Babylon. The King of Egypt failed to keep his work and this resulted in the com-

(continued on Page 16).

SUNDAY AFTERNOON MEETINGS

DO N'T FORGET THAT WE NOW HAVE TWO MEETINGS
PER MONTH

1. ON THE SECOND SUNDAY IN EACH MONTH AT THE
Y. M. C. A. HALL
1st Floor 325 Pitt St
from 3.00 p. m. to 4.30 p. m.
1. The next meeting will be held on SUNDAY 14th JULY
1974.

SPEAKER: MR. F. DOWSETT

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR
ROOMS 132 BROADWAY SYDNEY from 3.00 p. m. to
4.30 p. m.

The next meeting will be held on SUNDAY 28th JULY
1974

Bring a Friend

LITERATURE AVAILABLE AT MEETINGS.

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THE SYMBOLISM OF THE SCRIPTURES

PART 7. THE BRIDE.

By R. LLEWELYN WILLIAMS.

OUR LAST example of Bible symbolism is taken, not from the mineral, the vegetable, or the animal world, but from human life, and this particular symbol could not have been chosen, without irreverence, by anyone else but the Lord Himself, because it likens the relations between God and His people to the relationship between a husband and his wife.

God had created a nation which He designed to be as it were, His partner and helpmeet in carrying out His Great Plan for the salvation of all mankind. To this nation, as to a bride, He gave His name, and called her Israel which means reigning with God.

But the wife was unfaithful; she deserted her husband for the Powers of Darkness or, as Jeremiah forcibly puts it, she played the harlot with many lovers (Jer. 3:1).

The Divine Husband, however, was patient and forbearing, and we hear His voice pleading with her:

'Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD' (Jer. 3:20).

'Turn, O backsliding children, saith the LORD; for I am married unto you' (Jer. 3:14).

Prophet after prophet, warning after warning, was ignored and flouted. Israel wantonly persisted in her idolatry, until at last the time came when she had to be divorced.

At this point the allegory is taken up by the prophet Hosea:
'Say ye unto your brethren, Ammi (my people); and to your sisters, Ruhamah (Beloved).

'Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. 'And I will not have mercy upon her children; for they be the children of whoredoms.

'For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers that give me my bread and water, my wool and my flax, mine oil and my drink.

'Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

'And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

'I or she did not know that I gave her corn, and wine and oil, and multiplied her silver and gold, which they prepared for Baal.

'Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover by woold and my flax given to cover her

nakedness.

'And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

'I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

'And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

'And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the **LORD!** (Hos. 2: 1-13).

THE BILL OF DIVORCEMENT

SO THE wife is divorced. She loses her husband's name, the proud title of 'Israel', which she had taken in vain, and is driven out into the wilderness, where she may repent and be purified in the fire of affliction.

Now it will be remembered that, before His marriage to Israel, God had made an everlasting covenant with her ancestors; this covenant He cannot break and the erring wife is still necessary to His purposes in the world.

But the wife has now been granted a Bill of Divorcement; she cannot therefore return to her husband and, by Israel Law, a Bill of Divorcement, once granted, can only be blotted out by the husband's death.

We seem to have reached a deadlock, but what may seem a deadlock to man is not a deadlock to God. His plan for Israel's redemption is already in existence and we find it in the Book of Isaiah:

'Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.'

'For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall be called.'

'For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.'

'For a small moment have I forsaken thee; but with great mercies will I gather thee.'

'In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer'

(Isa 54:4-8.)

THE GOSPEL OF SALVATION

THE SINFUL wife can only be redeemed by the death of her Husband; the death of the Son of God, which shall annul the Bill of Divorcement, and open the way for Israel to return to divine favour. When this has been accomplished He will wed her to Himself again with His great Gospel of Salvation.

'Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.'

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'And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

'And it shall be at that day, saith the LORD, that thou shalt call me Ishi (husband); and shalt call me no more Baali (LORD).

'For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name' (Hos. 2: 14-17).

'And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies,

'I will even betroth thee unto me in faithfulness: and thou shalt know the LORD (Hos. 2: 19, 20).

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God' (Hos. 2. 23).

In due time the Husband and Redeemer comes to this world in human flesh, and we hear Zacharias the priest, filled with the Holy Spirit, breaking his long silence with a song of praise:

'Blessed by the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers

and to remember his holy covenant; the oath which he
sware to our father Abraham' (Luke 1: 68-73).

Some thirty years or so later our Lord begins His ministry, and He very soon proclaims Himself as the Husband, 'Can the children of the bridechamber fast, while the bridegroom is with them? (Mark 2:19).

In the parables of the Royal Marriage Feast (Matt. 22:1-14), and the Ten Virgins (Matt. 25:1-13), He points to Himself as the Bridegroom. And when He can teach no longer He lays down His life for the redemption of His bride and the salvation of the souls of men.

In that tremendous sacrifice He fulfils the visions of the patriarchs and prophets throughout the ages, and His promise to His people echoes and re-echoes from the Cross of Calvary.

'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me: for I have redeemed thee.'

'Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and glorified himself in Israel' (Isa. 44:22, 23).

ISRAEL. THE BRIDE OF THE LAMB

HERE WE must pause for a moment to refer to the widely accepted teaching that the Church is the Bride of Christ. The Church, as we learn from the New Testament, is the

Body of Christ (e. g., Eph. 1:22, 23). There is no need to labour this point, because the same people who teach that the Church is the Bride teach also that the Church is the Body. How they reconcile these two points of view is difficult to understand, because a man does not marry his own body, and the Church cannot be both the Body and the Bride of Christ without destroying all the value of the symbolism.

However, the matter is finally settled for us in the revelation of Jesus Christ:

'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.'

'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God' (Rev. 21:9, 10).

St. John was carried away to a great and high mountain which in Bible symbolism, typifies an empire, and he was shown, not a church or a body of any kind, but a city, New Jerusalem, the future centre of government and worship for all Israel. Moreover, that city was not ascending from the earth to heaven but descending out of heaven from God.

The Great Book never lies, whether it speaks of events of the past or of events yet to come, and in God's good time the vision of the future will be fulfilled.

'And I heard as it were the voice of a great multitude,

and as the voice of many waters, and as the voice of
mighty thunderings, saying, Alleluia: for the Lord
God omnipotent reigneth.

'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

'And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the right-eousness of saints.

'And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God' (Rev. 19: 6-9).

Israel will yet make herself ready; she will again be reunited to her Redeemer, and in the joy of that reunion she will sing again as in the days of her youth:

'I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels' (Isa. 61:10).

Her joy will be not only for herself, but also for the glorious privilege of being the helpmeet of her Redeemer, in winning the whole world for Jesus Christ, her King.

EGYPT IN THE BIBLE TODAY (continued from page 7).

plete destruction of the City of Jerusalem. In World War 11, the Egyptian Government REFUSED BRITAIN PERMISSION during the retreat across North Africa for her troops to enter Egyptian territory. Another act of Nasser was to seixe the Suez Canal.

SINAI, SUEZ, AND THE ARAB STATES

By. A. MIDDLETON.

THE HOLY Bible can tell us quite a lot about the current situation in the Sinai - Suez area.

Isaiah Ch. 19 makes interesting reading. Your attention is drawn to verses 17 and 18 V 17 "And the land of Judah shall be a terror unto Egypt, for every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of Hosts, which he hath determined against it."

V18 "In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the Lord of Hosts, one shall be called, The city of destruction (or of the Sun)"

It is obvious that, despite some brave talk and firing of ammunition, the Egyptians are very much afraid of the Israelis. A study of the map showing the Egyptian territory seized by the Israelis during the Six Day War will show the cities whereof they are the governors. The language of the conqueror is now spoken therein.

Reference to Daniel Ch. 8 is also interesting. This chapter deals, in part, with the overthrow of the Medo-Persian Empire by Alexander the Great. Attention is now drawn to V14. "And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Using the one day for one year scale add 2300 years 334 BC, the year of Alexanders invasion of Asia Minor, (and the subsequent major battles), brings us to 1967 the year of the Six Day War. Now add 2300 to 328 B.C. the year of the Sogdian Rock victory. This victory took place late in 328 B.C. This addition brings us to late 1975, the period of the recent conflict.

The Sogdian campaign was followed quickly by another battle, or series of them, in the near future. The victory will be to the Israelis.

There was another interesting incident earlier in 328 B.C. Alexander saw a petroleum spring. He is the first European known to have done so. He was so impressed that he "offered sacrifice to avert the evil consequences of the prodigy." Alexander quite a good "stab in the dark".

In Nov 327 B.C. Alexander set out on his Indian campaign from which he turned back late in June or early July 326 B.C. after his defeat of Porus. More battles can be expected on the 2500 schedule with the Israelis the victors. A pleasing thought for the peace by negotiation people. Thats far enough ahead for the moment.

At this point it might be of interest to point out that the great majority of the Israelis have no business in Palestine for a very simple reason that they are not descended from the Twelve Tribes at all. They are in the main Ashkenazim, or Black Jews. The Jewish Encyclopedia is most informative in this regard. The kingdom of the Chazars (Khazars) was converted en mass to Judaism. Jews from many lands swarmed to the new place of refuge. It was thought by some to be the
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THE FALL OF BABYLON

PART 2.

By F.W.DOWSETT.

AS A RESULT of Israel's adultery, through taking false gods for her husband, God divorced Israel, and the wonderful husband-wife relationship between them was broken. But God's word cannot be broken. We have previously quoted Deut. 24:1-4, which shows quite clearly that once divorced, a wife cannot remarry her former husband. Yet in Hos. 2:14-23 we read:-

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly unto her.

And it shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Bali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercies. And I will betroth thee unto me in faithfulness; and thou shalt know the Lord.

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them who were not my people, Thou art my people; and they shall say, Thou art my God."

The solution can only be found in a full understanding of the death and resurrection of our Lord Jesus Christ. By this incredible act, the former husband died, thus redeeming Israel — buying her back — from the curse of the law which had, until then, separated Israel from her God. The importance of this fact can never be too strongly stressed. Here was the treasure in the field, for repossession of which God purchased — became the Saviour of — the whole world.

But of course, whilst the price of redemption has been paid, whilst it is now

legally possible for Israel to be remarried to God, this actual marriage is still in the future. This is recorded in Rev. 21. This is NOT the church as so many believe. The bride is quite obviously Israel. If she is not Israel, then Christ is going to have two brides, because Hosea 2, which we quoted earlier, quite clearly states that He is to remarry Israel.

This marriage is to take place in the near future, following the fall of Babylon. It is to the supper preceding this marriage that the "Overcomers" will be summoned by resurrection or translation.

So much for Israel's adultery. But what of the second great sin . . . idolatry.

Just as in the third commandment, Israel was commanded not to commit adultery as a nation by taking in vain the name of her Husband, so in the first commandment Israel was commanded as a nation not to commit idolatry; she was not to have any other gods but the Lord God of Israel.

How we have suffered for breaking this commandment! Our false gods are legion. In the ecclesiastical field we have accepted a system which uses images, or as set out in the previous issue "Asherah Poles" which are linked with the worship of Ashtereth, the Queen of Heaven. Apart from this, we have put virtually everything before God, thus making gods of them — our money, our possessions, our businesses, etc.

All these things are part of the system called Babylon, the system which started at Babel, of which the word 'Babylon' is the Greek form.

At this stage, it is interesting to note the features relating to Babel, as defined in Gen. chapter 11, and the conditions which were prevalent at that time.

1. The people were of one language and one speech. Quite clearly they practised the "One World" concept of civilisation.
2. They "build a tower whose top reached unto heaven." Literally; this means that the top of the tower 'represented' the heavens. Here was the origin of the worship of the stars. Here was idolatry. The stars, which depicted the glory of God, in which were written the entire story of the ministry of our Lord Jesus Christ and the immutable purposes of God, were perverted to the practice of idolatry.
3. They made a name for themselves. In this, they demonstrated their independence from God. They deliberately chose to rely on the false so-called

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'strength' of human endeavour . . . humanism . . . instead of upon the real strength and power of God.

4. This all led to a complete lack of restraint, not only in what they did, but in what they planned, which in actual fact, was a complete rejection of God.

So in all this we see the perversion of truth, the hallmark of Babylon.

It must surely be obvious to any thinking person that such a collection of circumstances did not happen just by chance. Nor were they the by-products, or even evidences, of purely ecclesiastical or political beliefs. There can be no doubt whatsoever that then, as now, the intricate intergration of all the perversion of truth; of all these systems which are so diametrically opposed to the system of God, were all a part of the same master-plan. Here was Satan's master-plan which he carefully and deliberately introduced as a counterfeit to God's Master-Plan.

Here we recognise the KINGDOM OF SATAN as opposed to the KINGDOM OF GOD.

When we understand this basic principal, we have the key to the understanding of what is happening in the world today.

The antagonists are God and Satan.

The battlefield is the world — our earth.

The prize is rulership of the world.

The weapons or instruments of war are:

For God — Israel, God's Kingdom (Jer. 51:19-20).

For Satan — Babylon, Satan's Kingdom, (Rev. 17:1-5).

The troops are you and I, with complete liberty to choose the side we will be on.

Their mode of operation is: For Israel, **Unity** in God.

For Babylon, Confusion and Division.

Their aim is: For God . . . Peace and Righteousness.

For Satan . . . Slavery and Death.

THE VICTOR — GOD (Rev. 19).

HE IS NOT HERE

By E.W.CLEMENTS.

MATTHEW chapter 28 records as follows. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. HE IS NOT HERE; for He is risen, as He said. Come, see the place where the Lord lay."

Mark 16:19 concludes, "So after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." Acts 1:9-12 confirms this, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet."

Several very important truths are quoted in the above verses. The existence of powerful, angelic creatures: that Jesus Christ rose from the dead: that He ascended to heaven from the Mount of Olives and sat on the right hand of God: and that in the course of time He will come again "in like manner" as He ascended, and to the Mount of Olives. Zech 14:4 confirms this, as many other texts also do.

It is very peculiar that many clergymen and church people

accept most of these facts, i.e., that Jesus was crucified, that He rose from the dead, that He ascended into heaven. Their only proof of their beliefs is the Holy Scriptures, the Bible. Then in all honesty, how can they ignore or refuse the fact of the Second Coming, in God's own appointed time?

Such inconsistency is beyond logical comprehension.

In some peculiar way, the facts have been twisted so that Jesus is continually referred to as being here on earth, in the hearts of men, in some mysterious way. This is utter nonsense.

After the Lord Jesus Christ ascended, God gave His followers the gift of the Holy Spirit, so that they would not be without His presence, but it cannot be too strongly stressed - Jesus Christ is in heaven, seated at the right hand of God, and He will assuredly return to this earth, and in the not-far-distant future. At that time, another resurrection of the dead will take place, the "dead in Christ." 1 Thess. 4:13-16 states, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as them which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This immediately followed by (Chap. 5:1-2), "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a **thief** in the night." This again could scarcely be clearer.

Because clergymen are unwilling, as well as laymen, to believe "all that the prophets have spoken," we have a wishy-washy doctrine presented to us which no thinking or reasoning

person can be expected to accept. Among all the facts that a Christian believer is expected to accept is the absolute certainty of His Second Coming - His visible, physical return to this earth. To ignore this and pretend - for pretence it is - that He is here, among us, in the hearts of men, is not only nonsense, it is blasphemous nonsense. As the angel said to His followers, "He is not here, He is risen."

We also affirm, "HE IS NOT HERE." he has ascended into heaven. But as assuredly that He is in heaven, He will come again, and this is the message that our clergymen should be preaching and our laymen accepting, for any serious student of prophecy knows that we are living in the days when this great event will take place.

If the leaders in the churches expect results from their efforts, it is time to believe and preach the whole gospel of the Lord Jesus Christ, the gospel of the Kingdom (with correct identification of that Kingdom's subjects, its purpose and its responsibilities), and the return of its King, the Lord Jesus Christ in Person, to reign over that Kingdom.

No other message can, or will, receive God's support and blessing.

HE IS NOT HERE.

But Praise God

HE SOON WILL BE!!!!!

Help us, O Lord, always to wait for Thee,
to wish for Thee, and to watch for Thee,
that at Thy coming again, Thou mayest find us ready;
for Thy sake we ask it Amen.

An ancient Collect, A.D. 440.

THE HARDENING OF PHARAOH'S HEART

IN THE ACCOUNT of the miraculous plagues of Egypt, the Book of Exodus mentions - on nineteen occasions - that the heart of the Pharaoh was hardened; and he refused to be convinced that the sparing of the Israelites from these disasters was a mark of the providence of God for them.

The mummy of the Pharaoh considered by scholars to be the Pharaoh of the Exodus, Menephtah, was discovered in 1907; and its finding provided a most convincing proof of the accuracy of the Biblical account concerning him. The preservation of his body was such that it was possible for eminent modern physicians to pronounce with certainty that his heart had, very literally, been hardened, for he suffered from the disease known as atheroma, in which calcium salts were deposited in the walls of that organ, making it rigid and inelastic. A consequence of this disorder is narrowness and inflexibility of mental outlook, of a type so apparent in the case of the Pharaoh of the Sacred Record.

Though the phrase "hardened his heart" has now passed into common currency, there is proof positive that the Pharaoh of the oppression had a physical organ which had been reduced to such a state that the mental processes of the man himself must have been profoundly affected.

Extract from

BIBLE RESEARCH HANDBOOK.

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BRITISH - ISRAEL BIBLE LESSONS
NUMBER 52PARABLES OF THE KINGDOMPARABLE OF THE THINGS OLD AND NEWRead Matthew 13:51-52.

WHEN OUR LORD asked His disciples if they understood the meaning of His Parables they replied: "Yea Lord," and He did not reject their statement. They evidently knew the meaning of the terms employed; they understood what was intended by the references to leaven, treasure, pearl, wheat and tares, etc., and to guide them they possessed the Old Testament concerning Israel and Judah, and the coming of the Messiah to Redeem.

They did not understand as yet the meaning of the Cross; they had no knowledge or experience of the grace of God; the indwelling of the Holy Spirit; or the fellowship and work of the Christian Church. They could not possibly have given the parables the "spiritualised" meanings taught by the church today, and yet they understood and could say, "Yea, Lord."

It is therefore evident we have not understood, and our interpretations have been erroneous, for we have based our teaching of the parables upon the facts of the Christian religion not yet known to them, and have rejected the facts which were the great foundation of all their hope and belief.

The plain result of this argument is that the parables are based wholly on the teachings and prophecies of the Old Testament, and deal, therefore, with the Redemption and Restoration of Israel, which formed the great theme of the apostles' preaching, viz.: "the Gospel of the Kingdom," until our Lord, after His resurrection, gave them the Gospel of Salvation and commanded them to preach that Gospel to every creature. Yes, they understood, and could truthfully say, "Yea, Lord."

Having received their reply to His question, Jesus gave us the remarkable but most illuminating statement: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

It will at once be seen that modern religious teachers do not bring ~~any~~ "old"

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treasure forth concerning the Kingdom; their teaching is all "new", beginning with Jesus and belonging entirely to the Christian Gospel and the Christian Age. Their story of the Kingdom begins at the Cross, and deals only with individual experience of Personal Salvation.

But Jesus says that those who understand the Kingdom bring forth old treasure as well as new; the conclusion is therefore that our modern Christian teachers are not "instructed" unto the Kingdom, however earnest they may be in preaching the Gospel of individual Salvation.

The true exponent of the Kingdom must begin with Abraham, and tell the story of the origins of the Kingdom race; he must show that the Ten Commandments are the basis of the Laws of the Kingdom; he must not forget to tell the story of the Throne of David, the Throne of Jehovah, established over the Kingdom for ever; he must show the meaning of the captivity of the Kingdom Nation, its great disciplinary experience, its greater Redemption, and wonderful restoration at the end of the term of punishment. He must teach the importance of the great volume of Israel prophecies, which tell of the removal of God's people from Palestian to another place; of their new National development in the Isles; of their acceptance of the Messiah, and of their great place in the world after their Redemption. He must complete the story of the Old before he can teach the true meaning of the New. And then he will be able to enforce the wonderful truths which came with the dawn of the new era; the joy of Bethlehem; the beauty of Nazareth and Galilee; the Wonder of Calvary; the Glory of the Cross; the Power of the Resurrection; the Victorious Ascension, and the Great Promise of Christ's Return to Reign over the Kingdom which will then be restored.

In other words the teacher of the Kingdom of God is plainly told by our Lord that it takes the treasure of both the Old and the New Testaments to tell the story of the Kingdom. In this regard the following passages are illuminating:

"He answered and said unto them, Because it is given unto you to know the mysteries of Kingdom of Heaven, but to them it is not given." Matt. 13:11.

"Without a parable spake He not unto them; and when they were alone, He expounded all things to His disciples." Mark 4:18.

From these verses it is clear:

- (1) That the parables contained mysteries of the Kingdom.
- (2) That it was Divinely ordained that the disciples should know the mysteries.
- (3) That our Lord fully explained the mysteries to them.

(3) That our Lord fully explained the mysteries to them.

They were thus prepared to go out and preach the "Gospel of the Kingdom" to the Lost Sheep of the House of Israel, and when questioned by the Master they could truthfully say, "Yea, Lord." They had been "instructed unto the Kingdom" by our Lord Himself and understood the parables by which He had taught the people.

Modern teachers do not understand, and say, "No, this is all wrong. The disciples did not know, they did not perceive the true Kingdom."

We can only reply that if they were wrong, our Lord was also wrong; if their conception of the Kingdom was erroneous, then our Lord had wrongly taught them; if they blundered in relating the Kingdom teaching to the history and destiny of Israel, then they were only doing what Christ himself did, for their conclusions harmonised perfectly with what our Lord frequently declared concerning His Mission. Truly the disciples were right; and the modern teachers are wrong; but we have faith to believe that ere long our leaders will have their eyes opened, and will then joyfully say, as the disciples did, "Yea, Lord," and will bring forth out of their treasure "things new and old" concerning the Kingdom of God.

VICTORY IN PRAYER (continued from page 3)

reveals His complete intimacy with the Father (John 17). Prayer carried Him through Gethsemane, where He "prayed in an agony" (Luke 22:44): and His last word on the cross was a prayer (Luke 23:46). "He entered heaven with prayer." His example in respect of prayer illustrated His teaching, which stressed importunity. (Luke 11:5-13; Mark 7:24-30); a right attitude towards man (Matt. 6:14; 18:21-35; Mark 11:25); faith in God (Matt. 8:13; Mark 5:25-34; Luke 8:43-48); submission to God's Will (Matt. 8:21-23); and directness and simplicity (Mark 12:40).

May I now suggest friends that you read the above again, but this time with your Bible open, reading prayerfully all the references quoted. As you do, I know that the Lord will richly bless you.

JULY, 1974

BEWARE SATAN

PART 2.

By E.W.CLEMENTS.

THOUGH FROM THE whole galactic system God chose Earth as man's abode, yet why is God so interested in Earth as we claim?

In the figurative portions of Scripture, the word STARS is symbolic of those spiritual or celestial creatures known to us as ANGELS; which creatures, contrary to our preconceived notions, are NOT winged beings. The only spiritual creatures of which we have definite knowledge as possessing wings are the LIVING CREATURES, and SERAPHIM, possessing six wings—"With twain they cover their feet, with twain they cover their face, and with twain they do fly" (Isa. 6:2 and Rev. 4:6). On the other hand we read of "Angels appearing"; "The angel of the Lord" speaking to Mary at the open tomb; Jacob wrestling with an angel (when his name was changed to "Israel", meaning "ruling with God"); while in Hebrews 13:2 we are told that Abraham entertained angels unawares (they being in the form of men). If they had been winged as depicted on our Christmas cards, he would have recognised them — according to the usual false conception of angels — and not entertained them "unawares". Therefore we are not necessarily referring to "winged beings" when speaking of "stars" representing (symbolically) "angels or spiritual creatures".

As our first witness let us quote Jesus. In Rev. 19:20 we are told that St. John was on the Isle of Patmos, and hearing a voice behind him, he turned and saw the speaker was the Risen Christ, standing in the midst of seven golden candlesticks, and in His hand were seven stars, and Christ instructing John said the seven candlesticks represented the seven churches of Asia, and the seven stars were the ANGELS of the seven churches. Christ thus testifies that the word "STAR" symbolises "ANGEL" or spiritual being.

Now a most notable peculiarity in Hebrew poetry is called PARALLELISM — the art of conveying the same thought twice consecutively in slightly different language. The Psalms provide many examples, the thought in the first phrase being repeated in slightly different language in the next.

Psa. 37:1: "Fret not thyself because of the ungodly, neither be thou envious

against the evil-doer." "For they shall soon be cut down like the grass, and wither even as the green herb."

Psa. 32.1: "Blessed is he whose transgression is forgiven, whose sin is covered."

Psa. 2.3: "Let us break there bands asunder, and cast away their cords from us."

The book of JOB — the oldest in the Bible, if not in the world — is a book of poetry. It is possible that Job was the Jobab of the Genesis chapter 7, for had the writer known the law, given at Sinai, that must have appeared in its long theological discussions.

In Job, chapter 38, God came down to Job in a whirlwind after Job had been finally driven to question God's dealings with him, through the irritating advice of three so-called friends. God said: "Gird up now thy loins like a man and answer thou Me. Where wast thou when I laid the foundations of the Earth, declare if thou hast understanding? Who hath laid the meaures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundati~~on~~s thereof fastened, or who laid the cornerstone thereof? When the morning stars sang together, and all the sons of God shouted for joy."

Now we have already established that symbolically "stars" represent "angels", so need we ask who these "sons of God" are of whom the "stars that sang together" were taken as symbolical? It is likely that the stars (the visible heavenly bodies) emit vibrations or sound of a frequency above audible range of hearing, due to there movement in various planes, and that that might be taken as "singing together"; but that is not meant, for God is referring to a PARTICULAR act of song or of praise which occurred when He laid the foundations of the Earth. The vibrations caused by the motions of the stars are continuous and were going on long before the foundations of the Earth were laid, in the case of the older heavenly bodies, as any scientist will verify. THIS refers to a SPECIAL act — we learn, on the authority of God, that "the morning stars sang together, and all the sons of God shouted for joy".

Now before we decide why they shouted for joy, let us conclusively determine who those "sons of God" or "Stars" were.

There are passages of scripture where the words "Sons of God" are permissibly applied to human beings, but in this case they apply to celestial beings. Consider the TIME when the sons of God shouted for joy . . . "When the foundations of the

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Earth were laid."

Now man's scientific knowledge may be slight, but we do know that the Adamic human race was the LAST manifestation of God's creative power of life on this Earth. MAN was not there when the foundations were laid; perhaps a long period of time separated the two events, therefore those sons of God who shouted for joy at that time were not human beings, as there were none. Thus they must have been celestial beings, ANGELS, if you prefer to call them by that name, and so the Parallelism is complete. Thus we have established that STARS — ANGELS — SONS OF GOD become interchangeable terms and that these sons of God or Angels often appeared in the form of men.

Let us turn to a passage in Isaiah (Isa. 14.12-15) in which we are given testimony in regard to that great being of very vast intelligence, whom people in these "enlightened" times think it fashionable to ignore; whose existence modern, educated people think it is a sign of culture to deny. That Being whom the Word of God treats and takes very seriously, and who is described under various names: SATAN, the Devil, Lucifer, Beezlebub, "that old serpent, the father of lies and the maker of it", Adversary, Accuser, Belial, Dragon, enemy, evil spirit, Leviathan, Abaddon (Hebrew) and Apollyon (Greek) — both meaning "Destroyer", Prince of the Power of the Air — which easily becomes "Prince of Air Power", when it is quickly seen that through war and its present attendant air power . . . a gift of God misused for the destruction of mankind . . . Satan's title of Apollyon (or Destroyer) is an apt one. We have a real God and a real Christ, and regardless of what any so-called "clever" man thinks, a real Devil, on the testimony of Christ Himself, for our Saviour called Satan "the Prince of this world" (Kosmos-world system).

Satan first appears in Holy Writ as the Tempter, "the serpent . . . more subtle than any beast of the field which the Lord had made". In this guise he tempted our first parents, and they fell. Now don't think it impossible for Satan to take on himself the form of a serpent, even as we know it, for in Mark 5.2-14 Christ cast MANY evil spirits or devils (demons —Satan's min'cns) out of a man devil-possessed, into a herd of SWINE (about 2000 in number) which ran down into the sea and was destroyed.

Thus with the fall of Adam, the knowledge of good and evil, with sin and death, entered the world; and for this cause the Lord God put perpetual enmity between the seed of Adam and Satan. (Gen. 3.1-15.)

Whence comes this Adversary, this Tempter? Is he co-equal and co-eternal with God? No; he can only exist by the creation of God, for "All things were made by Him, and without Him was not anything made that was made" (John 1.3); and also "By Him were all things created, that are in heaven, and that are in earth, visible and INVISIBLE, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." (Col. 1.16.)

Lucifer, called "Son of the morning", was possibly the greatest spiritual being God created; but he mutinied against God, as we shall presently see, and was cast out of heaven down to the Earth, together with a third part of the angelic host, who joined in the revolt with him.

At least three passages in scripture point to Satan's angelic origin, and the passage in Ezekiel 28.12-16 can only apply to him. "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God, every precious stone was thy covering, the sardius, topaz and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" . . . (knowing good and evil Satan finally chose evil as so many of us do) . . . "and thou hast SINNED; therefore I will cast thee as profane out of the mountain of God, and I will destroy thee . . ."

SINAI, SUEZ AND THE ARAB STATES

(continued from page 18)

"Fifth Monarchy" of Daniel.

According to Jeremiah 3:14, the return to Palestine was to be: "and I will take you one of a city, and two of a family, and I will bring you to Zion." Chapter 31 should be read closely.

Obviously the Return to Palestine that has taken place to date is nothing like that foretold by Jeremiah.

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.

Gen. 12:2.

Gen. 27:29; Deut. 7:6; 15:6.

Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.

Gen. 35:11; 48:49; Eph. 2:12.

Gen. 22:18; Isa. 43:21; 49:6; 66:19.

Psa. 147:19, 20; Isa. 59:21.

Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.

Jer. 51:20; Dan. 2:34,35.

Isa. 54:17; Micah 5:8,9.

Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.

Isa. 49:1-3, 12; Jer. 3:18; 31:8.

Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.

Gen. 22:17, 24:60.

Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.

Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8;

Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.

Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.

Gen. 27:28; 49:25, 26; Deut. 33:13-16.

2 Sam. 22:44; Psa. 2:8; 111:6.

Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.

Psa. 72:4; Isa. 42:7; 49:9; 58:6.

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.

Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,

132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

AUG 1974

Registered at the G.P.O., Sydney, for transmission by post as a Periodical.

Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are *of Israel*, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Mesiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

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FROM THE PRESIDENT'S DESK

Greetings Christian Friends,

There can be no doubt that to a genuine Christian, the most wonderful name in the world is that of our Lord Jesus Christ.

So let us take a short look at what that Name really means.

JESUS means not merely "a saviour" because there is another word for that. It means really 'Jehovah our Saviour.' "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. 1:21.) It was therefore, the name of His earthly life, and was associated with Him as the sin-bearer the sufferer, the man of sorrows. It was the name of His humiliation and shame. It was the name under which He was crucified. "This is Jesus" was the inscription on the Cross.

CHRIST means "anointed". It speaks of Him as the anointed One. Anointed and appointed to carry out the gracious covenant of Jehovah as the light to lighten the Gentiles, and the glory of His people Israel.

JESUS CHRIST. When we have this combination, the emphasis is on the first word, and our thoughts are conveyed from what He was to what He is; from His humiliation to His exaltation. You may translate it in your own minds as, "The humbled one who is now glorified" or "The suffering one who is now exalted."

CHRIST JESUS. This conveys just the opposite thought. The glorified one who was once humbled. The exalted one who once suffered and died.

(continued on page 11.)

THE DELIVERANCE OF JERUSALEM

By W. HEPPER.

WE HAVE ALL BEEN AWARE that the deliverance of Jerusalem was one of the great sign-posts of history. It was the city of which the Lord said I have put my name there. The land had been given to Israel under the terms of the Abrahamic Covenants, -the home of the twelve tribes. Israel had gone into the Assyrian captivity with the greater part of the two-tribe Kingdom of Judah between 741 and 714 B.C., leaving the inhabitants of Jerusalem to be taken into the Babylonian captivity in 604 B.C. to undergo their period of seven times of punishment for their disobedience. From the Assyrian captivities Israel was to emerge as the servant nation of the Lord.

The time was to come when the restoration of the city was to be as Our Lord said, the ending of the times of the gentiles.

With the advent of World War I, Germany, the greatest war machine in history, with Austria and Turkey, was at war with practically the rest of the world. After four years of violent conflict the nations were near exhaustion. In 1917 Russia surrendered, throwing a very much greater burden on the nations of France and Britain. General Allenby had been given command of the army in Palestine, and in December 1917, after a long but successful campaign, Jerusalem was delivered. As a result of Russia's withdrawal from the conflict, Germany was able to transfer one million men on to the Western front in France. In March 1918 Germany made a violent and sustained attack along the whole Western front inflicting very heavy casualties, and taking over 90,000 of the Allied Army prisoner, and capturing great quantities of war material and vast areas of territory. This resulted in our armies being seriously depleted and disorganised. To restore manpower some 60,000 men

were withdrawn from Palestine to reinforce the Western front in France, and no further operations were possible in Palestine at the time. The situation was very grave indeed, and an atmosphere of deep depression hung over the whole war situation. The British Army was so short of men that youths of 17 years had to be drafted into fighting units in France. The A.I.F. consisted of 5 divisions of 12 Battalions, each of about 880 men. Also units of artillery machine gunners, Pioneers and Engineers. The Infantry Battalion were so depleted that it became necessary to break up one Battalion in every four to reinforce each other and keep them near fighting strength, and then seldom were they above 600 men during this period between April to July 1918. All other units were correspondingly reduced, and all had increased areas of defence to hold. All available men from convalescent camps and base details, in fact all available men had to be mustered to strengthen the units in France. German prisoners were commonly used to repair roads, and spent quite a lot of time napping stones for the purpose. So serious was the situation that it was a common saying, - "It won't be long before we will be napping stones for Fritz.

After a build-up of our resources in France and Palestine, and preparations were ready for counter attack, the King called the nation together for a day of prayer to seek the guidance of Almighty God to dispose of this great war machine. The day of prayer was announced for August 4th. 1918. the fourth anniversary of the outbreak of war.

This was the form the prayer took. - Let us pray.
Remember not Lord our offences, or the offences of our forefathers, neither take thou vengeance for our sins, spare us good Lord, Spare thy people whom thou hast red eemed with thy precious blood, and be not angry with us for ever.

It is interesting to note that it was for sin that Israel went into activity, the penalty being seven times, or 2520 years. The time had now run out, and we called upon the Name of the

Lord to remember them no more. The time of the reconciliation and restitution had now come. The congregation were sanctified, and did say spare thy people O Lord, and give not thine heritage to reproach that the heathen should rule over us." He did pity His people, and was jealous for His land.

On the 8th. August, four days later, the British Army launched a devastating attack on the Western front which resulted in the war coming to an end in three months.

Almost immediately after the of prayer General Allenby in Palestine received an inspiration to change his tactics. He immediately called his staff officers together and informed them of his plans. He withdrew his troops from East of the Jordan, and planned to attack the Turks up along the coastal plain.

Following the Aug. 4th. day of prayer, time was given for the major blow to be delivered on the Western and Italian fronts in Europe, thus forcing the Axis Powers of Germany and Austria to withdraw troops from Palestine to reinforce those fronts, and also time to strengthen the British front in Palestine in preparation for a major operation against the Turks which was timed to begin on Sept. 19th. some six weeks later.

We are all conversant with the devastating result of the offensive which began on the Western front on August 8th. The Lord had heard the prayers of His people, and dense fog descended over the whole area, and it was impossible for the enemy to observe the advancing troops until they were near to their positions, thus saving what would have resulted in heavy casualties. It so shattered the Germany army that they were given no opportunity to reorganise defences of resistance.

On 19th. Sept. General Allenby launched his attack on the Turkish positions. After the deliverance of the city Jerusalem on Dec. 8th. the Turks withdrew to a position some thirty miles North of the city, just in the vicinity of the border of old Judea.

The Turks had their left flank toward the Dead Sea, and their right flank toward the Mediterranean Sea, just as Joel's prophecy says in Chap. 2:v.20. -with his face toward the East Sea, and his hinder part toward the utmost (or Mediterranean) Sea.

We are all conversant with the memorable events in connection with the deliverance of Jerusalem nine months earlier, and we know of the important Biblical prophecies associated with those events, all of which were recorded by the Prophets 2520 years before. They all indicated that God was working to a divine time schedule, and informing the Prophets, the how, and when, and why of those events. All of which could only be understood by the people who were concerned, and who were given the duty of performing them.

It will be seen that the great events associated with the deliverance of the land were also made known to the Prophets, and although Bible students draw our attention to the events in the deliverance of the city of Jerusalem, few if any, have given us the knowledge concerning the divine Hand guiding the promised deliverance of the land. Those prophecies concerning the city of Jerusalem were presented to us in the form of a series of Bible lessons laid down for reading in the Church of England Prayer books in the Calendar of lessons read daily at the morning ~~and~~ evening services throughout the year. This Calendar of lessons was set down some 400 years ago, so was it during the period of deliverance of the land which continued for three months from Sept. 19th. the day on which this part of the Palestine campaign commenced, and continued until the 31st, Oct., the day on which the Turkish army surrendered. It will be seen that the prophecies extend through Daniel, Hosea, Amos, Joel, and Obadiah to Malachi, and all were directly associated with the great events being enacted.

(To be continued).

SUNDAY AFTERNOON MEETINGS

DON'T FORGET THAT WE NOW HAVE TWO MEETINGS
PER MONTH

1. ON THE SECOND SUNDAY IN EACH MONTH AT THE
Y. M. C. A. HALL
1st Floor 325 Pitt St
from 3.00 p.m. to 4.30 p.m.

The next meeting will be held on SUNDAY 11th AUGUST
1974.

SPEAKER: MR. F. DCWSETT

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR
ROOMS 132 BROADWAY SYDNEY FROM 3.00 p.m. TO
4.30 p.m.

The next meeting will be held on SUNDAY 25th AUGUST
1974

Bring a Friend

LITERATURE AVAILABLE AT MEETINGS.

THE POWER OF PRAYER

By Alexis Carrel, M.D.
Courtesy National Forecast Magazine.

PRAYER IS NOT ONLY WORSHIP; it is also an invisible emanation of man's worshipping spirit- the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigour, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanour. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles, and man sees himself: he discovers his selfishness, his silly pride, his fears, his greeds, his blunders; he develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul towards the realm of grace.

TAPS THE SOURCE OF SUSTAINING POWER.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy has failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles". But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

NO EMPTY FORM.

Too many people regard prayer as a formalised routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should under-estimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body mind and spirit which gives the frail human reed its unshakable strength.

The words, "Ask, and it shall be given you," have been verified by the experience of humanity. Prayer, like radium, is a source of luminous, self-generating energy.

IN TUNE WITH THE INFINITE.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common. The triumphant hosannas of a great oratorio, or the humble supplication of an individual soul, demonstrate the same truth: that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray, we link ourselves with the inexhaustible power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired.

We derive most power from prayer when we use it, not as a petition, but as a supplication that we may become more like Him. Prayer should be regarded as practice of the Presence of God. An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked; and he answered, "I am looking at Him and He is looking at me."

Man prays not only that God should remember him, but also that he should remember God.

PRAYER WORKS A CHANGE IN US.

How can prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible Being, Creator of all things, supreme wisdom, truth, beauty and strength, Father and Redeemer of each man. This goal of prayer always remains hidden to intelligence, for both language and thought fail when we attempt to describe God.

We do know, however, that whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result. "No man ever prayed", said Emerson, "without learning something."

One can pray everywhere. In the streets, the subway, the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There is no prescribed posture, time or place.

TRUE PRAYER A WAY OF LIFE.

"Think of God more often than you breathe", said Epictetus the Stoic. In order really to mould personality, prayer must become a habit. It is meaningless to pray in the morning and to live like a barbarian the rest of the day. True prayer is a way of life; the truest life is literally a way of prayer.

Our slightest impulse to prayer is recognised by God. Even if we are pitifully dumb, or if our tongues are overlaid with vanity or deceit, our meagre syllables of praise are acceptable to him, and he showers us with strengthening manifestations of His love.

PRELUDE TO A BETTER WORLD.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practised in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

THE PRESIDENT'S DESK (continued from page 2.)

But there is one other word associated with His title, and that is,

LORD. This title, according to its meaning, sets Him forth as the One who owns, and therefore as one having power and authority. Whenever we use this title, this is the thought connected with it. It is a title connected with the privileges and responsibilities of our position and standing "In Christ."

The Lordship of Christ cannot be too strongly emphasised. "Jesus Christ" defines 'who' He is, but add the word 'Lord' and we define what He means to us - it defines our relationship.

It is for this reason that our Board of Management has agreed to a request that where ever practicable, the word 'Lord' always be used in association with the name of Jesus Christ. So let us set a good example. Let us never be ashamed to call Him

LORD.

THE FALL OF BABYLON

PART 3:

By. F. DOWSETT.

AS WE HAVE SEEN from our previous articles, the key to the understanding of history, and especially present-day events is the recognition of the basic conflict which is taking place between the Kingdom of God and the Kingdom of Satan - between Israel and Babylon.

It would be fair to say that the great majority of people do not recognise, or else have lost sight of, this all important fact. This may be understandable in non-Christians, who do not recognise the authority of the Word of God, but for Christians to be in such ignorance, with such a wealth of information and guidance right at their finger-tips, is quite inexcusable.

God's Word is quite clear as to the continuity of the struggle between these two opposing forces until only one of them, the Kingdom of God - Israel - finally prevails, and the other, the Kingdom of Satan - Babylon - is finally and eternally destroyed.

If we turn to the Book of Jeremiah, chapter 51, we find recorded god's sentence of judgment upon Babylon, under its own name, both in the former days and in the latter days.

In verse 11 we read:

"Make bright the arroes; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for His device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of His temple."

Quite clearly, this refers to the destruction of Babylon in the then, not too far distant future. History clearly shows that

such a destruction of Babylon actually took place, and in modern times, archaeologists have uncovered the remains of this ancient city in proof of this historical event.

This is the near fulfillment of the prophecy.

But let us turn to verses 7, 8, and 13. Here we read:

'Babylon hath been a golden cup in the Lord's hand,
that made all the earth drunken: the nations have
drunken of her wine; therefore the nations are mad.
Babylon is suddenly fallen and destroyed: howl for
her; teke balm for her pain, if so be she may be
healed.

O thou that dwellest upon many waters, abundant in
treasures, thine end is come, and the measure of
thy **covetousness**.

These verses are quite startling, because they are virtually identical with the words of Revelation chapters 17 & 18. It is recommended that you read the whole of both of these chapters right through. But for the purposes of this article, I will quote just a few verses:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication

nn And after **these** things I saw another angel come down

from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, a cage of every unclean and hateful bird.....

The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls. For in one hour so great riches is come to nought. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

(Rev. 17:1-4, 18:1-2, 15-17, 21.)

As the Book of the Revelation was written after the destruction of the original city of Babylon, then the above account must refer to a future and final destruction of Babylon, proving beyond any doubt whatsoever the continued existence of the system of Babylon. One interesting aspect to be recognised at this stage is that this system of Babylon is referred to in the Book of Revelation under the title of "The Beast", and as we study the prophecies made regarding this "Beast", we will find spread before us a complete panorama of the present world scene - its past, its present, and its future.

It is the only source of information that I know of which gives the answer to the present world situation - how we got into the present mess - what the mess is all about - and more importantly, how we are going to get out of it.

But there is a very important factor which becomes evident from the above facts, and it is this.

The continuity of the struggle BETWEEN the opponents,

REQUIRES

The continued existence OF the opponents.

It is a self evident fact that you can't have a struggle without opponents.

Now how does this line up with modern thinking? If we are to believe what we are told today, Israel no longer exists, having been superceded by the church. If this were true, then the whole conflict would have to change. But as we have seen, the conflict has not changed. Thus the Opponents have not changed. Babylon still exists, as God said it would. And Israel still exists just as God said it would.

THE UNDERSTANDING OF THIS FACT IS THE KEY TO THE UNDERSTANDING OF THE SCRIPTURES.

The fact that both the Lord Jesus Christ and Satan believe in the continued existence of the opponents is quite obvious from the account of the temptation of Christ. Satan was not, as we are so often led to believe, just fighting on a spiritual level. Here is a classic example of the offer of 'peaceful co-existence.' And I'm sure that you know just what that means. It means:

"Let's live happily and peacefully together, just as long as you let me be the boss and give me complete and absolute control over you."

We can be eternally thankful that the Lord Jesus Christ recognised Satan's plan for what it was, even if we haven't. The offer was a blatant attempt by Satan to gain control of the Kingdom of God by offering Christ in exchange the kingdoms of this world, i.e., the Kingdom of Babylon.

The fight has never ceased, nor will it until the Lord Jesus Christ returns to rule over His Kingdom Israel in righteousness, and destroys for ever the counterfeit kingdom of Babylon with which Satan has deluded and attempted to destroy us.

(To be continued.)

THE TIME OF THE END

Courtesy B.I.W.F. London.

UNTIL THE TIMES of the Gentiles be fulfilled. These words of Jesus, apparently so obscure in meaning for nearly two thousand years, should now be ringing in the ears of every Christian as a clarion call to watchful action. They provide the most dramatic time-mark in Scripture, heralding the close of the 'latter days' and the commencement of the period which Scripture names the TIME OF THE END. This term is frequently misunderstood as implying the end of the habitable earth, possibly on account of the words of the Saviour's promise: "Lo, I am with you alway, even unto the end of the world." The Greek word there used, however, does not denote this planet, but this 'age' or 'dispensation.' Christ was assuring His disciples that, though not visible, He would be present with them until the 'End of the age.' After that time He will be visibly present and no such assurance will be needful.

THE SIGN OF HIS COMING.

Shortly before His death on the Cross, Jesus gave to His disciples a concise forecast of events which would take place in the years following His departure and also at the End of the Age. He had been describing how the greatly admired Temple would be laid in ruins, and this astounding pronouncement drew from them an urgent two-fold enquiry:

'When shall these things be?' --referring to the prophesied of the Temple and Holy City; and

'What shall be the sign of Thy coming, and of the end of the age?'

The Saviour's answer needs careful analysis in relation to

each of the questions asked. Fortunately, recorded history is of assistance in extracting those passages which relate to the first of the queries. Sufficient is known of the terrible siege and destruction of Jerusalem to establish that Jesus' prophecies with regard to the Jews, their city and Temple, were fulfilled in detail. The Holy City was destroyed, the Temple reduced to a rubble heap and those remnants of the Jewish nation which did not 'fall by the edge of the sword' were 'led away captive into all nations' as Jesus had said. Events also fully justified His instructions to the disciples to 'take heed to yourselves' for, He added, 'before all these' they, personally, would have to endure betrayal, persecution and violent death.

Answering the question with regard to the Time of the End, Jesus said that certain remarkable happenings would herald the close of the Age:

The Kingdom Gospel would first have been preached or published among all nations, for a witness (it would not necessarily be accepted).

There would be wars and rumours of wars; nation and kingdom rising against nation and kingdom.

Famine and pestilence would be much in evidence.

Phenomenal tide and weather conditions would occur, coupled with astronomical phenomena and abnormal seismic disturbances.

Distress of nations would be widespread.

These visitations would be in crescendo until the whole world would be in distress and turmoil: 'Men's hearts failing them for fear... great tribulation, such as was not since the beginning of the world... nor ever shall be.' It is held by some that all these dreadful events happened to the Jews at the time of the destruction of Jerusalem. Consideration of the prophecy in the light of history reveals that this exposition is quite inadequate.

WARS AND RUMOURS OF WARS

The whole tenor of this remarkable prophecy envisages an atmosphere of upheaval in every aspect of human life. How accurately Christ depicted the period of increasing chaos which has followed the ending of the Times of the Gentiles. Since then the foundations of civilization have been shaken repeatedly, and no one can foretell when or where the next great shock will come. 'Wars and rumours of wars' is surely a phrase which truly describes the state in which the civilized nations have existed since a single shot at Sarajevo, in 1914, sent the world reeling.

It is contented that such things have often occurred in the past, and so they have: but the series of circumstances mentioned by Jesus has never before happened. In the first place, fulfilment could not be looked for until the Kingdom-Gospel had been preached or published among all nations 'for a witness'. This condition could not be considered as satisfied until the latter half of the nineteenth century. There has been constant war in mankind's long history but until the First World War there had never been total war of such magnitude. According to the words of Jesus, the final conflagration will be by far the greatest ever; the very zenith of warlike destruction. Surely hydrogen bombs, directed missiles and germ warfare represent the ultimate limits of man's endurance in the matter of global conflict. Well might the hearts of the stoutest fail; if there be worse than this, God help His world.

SIGNS IN THE REALM OF NATURE

Famines, pestilences and earthquakes there have been through the ages; but, on the authority of Christ, a spate of these will be a notable feature of the End-of-the-Age period. The two first-named go hand in hand: already there have been ominous forecasts of a world shortage of foodstuffs, particularly in eastern lands, where great increases in

population have outstripped food production. Widespread famine is already rife and it is well known that the gaunt spectre of pestilence treads close upon its heels. The situation has been gravely worsened by the vast barren wastes into which once fertile lands have been converted by a suicidal plundering of the soil; a strange commentary upon our modern civilization.

As regards the behaviour of the tides and elements, responding as they do to action of the sun and moon, it is common knowledge that extremes of weather - tempests, frosts, droughts and rains - have been reported from all over the world, whilst earthquakes are manifestly frequent and volcanic activity much in evidence. The layman may be forgiven for wondering if the unleashing of nuclear power has any bearing on this.

All these phenomena are 'straws in the wind'. Jesus' prophecy states that they will increase in intensity as the End of the Age approaches.

FINANCIAL CHAOS

The distress and perplexity of nations mentioned by Jesus involves the economic as well as the political sphere. The Revelation vision foretells that the operations of world trade and finance will be drastically upset at the End of the Age, and we are now witnessing the first throes of this fantastic shake-up. The 18th chapter, symbolizing the existing ramifications of the present world-order as Babylon, the 'false city' (in contradistinction to the New Jerusalem, the New Order, the Kingdom-city), envisages a collapse of world commerce as part of the distress.

THE TRIBULATION CURTAILED

'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh'. These reassuring words from the Saviour's lips are not merely welcome, but vitally necessary: the burden of woe would be past bearing, even for earnest believers, were there not the firm promise of Divine intervention. Jesus foresaw the world

(Continued on Page 32)

BEWARE SATAN

PART 3.

By E. B. CLEMENTS.

Created an angel of light, Satan was evidently endowed with freewill; and Rev. 20.3 suggests he was given a definite temporal lease of power on Earth. Satan himself claimed such power when he tempted our Lord, and Christ did not deny the claim. (Luke 4.6)

Now as to his nature and character, Christ calls him a murderer and liar. (John 8.44): "He was a murderer from the beginning, and abode not in the truth, because there is not truth in him. When he speaketh a lie, he speaketh his own, for he is a liar, and the father of it."

Ephesians 2.2 speaks of him as "lustful, wrathful", while as a "tempter", he tempted Eve; and even tempted Christ - God in the form of man - but was overcome, at Matt. 4.1-11 records, while 2 Cor. 11-14 states "Satan himself is transformed into an angel of light", so much so that "he would deceive the VERY ELECT, if that were possible".

It is as "the Accuser of our brethren" (Rev. 12.10) that Satan says to God (Job 1.9-11): "Doth Job fear God for nought? Hast not Thou made an hedge about him? ... But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." And God gave Satan power, first over Job's possessions and then over Job himself; but not over his life.

It is as Accuser that Satan appears at the right hand of Joshua, High Priest, to resist him. "And the Lord said unto Satan, the Lord rebuke thee, O Satan" (Zech. 3.1), while it is also as Accuser that our Lord speaks of him, when he says: "Simon, Simon, behold Satan hath desired to have you, that he

may sift you as wheat, but I have prayed for thee, that thy faith fail not. (Luke 22.31-32)

Of Satan's malignancy and hostility to man there can be no question, for reasons which shall presently be given. When explaining the "parable of the tares" to His disciples, Christ said: "He that soweth the good seed is the Son of man, and the field is the world, and the good seed, these are the sons of the kingdom, and the tares are the sons of the evil one, and the enemy that sowed them is the devil..." (Matt.13.37-39). In the parable of the Sower, it is Satan that destroys the seed fallen by the wayside. It was Satan that entered into Judas Iscariot (Luke 22.3; John 13.27) and who tempted Ananias and Sapphira (Acts 5.1-11); even using Peter as a mouthpiece (Matt.16.23).

Neither does Satan lack power for as was previously stated, Christ refers to him as the "Prince of this world" (John 14.30). St. Paul calls him "the god of this world" (Cor.4.4) and "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph 2.2); while of his numerous assistants many are mighty, for when the angel Gabriel, who stands in the presence of God (Luke 1.19) was sent to Daniel, the "prince of the kingdom of Persia withstood him one and twenty days", and the help of "Michael, one of the chief princes", was needed to overcome this resistance (Dan.10.13).

Satan's power is immense. (Jude verse 9): "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

Notwithstanding all this evidence, many people deny Satan's existence, or ignore his power, and so fall easy victims to his wiles.

In Isaiah, we learn that he, Satan, fell from heaven, and our study of all the associated Scriptures informs us that, as originally created, this celestial being of very great power

held almost a supreme office among the created offices, being described as an archangel; and Isa. 14.12-15 tells us that he sinned in heaven through pride, and was cast down. "How art thou fallen from heaven, O Lucifer, son of the morning".

"How art thou cast down to the ground" (note that) "which didst weaken the nations." (Now we are told why) "For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God" - (remember, stars of God are symbolic. He was going to exalt his throne and rulership above all the other celestial beings, and be the supreme ruler in the heavenly spheres) - "I will also sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds, I WILL BE LIKE THE MOST HIGH".

So there was WAR IN HEAVEN.

One reference is in Rev. 12. 3-9, "And there appeared another wonder in heaven, and behold a great RED dragon, having seven heads and ten horns, and seven crowns upon his heads, and his tail drew the third part of the stars of heaven (note the number) and did cast them to the earth. And there was war in heaven Mich ael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." (THAT IS IMPORTANT). "And the great dragon was cast out, that old serpent, called the Devil, and Satan (there is the name of this dragon) which deceiveth the whole world." (Even to believing there is no Satan or originator of sin) "He was cast out INTO THE EARTH and his angels were cast out with him."

(That is why Christ called Satan the "Prince of this world", and who Paul said (Eph. 6.12) "For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places" - context "wicked spirits in heavenly places". That is why "Spiritism" is so evil; supposed communication with the dead being but

deception practised by these fallen angels or wicked spiritual creatures, in order to deceive the people into the worship of false gods and counterfeit religious systems.)

Under the first phrase of Rev. 12.3-9 symbolism is used "the dragon", and "and his tail dragged a third part of the stars of heaven", and they were both cast down to the earth. In the second half of the story, plain speech is used, and instead of "the dragon" we are told it was "the Devil, and Satan", and instead of "the stars of heaven" we are told they were "his angels"; but what happened to them and the place to which they were cast down, is identical in both cases - they were cast from heaven into the earth, and by their mutiny forfeited their right as sons of God.

Let us quote three other references to this event (2 Peter 2.4): "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness" ... "Chained to earth, and no longer being in touch with God, they are in darkness as to his plans, except to know that their final judgment is assured. (Matt. 8.29) (Jude verse 6): "And the angels which kept not their first estate 'principality' but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (and verse 13) "Wandering STARS, to whom is reserved the blackness of darkness for ever".

Our final witness is Jesus Christ. (Luke 10.17-18): Our Lord had sent seventy disciples throughout the country to do certain works in His name. Apparently they did not realise that among the works would be the power to cast out devils; thus they came back to their Lord, excited and enthused because in His name they had cast out devils. (Verse 17): "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name", and our Lord, receiving the report, made this astonishing reply - "I BEHELD SATAN, AS LIGHTNING, FALL FROM HEAVEN".

In other words our Lord testified to the truth of the Isaiah and Revelation stories, and states HE WAS THERE when it occurred. Incidentally, this verse has another significance besides the one used here. It is probabl the best, though least-used proof of the Divinity of Christ, substantiating John 1:1, "In the beginning was the LOGOS (Word) and the Logos was with God, and the Logos was God. (verse 14) "And the Logos was made flesh, and dwelt among us."

Summing up, we are assured from Scripture that a great and powerful being, who mutinied in heaven, was cast out, together with a third of the spiritual denizens of the heavenly spheres, and that there is no further place found for them there. They cannot go back, and are cast down to the earth, during this present dispensation. In other words, the mutiny originally started against God in heaven and against His authority and rule there, has been transplanted to this earth, and intensified in our time, as the godlessness of our late warring opponents amply testified - a war against the bastions of Christianity and God Himself; culminating in a further final attempt soon by atheistic communism, as prophesied in Ezekiel, chapters 38 and 39, and Joel chapter 3.

To confirm our conclusion, Job 1:6 states: "Now there was a day when the sons of God came to present themselves before the Lord, and SATAN came also among them." Notice that Satan is NO LONGER a son of God. Remember Christ's message after His resurrection. Peter had denied Him, and by denying Him he had ceased to be a disciple. When our Lord rose from the dead, the first message He gave to His followers by the woman who saw Him at the tomb, was "Go and tell My disciples, AND PETER." Peter, who had been a disciple, but was no longer, has to be mentioned separately. (Fortunately, Peter repented.) So here, Satan, who had been a son of God, and because he mutinied is a son no longer, has to be mentioned separately.

(To be continued.)

SUBSIDIES FOR CHURCH SCHOOLS

By A. MIDDLETON

The largest recipient of aid for its schools is of course the Roman Catholic Church. The claims of this organisation should be examined. At this point it might be in order to recall a recent comment by Mr. Somare who was brought up a Roman Catholic. He attacked what he called "a Western cult known as Christianity". He would no doubt speak with first hand experience of Roman Catholicism in mind. His opinion is, of course, not final. It is also fashionable to accuse any critic of the Papacy of bigotry. Everyone who has only a slight knowledge of history knows that from the days of Simon DeMonfort to the nineteenth century the Papacy has launched, or condoned, campaigns of slaughter and burnings against heretics. The only reason for the cessation of this brand of righteousness is that the temporal powers will not allow it. Let us leave aside animosity engendered by the past and examine the Bible on the subject.

Isaiah 44.9 "They that make a graven image are all of them vanity, . . . and they are their own witnesses; they see not, nor know...." Verse 10 "Who hath formed a god or mother a graven image that is profitable for nothing".

This theme comes up repeatedly in the Scriptures.

Daniel 7.20. This chapter from verse 20 onwards deals with the breakup of the Roman Empire and the rise of the Papacy out of its ruins. This body made war with some of the successor states and destroyed them.

The Popes claim that they are the successors to Peter's authority and throne.

These points must be considered:

- 1) There is no record that Peter ever visited Rome.
- 2) It is also obvious that no Emperor would have tolerated the establishment of another throne in his capital city.
- 3) The Christians in that city were a harried little community for most of the time.
- 4) Rome for a time became a deserted ruin.
- 5) Paul was the apostle to the heathen - the Hellenised Hebrews of the Twelve Tribes scattered around the Mediterranean and in Britain.
- 6) Galatians 2.7 "When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter!"

Verse 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles).

Verse 9. And when James, Cephas, and John, who seemed to pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

The reader is reminder that a handshake was legally binding in ancient times just as it is today in England.

Verse 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Verses 12 to 21 contain Paul's correction of Peter. There is no doubt whatever that the apostles were equals. The dynamic Paul, however, seems to have been accepted as an organiser of their labours among the heathen. You are referred to 2 Timothy 4.11, "Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry".

Peter's name is conspicuous by it's absence for the very simple reason that Peter never visited Rome. He was labouring amongst the circumcision. This term would apply to those positions of the Tribes of Judah and Benjamin that adhered to the

Jewish faith.

Revelation 21 is also of interest, verse 14 "And the wall of the city had twelve foundations, and in them the names of the apostles of the Lamb".

It is hardly necessary to point out that Peter, obviously, does not hold a key. Verse 12 "And had a wall great and high, and had twelve gates and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel".

The promises to Israel will be kept, notwithstanding the notions of the Papacy, the various churches, Jews, atheists and the rest. There is a great deal more in both the Old and New Testaments on this subject. Yet were subsidise the propagation of claims that have no basis whatever.

oooooooooooooooooooo

BLESS THE LORD, O my soul: and all that is within me, bless His Holy Name:

BLESS THE LORD, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities: Who healeth all thy diseases:

Who redeemeth thy life from destruction:

Who crowneth thee with loving kindness and tender mercies:

Who satisfieth thy mouth with good things:

BLESS THE LORD, O MY SOUL.

AMEN.

BRITISH - ISRAEL BIBLE LESSONSNUMBER 53PARABLES OF THE KINGDOMPARABLE OF THE WORKERS IN THE VINEYARDRead Matthew 20:1-16

This is a Parable of the Kingdom, and it is therefore useless to look for a solution of its mystery in the realm of personal religion or individual service. It is commonly supposed that the day of the parable is man's lifetime, and that the characters mentioned are individuals who come into Christian experience and service in youth, middle age, advanced years, etc., the eleventh hour workers being those who come to Christ at the very end of life. The penny is generally considered to be the blessing of Salvation, eternal life, given freely to all who come. No serious student of Scripture, however, will be satisfied with such an interpretation.

The important point to be noticed is that the man who has worked all day is dis-satisfied, and complains because the eleventh hour worker receives the same amount of wages as he. It surely cannot be suggested that a Christian who has served his Lord **faithfully** from early youth to advanced age would do this. He is the last man to whom such selfish and mean thoughts would come; he is the very man who would rejoice the most at the repentence of the aged sinner, and would gladly follow the example of our Lord in His treatment of the dying thief.

If this were the interpretation there would seem to be no purpose in relating the parable, for such a type of Christian worker does not exist, and the principal character in the parable would be a pure invention.

When we remember, however, that the parable deals with

some phase of the history or life of the Kingdom, we find ourselves confronted with an illustration full of remarkable interest, in which our Lord gives serious warning to some and great hope to others. It is necessary first to understand what is meant by the day-period upon which the parable is based, and of this there are two possible explanations.

(1) The day is perhaps the day of the Kingdom; the period from its establishment at Sinai to the time of its restoration at the end of the Christian Age. One body of labourers enters the vineyard in the early morning, and there are doubtless the Israel race. Since then, at various periods, others have come in from Gentile nations through the Atonement of our Lord, and, in these last days, at the eleventh hour, another large company will enter the Kingdom, and will receive the same penny at Christ's coming as those who entered at the beginning of the day. The penny for Israel or Gentile; Jew or Greek; Christians of every land and of every duration of service will receive the reward. By the Grace and Mercy of the Lord of the Vineyard all will have an inheritance in the Kingdom which is given to those who are born again.

Then, what is the warning lesson? It surely is that Israel must not expect a greater reward because they are the seed of Abraham. If, through the Cross Gentile peoples are admitted, the people of Christian Israel must not complain; they must be willing for all to come in; at any period; even at the end of the day, and by the Mercy of God to receive similar blessings to their own when our Lord Returns.

Israel must claim no monopoly of the privileges and rewards of the Kingdom, for all may enter who love our Saviour and our King. It may be that some members of the Israel race need to learn this lesson. It is possible that some of our Jewish brethren are making the mistake of supposing that all the Kingdom blessings are for them, and a similar temptation has

probably made its appeal to not a few of the British-Israel nation in our time. The Door of Christ's Kingdom is open to all the world, and it is our privilege and joy to welcome men of every race, even at the eleventh hour, to share the Israel blessings and reward.

(2) The day-period may possibly stand for the Christian Age, and the vineyard for the Christian Church, the workers being the Disciples of our Lord at various periods from the establishment of the Church unto our own day. The Lord went out Himself in the early morning and many Christians entered the Vineyard. Again, at the Reformation, large numbers came in, and again many others during the Great Spiritual Revival at the beginning of the Nineteenth Century. But we are now in the Midnight Hour, and there are many prophetic passages indicating that a great awakening and national repentance may be expected during this final period. Then the King will come, and the work of the day will be examined.

A place in the Kingdom will be given to all the labourers, no matter whether they belonged to the early Church or to our own; no matter if they have only come to Christ during the Spiritual Revival of the final hour. If this be the key to the parable, who are the labourers who complain because they only receive the same penny as the rest? Who came into the Vineyard in the early morning, and are at the end of the day dissatisfied? We are nearing the time of settlement, and, if it exists, such dissatisfaction should now be apparent and there should be some indication as to who the grumblers are. There is one section of the early Christian Church, still in existence, which exhibits all the characteristics of the grumblers in the parable. The Church of Rome claims the whole kingdom for her own; she asserts that she holds the keys; her Pope is Christ's Vice-Regent; her doctrine is infallible; she is the Kingdom; and all other Christians are heretics. Rome is not content to receive the same penny as other Christians; she must have the Throne, the Territory, the monopoly of faith and power, and is certainly display-

ing the same spirit as that shown by the grumblers in the parable. When the Lord comes to reckon we wonder what Rome will say?

The Lord of the Vineyard will instruct His Steward to call the labourers, and to give them their hire. Who is the Steward? As we have explained in dealing with the Parable of the Steward and the Parable of the Talents, the Steward at the Lord's Coming is no longer the Jew, but Israel-Britain; and we imagine Rome expects that this honourable position also belongs to her. In his Epistle to the Romans the Apostle Paul warns the Church of the Wild Olive Tree not to boast herself against the branches or she may be broken off. We believe Saint Paul was aware in his day of the spirit which has become prominent in the Roman Church, and which is its dominant feature now at the end of the day. (see Romans 11)

The same warning is given to every form of organized Christianity. Ancient Church Systems are liable to assume unjustifiable authority, and to make claims on account of their historical foundations which will be of no avail at the Lord's Coming. May not the same warning be intended to all who think that because they belong to some ancient apostolic system they are more worthy and will have a greater reward? We believe that in this midnight hour many millions will rush into the Kingdom who have no knowledge of ancient creeds or attachments to any religious organization.

We who have such attachments must be tolerant, and not complain; we who may set much store by doctrine, dogma, creeds, baptisms, sacraments, must welcome, not resent, the admission to the Kingdom in the final hour of men of every race, of every social class, of every grade of attainment, and must claim no advantage for ourselves because we belong to a Christian community established at the beginning of the day. Writing of the Tribulation experience of the end of this age, the Prophet Joel says:

"Whosoever shall call on the name of the Lord shall be delivered" (Joel 2.32)

We doubt not that very many will receive the penny, a place in the Kingdom, who have no Christian training, and no record of valuable Christian Service.

When the Master receives such in mercy, and they enter the Kingdom side by side with some who have been proud of their connection with ancient religious systems, the mercy of the Lord of the Vineyard will bring shame and regret to all who have thus been expecting a larger share in the blessings of the Kingdom.

(Continued from Page 19)

situation at the Time of the End as being finally so acute that, failing Divine action, there should no flesh be saved'. Mercifully there followed His promise that for the elect's sake the period of tribulation will be curtailed: 'those days shall be shortened'. The words of comfort, however, will bring relief only to those who have faith in them. The hearts of the worldly and faithless will continue to 'fail for fear'.

HEAR OUR PRAYER, O Lord, so that in the generation to come, Thy people will praise the Lord and know that in mercy Thou hast looked down from Thine sanctuary upon this earth and heard the groaning of Thy people. Help us, O Lord, to declare Thy Name to the people so that they may gather together to serve Thee only. Amen.

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.

Named 'Great'.

The chief of the nations.

A maritime nation, having command of the seas.

A company or commonwealth of nations.

A missionary nation.

The custodian of God's Word.

A just nation.

God's instrument in destroying evil.

An undefeated nation.

Blind to their identity.

Have an island home north and west of Palestine.

Occupy islands and coastlands.

Possess the gate of his enemies.

Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.

Irrigate the deserts and build the waste places.

Possess the wealth of the earth.

Possess the heritage of the heathen.

Receive strangers and refugees.

Set free slaves and prisoners.

Have a descendant of King David reigning over them.

Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.

Gen. 12:2.

Gen. 27:29; Deut. 7:6; 15:6.

Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.

Gen. 35:11; 48:49; Eph. 2:12.

Gen. 22:18; Isa. 43:21; 49:6; 66:19.

Psa. 147:19, 20; Isa. 59:21.

Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.

Jer. 51:20; Dan. 2:34,35.

Isa. 54:17; Micah 5:8,9.

Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.

Isa. 49:1-3, 12; Jer. 3:18; 31:8.

Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.

Gen. 22:17; 24:60.

Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.

Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.

Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.

Gen. 27:28; 49:25, 26; Deut. 33:13-16.

2 Sam. 22:44; Psa. 2:8; 111:6.

Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.

Psa. 72:4; Isa. 42:7; 49:9; 58:6.

2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.

Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,

132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

SEP 1974

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

Israel to have a change of name (Isa. 65:15).

- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom. 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Mesiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

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SEPTEMBER 1974 .

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FROM THE PRESIDENT'S DESK

Greetings Christian Friends,

Well, our flamboyant ex-minister from Riverina has dropped some more gems of wisdom as to his intentions for our country. Recently, on a T.V. interview, he was answering questions on migrant intakes and stated quite forcibly that "there is no place in Australia for a master race." of course, what he ~~means~~ is that if he has anything to do with it, the days of the white man in Australia are to be numbered. Note the "smear tactics" behind the expression "master race." No doubt, the intent is to make us feel ashamed of ourselves. If he knew anything about God's Word - which he obviously doesn't - (and ~~more~~ obviously cares less) he might (?) recognize the fact that God has already designated what we should be. He should have no fear of our becoming a "Master Race", because God, in His more infinite wisdom has already appointed us to be a "SERVANT RACE."

Could it be that this fact is the basic reason behind this, and other similar outbursts? I wonder how many people really understand the real purpose behind so much of what is going on today - behind so many of these changes being forced upon us.

I wonder how many people are seriously asking why these changes are being made 'behind our backs' without us being given a chance to express our opinions.

There is a very appropriate statement in Psalm 11:3 which reads,

"IF THE FOUNDATIONS BE DESTROYED? WHAT CAN THE RIGHTEOUS DO ?

Herein lies the answer to our problems. The enemies of God are determined to create a society in which the righteous, i.e., the People of God, can do nothing. In other words, their capacity to be God's Servant Race will be destroyed.

And how are they doing this ?

THEY ARE DESTROYING OUR FOUNDATIONS.

(continued on page 18).

THE DELIVERANCE OF JERUSALEM

By W. HEPPER.

On the 19th. Sept. Allenby began his attack on the Turks, and so successful was he, that starting off on the borders of old Judea, the Turks having their right flank on the Mediterranean Sea, and their left flank facing the Dead Sea, their defences were completely shattered, allowing the British and Australian Cavalry and Light Horse to make such progress, that before it halted 34 hours later, they had advanced 80 miles, capturing on the 20th, Samaria, the Capital of Ancient Israel, Nazareth, and Australian troops galloped across the Plains of Esdraelon. Divisional headquarters were established at Megiddo. They crossed the valley of Jezreel, and Rilead was captured on 23rd. Amman and Samak on the sea of Galilee on the 15th., also Tiberius. Damascus on 1st. Oct., Bierut on 8th. Oct. Tripoli 18th., Aleppo 28th., and the Turkish Army surrendered on 31st. Oct.

An examination of the Calendar of lessons laid down in the Church of England Prayer Book for daily reading in the Church of England reveals an amazing set of lessons set down for reading on many of those eventful days, and are directly associated with the events being enacted while being read in the Church around the world, and as these are too many to be presented, I will quote some of the most important as set down for the reading with some of the historical facts.

On the Day of National Prayer, for the evening second lesson, there was laid down Matt. C. 18, V. 21 to end. Although this Scripture is a Parable of the Kingdom, it has a direct bearing on the events leading up to the establishing of the Kingdom, and is worthy of careful examination in connection with events of today, and was an appropriate question by Peter for the great events which have since followed this day of Prayer. Let us examine it:-

Matthew 18 . V.21. Then came Peter to him, and said, Lord, How oft shall my brother sin against me, and I forgive him? till seven times?

V. 22. Jesus saith unto him, I say not unto thee, Until seven times:but, Until seventy times seven.

V.23. Therefore is the kingdom of heaven likened unto a certain King, which would take account of his servants.

In this parable of the two debtors, Jesus had been explaining the Law of

forgiveness. Those who desire God to forgive them, they must be prepared to forgive their fellow-man, and it would appear to be a question of his trespass or debt to his fellow-man, which had not been met, and he instructed him, the creditor, to go to him the debtor and remind him of the debt, and if he failed to make restitution to take the matter to the church to see if he may make proper effort to meet his obligation.

Israel and Judah had both been guilty of the oppression of the poor by failing to apply the law of release. If the poor were in debt, it was necessary every seventh year, to release him from the debt, and forgive him the trespass or debt.

In asking this question, it is clear that Peter had a definite time period in mind concerning sin committed, which then led to this kingdom parable. The great hostility of the jews to the Lord and his disciples, caused him on many occasions to rebuke them for their sins toward him and his disciples, who believed his kingdom preaching. Peter was aware that both Israel and Judah had gone into captivity for their sins for a period of 2520 years of punishment. He was aware of Daniels prayer for forgivness, of his people the land and the city of Jerusalem, as said in the ninth chapter, to verse 20, also of the appearance of the angel Gabriel who came to him while in prayer, and informed him of the means provided for that forgivness, as shown in V,21, to the end of the chapter, which was to be through the final sacrifice for sin of Gods only Son, who came as the redeemer of Israel when he took away the daily sacrifice, and brought in everlasting righteousness. Peter was aware of the means also of the deliverance and restoration, of the land city and the peoples, as shown by the angel Michael, in f,10, to V,20. Daniel was also shown the time of final deliverance in C,12, which was also to terminate the, 2520 years, of Israels displacement. Peter also knew that this hostility of his jewish brethren would continue until this time, hence his question, if my brother sin against me, how often shall I forgive him until seven times. V, 22, Jesus replied nay until seventy times seven. That is evidently until the Kingdom is finally established. V,23, Jesus then continued with the parable saying. Therefore is the kingdom likened to a certain king which would take account of his servants. The servants of course were Israel and Judah. The therefore means because of this, that is, because of the service rendered in the kingdom purpose, or the carrying out of the deliverance of the land the city and the people at the end of the time reffered to by Peter in his question, that is 1917-1918. For at the end of that time, not only did Israel deliver the land, but he showed his forgivness of his brother by ~~means~~ of the Balfour declaration, which provided that Israel would give his services to the provision of a homeland in Palestine for the Jews. It was at this time of restoration, and because of this that thanking was to take account of his servants.

The parable of the two debtors take us a stage further, even to today in which is explained in the economic and financial condition of Israel, which begins in

V.24. "And when he had begun to reckon, one was brought unto him which owed him, (the King) ten thousand talents."

The one which owed the ten thousand talents was Judah or the Jews. They were the Lord's stewards, - they were custodians of the Kingdom and constitution, and had wasted His goods. According to the margin, a talent was equivalent to 750 ounces of silver. At 5/- to the ounce this was equal to £187-10-0, so 2000 times that was a very formidable debt. This debt, of course, was trivial compared to the greater indebtedness of having crucified the King's Son, and tried to seize the inheritance, when they said His blood be upon us and our children. He has been quite unable to discharge that liability, and has truly been cast into prison and all his family. For a long long time he has suffered imprisonment, persecution and punishment, and is still unable to pay the debt. The Parable then describes the compassion of the King who is Jesus Himself, and at last the servant is to be loosed from his prison and forgiven.

V.25. But for as much as he had not to pay, his Lord commanded that he be sold, and his wife and his children, and all that he had.

V.26. The servant therefore fell down and worshipped him, saying Lord have patience with me and I will pay thee all,

V.27. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. Although their Lord cried from the cross Father forgive them for they know not what they do, they still reject him as their king, and are trying to seize the kingdom.

V.28. But the same servant went out and found one of his fellow servants, which owed him one hundred pence, and he laid hands on him and took him by the throat, saying pay me what thou owest.

During the period of world war one and two, Israel, USA, and Great Britain, had Expended all their substance, in fighting the battles, and assisting the more unfortunate nations of the world. So depleted did her resources become, that it was necessary to borrow huge sums of money from the great Jewish bankers (the other servant of the parable). Israel is now so irretrievably in debt to them that if he called for payment Israel could not pay. This is the one hundred pence owed to his fellow servant. It is realised that these great financial institutions are shortly to take us by the throat and say pay me what thou owest.

V.29. And his fellow servant fell down at his feet, and besought him, saying, have patience with me, and I will pay the all.

V.30. But he would not and went and cast him into prison (of economic and financial bondage) till he shoudl pay the debt. The great jewish financial institutions will not hear the pleadings of Israel his brother and will seize all his posessions, and sell them until the debt is payed, this will also be an attempt to again seize the kingdom, of which our Lord said, the kingdom is taken from you and given to a nation (Israel) bringing forth the fruit thereof.

V.31. So when his fellow servants saw what was done (that is other Israel nations) that were very sorry, and came and told their Lord, (in a day of national prayer) all that was done.

V.32. Then his lord after that he had called him, (the Jewish banking institutions) said unto him O thou wicked servant, I forgave all that debt. (the debt of V.24-27 because thou desirdest me.

V.33. Shouldst not thou have had compassion on thy fellow servant, even as I had pity on thee.

V.34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. The great supremacy of the jewish institutions of finance, has exacted from his brother Israel, huge sums of interest as usury, which was forbidden. Their failure to keep the law of release, which provides for the cancellation of all debts at the end of every seven years, has so greatly burdened Israel, that he is now in lifelng imprisonment to thos great financial bondage. He the wicked servant Jewry or Judah, will be stripped of all his posessions, for his heartless treatment of his fellow servant Israel. And when he is called upon to make restitution, of all he has unjustly deprived his brother of in interest, and accumulated debt, and the debt to his lord for the slaying of his son, he will be in the hands of his tormentors. Beside all this, there is no promise of his being able to enter the kingdom, for the Lord said.concerning those jews (the ones then in posession of the kingdom) they shall be cast into outer darkness.

V.35. So also will my Heavenly father do unto you, if you from your heart, forgive not everyone his brother their trespass.

There is no doubt friends this parable is a truth for today Israel is hopelessly in the hands of the great international financial institutions of our brother and fellow servant of this parable there is no doubt we are near the establishing of the kingdom of our Lord. If we view the economic and financial situation of today,

continued page 13.

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SUNDAY AFTERNOON MEETINGS

DON'T FORGET THAT WE NOW HAVE TWO MEETINGS PER MONTH.

1. ON THE SECOND SUNDAY IN EACH MONTH AT

THE Y.M. C.A. HALL. 1st Floor 325 Pitt St.
from 3.00 p.m. to 4. 30 p.m.

The next meeting will be held on SUNDAY 8th SEPTEMBER 1974.

SPEAKER: Mr. E. GLOVER.

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR ROOMS

132 BROADWAY SYDNEY.

from 3.00 p.m. to 4. 30. p.m.

The next meeting will be held on SUNDAY 22nd SEPTEMBER 1974.

Bring a Friend.

LITERATURE AVAILABLE AT MEETINGS

SPECIAL MEETING

TWO SPECIAL LECTURES BY PROMINENT NEW ZEALAND

D.I. LECTURER AND WRITER.

Mr. S. Woods.

To be held at:

Y.M.C.A. HALL. 1st Floor 325 Pitt st.

MONDAY 16th SEPTEMBER 1974.

6.45:- "THESE TROUBLED TIMES."

6.45:- Cup of Tea.

8.15:- "THE MANIFESTATION OF HIS GLORY."

== PLEASE COME ALONG ==

LOOK FOR THE SPECIAL ANNOUNCEMENT AND DETAILS IN NEXT MONTH'S
KINGDOM HERALD REGARDING OUR

TAPE MINISTRY.

THE MYSTERY OF INIQUITY.

OF THE END

Jesus Christ expounded the mystery of the regenerated Kingdom of God to His disciples and there has been progressive revelation, especially during the period which has followed the ending of the Times of the Gentiles. This revelation will be complete only when Israel truly realizes her identity and mission. Christians may be aware that there is another 'mystery' about which they know but little. Speaking of the Times of the End, St. Paul wrote : 'Let no man deceive you...for that day shall not come, except...that man of sin be revealed, the son of perdition...for the mystery of iniquity doth already work... And then shall that Wicked be revealed.' Just as God has His 'Mystery of the Kingdom' so Satan has been permitted to evolve and perpetuate his own counterfeit Mystery of Iniquity to be exposed at the End of the Age. Jesus said that abounding iniquity would herald the climax. St. Paul confirmed this when he prophesied that a 'falling away' from the Faith of Christ would be the means of revealing this mystery of the Kingdom of Evil. This recession is now in full flow.

It has been fashionable in some circles to deprecate any belief in the existence of a personal Devil and to teach that the name Satan is merely a Bible term used to describe the evil thoughts and impulses which deter the Christian in his upward pilgrimage. This 'negation of Good' theory has no support from Scripture: Jesus certainly believed that Satan was a spirit being of a high order, for He addressed him as such on several occasions. When the Devil offered Him the 'Kingdoms of this world' as an inducement to evade His great sacrifice, Jesus did not contest Satan's claim to be 'prince of this world' for the time being. A scrutiny of Scripture establishes that the Prince of Evil had once been entrusted by God with great executive power and that pride brought his downfall and rebellion. Until the End of the Age he is permitted to afflict human beings by influencing and directing their minds through the malign agencies which he controls.

It is time that men realized that the main forces of evil are co-ordinated; for this fact alone accounts for the widespread iniquity which Jesus said would abound at the Time of the End. Man's besetting sins are used by Organized Evil, operating on a world-wide scale, to destroy his chances of happiness. Our Lord was under no delusion in this, for He had good cause to know that Satan's evil conclave had been at work against Him from the beginning. He knew that inside Jewry of His day the Devil inspired a caucus which fought Him step by step: His bitter words 'children of the devil' and 'generation of vipers' were not mere sinners, but for evil schemers. John the Baptist used similar trenchant terms: 'Generation of vipers, who hath warned you to flee from the wrath to come?' — strange words of welcome from a man of God, had they been

ordinary sinners and nothing worse. Christ, knowing them for what they were, held this evil strain guilty of persecuting the prophets of ancient Israel and the shedding of all the innocent blood since that of Abel. As Risen Lord He warned His followers against the 'Synagogue of Satan... which say they are Jews, and are not'.

'It is highly probable that the world's grand-scale evil schemers are not aware that they are doing 'the work of their father the Devil': doubtless they do not even believe in his existence. Nevertheless, they are used by Satanic agencies, working from the spirit realm, to prevent or at least delay, the functioning of God's Kingdom on earth. Scripture advises that the Devil will put forth tremendous efforts as the End draws near. It must certainly be admitted that his ceaseless efforts against the Kingdom at present have every appearance of having turned into a major offensive. When Christ was on earth, action was concentrated against His Person: through the centuries it has been continued against His Church and Kingdom. Although for the second half of the Times of the Gentiles Israel in the Isles had special Divine protection, all sections of His people have yet to face their gravest trial: It is even the time of Jacob's trouble.' Satan's forces were arrayed against Celto-Saxondom behind the Nazi peril: they are now about to make their supreme effort under the outward guise of Russian and Chinese national Communism.

THE ULTIMATE MENACE.

As Jesus foretold, the world is now split into two camps of nations; the sheep on the 'right' and the goats on the 'left': the final conflict between the Kingdom of God and the kingdom of Evil looms close. Though Satan's Synagogue ostensibly espouses the barren creed of Communism, this is merely a matter of expedience, for Nazism or any other ungodly code would serve just as well. Those who control what has been aptly termed the 'Russian Colossus' care not one iota about Communism or any other dogma or doctrine: what they seek is world power, cost what it may in human misery and in human life. Furthermore, it is vital to realize that the Menace is not merely Slav, but also Mongol and worse. The hitherto slumbering East is being goaded by forces, which it does not comprehend and cannot resist, into an assault upon the nations which stand for decency, law and justice. Whether the West will retain any hold in Asia is a matter for speculation: no one can say if, when or where the Menace may be halted.

THE GOG-MAGOG HOSTS.

The Scriptural prophecies concerning the final world conflict are a study in

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themselves: most of the prophets refer to this great climax and nearly all of them make reference to a concentration of attack upon Palestine and upon the Holy City in particular. Joel especially gives a vivid word-picture of modern warfare: 'A fire devoureth before them... and behind them a desolate wilderness... like the noise of chariots on the tops of mountains shall they leap.'

Though many of the prophets forecast phases of the final Conflict of the Ages-the Day of the Lord- it is Ezekiel who provides a focus upon the great confederacy now being built up by the power of Evil through the medium of that amazing paradox Communist Imperialism. This servitude is now enforced upon hundreds of millions of people who have no alternative but to obey.

Russia is one of the few Old Testament place-names in modern use, for the Rosh Mentioned in Ezekiel's 38th chapter (R.V.) may reasonably be equated with the modern name Russia. Through the prophet, God addresses Gog, the power of Evil as dominating Russia and the nations grouped round her: Art thou he whom I have spoken in old time by My servants the prophets of Israel?.

The peoples moved by this sinister power are referred to as Magog, Meshech, Tubal, Gomer and Togarmah: all these are of Japheth. It is somewhat remarkable that, though the posterity of Shem of Ham finally drifted westwards, the progeny of Japheth seem to have been content to settle much nearer to the original homeland, doubtless as an 'aristocracy' among subject peoples. The prophet's phrase 'and all his bands' seems to emphasize this. Thus Magog, Meshech, Tubal, Gomer and Togarmah are now contained in modern Muscovy, controlling the far-flung regions bestrode by Russia's evil genius- in modern parlance, everything east of the Iron Curtain. It is clear that the prophet definitely associates the Slavonic core with the clans of Japheth.

The prophecy states that the Arab lands and much of North Africa will also fall under the power of the huge confederacy, which will move against the people of Israel and against the land of Israel. Ezekiel's message goes on to describe the final scene of world disaster in terms similar to those used by Jesus: 'All the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down.' There is clearly to be a period of unprecedented trial and anxiety for the Celto-Saxons. A cryptic passage in the 16th chapter of Revelation, describing this 'End' period, says 'The cities of the nations fell', and one can here visualize the devastating effect of nuclear warfare. One thing is certain: God has promised the complete destruction of these forces of Evil and

the sure survival of His servant-people. The extent of their travail will depend upon the speed and sincerity with which they turn to Him and seek His deliverance. It is God's declared intention that they shall realize to the full their ultimate dependence upon Him and that salvation from what lies ahead will be 'not by might, nor by power, but by My Spirit, saith the Lord'. The free nations must assuredly do what they can to build up their strength against the aggressor, but woe to modern Israel so long as she relies ~~only~~ upon the strength of her own right arm: "I will yet for this be enquired of by the house of Israel, to do it for them," says the Lord of Hosts. 'Whosoever shall gather together against thee shall fall....No weapon that is formed against thee shall prosper....This is the heritage of the servants of the Lord.'

THE TARRYING OF THE BRIDEGROOM.

All the lines of prophecy relating to the End of the Age converge in the period of confusion which follows the release of Jerusalem and the close of the Times of the Gentiles. Those who study the prophecies will be able to discern the approaching fulfilment of these Scriptures and to recognize, with some confidence, the fruition of the signs which Jesus, the Apostles and the Prophets have given. Events are inexorably and visibly shaping themselves to the Divine pattern. One vital item, however, still defies elucidation- the exact time of Christ's return. Jesus was careful to warn against those who would attempt to fix a date for His appearing: '...then if any man shall say to you Lo, here is Christ; or, lo, He is there; believe him not.'

The Saviour likened His return to the coming of a 'thief in the night'. Some have endeavoured to show that this indicates a totally unobserved return, but this view does violence to the text, for Jesus also urged constant watchfulness: 'Watch therefore: for ye know not what hour your Lord doth come.' It would be futile to watch for the appearance of someone invisible. Clearly, He meant that His return would be unexpected by all but the faithful watchers.

The Apostles also lay stress on this unexpected Second Advent. St. Paul, speaking of the End of the Age and urging constant alertness, reminded his readers: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. The Risen Lord, in the Revelation vision recorded by St. John, makes a last-minute appeal for watchfulness to those living at the Time of the End. After a further and final warning, in awe-inspiring symbology, of the turmoil in which the End-of-the-Age conflict will take place, Jesus suddenly interposes the striking counsel which He gave to His disciples on the Mount of Olives on this matter: 'Behold, I come as

a thief. Blessed is he that watcheth.¹ This dramatic admonition should be both watch-word and time-mark to Christian believers. Those who are watching for their Lord's return will be much more likely to do His will than those who do not expect Him.

The signs are not given as an almanac of future events, but rather to insure that those who obey their Lord's instructions to 'watch' shall have some idea of the time of His return. It would be useless to look for it before the final conflict, for He has declared that it will not occur until after its commencement. In the words of Jesus, it will come immediately 'after the tribulation of those days', though He repeated the warning 'Of that day and hour knoweth no man.'² He nevertheless provided that watching believers shall have sufficient guidance to key them up to a state of expectancy as the time approaches.

In spite of the Saviour's warning against those who will say: 'Lo here!' or 'Lo there!', still there are some who are prepared to forecast a time for His return. It is certain that no date so fixed by mortal man will prove correct. Jesus' parable of the Wise and Foolish Virgins, in which He refers to the state of affairs at the Time of the End, furnishes a warning. Both 'wise' and 'foolish' made ready to meet the Bridegroom, but He did not arrive at the time they expected. Doubtless they grew weary of false alarms, for finally even the wise ones fell asleep through long watching, though they roused in time and with sufficient 'oil' of understanding to welcome their Lord. The message of the parable is plain: it is given to watching believers to recognize the signs which will herald the approaching return of the King, but not even to the angels is it permitted to know how long the Bridegroom will tarry, or the precise date of His return.

For further study-references: Isaiah 54: Jeremiah 30,31: Ezekiel 36,37,38: Joel 2: Zechariah 4,12, 13, 14: Matthew 3,4,24,25,28: Mark 13: Luke 21: I Thessalonians 5: II Thessalonians 2: Revelation 2,12,16, 17,18:

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CONTINUED FROM PAGE 6.

wages rising, prices and costs, with national debts, interest burden and the fluctuating share market, we can appreciate that this knowledge was seen by Peter, when he asked the question, how often will I forgive my Brother, until seventimes.

(to be continued.)

BEWARE SATAN

PART 4.

By E.B. CLEMENTS.

"There was a day when the sons of God came to present themselves before the Lord, and Satan came also amongst them."

Notice none of the sons of God was challenged as to his right to appear in heaven, but Satan was challenged: "And God said unto Satan, whence comest thou, Satan?" And what was his answer? == "From going to and fro in the earth." (The place to which he and his fellow mutineers were cast down, and the only place left to them and him, although Satan appeared to have certain privileges not granted to his followers.)

In viewing this tragedy-- for tragedy it was -- do you suppose that God creates spiritual beings who are of no use, and serve no effective purpose? From our knowledge of God's ways, the marvellous economy in nature and His teaching here on Earth, we conclude that God is a god who abhors waste. Therefore it is inconceivable to think that God would create beings for which He had no useful purpose and for whom there was no work to do; thus we conclude that those beings who formerly inhabited heaven and were cast out, were needed there, and had work to do; that is, jobs to perform for God; but through sin they were cast out, and we are told there was not more place found for them. That means that heaven is bereft of a large portion of its inhabitants of spiritual beings. How will those vacancies be filled?

Do you imagine that God will permit the devastation and disaster to continue indefinitely in heaven; that would mean victory to the powers of evil. The BIBLE holds no such suggestion.

Now these places cannot be filled by ordinary generation, as we know it, because our Lord says --- speaking of the angels in heaven --- "They neither marry nor are given in marriage", so there can be no increase that way. Thus it would seem necessary for God to create some place where beings could be engendered who COULD multiply and who might be able to qualify some day to fill those vacant places, and, it appears, that is exactly what God set out to do.

Imagine you have an enormous estate of beautiful trees. An enemy enters and des-

troys a large portion, perhaps by fire. Will you leave the estate permanently disfigured? No, you plant, in a nursery, a few at a time, seeds of the very best strain you can obtain, and give them all the attention you can, finally selecting the strongest and best for future transplanting in the despoiled and vacant parts of the estate, so that damage done may be completely obliterated in the course of time. Is God less thorough? This Earth is a nursery for higher service.

No wonder the sons of God, those who had not joined Satan, whose hearts were grieved at the loss and vacancy, rejoiced. No wonder they shouted with praise, when they saw the great Architect of the Universe take (to use a metaphor) the hammer and nails in His hands, and begin to knock together the first planks of the nursery for little seedlings, eventually to repopulate the vacant places.

So we begin to see some of God's plan as opposed to that of Satan. "Where wast thou (says God to Job) when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?"

There is no space here to go into the plan fully. You know how He worked it out in spite of all the Devil's attempts to wreck it, beginning with Adam. And NOTICE that Satan did not attempt to wreck it until a certain stage in the work had been reached. There is NO OPPOSITION in the early stages; the foundations were laid, the Earth made, and began to throb with life -- the more the better for Satan's purpose. It is the only place where he has any chance of establishing dominion. He has no chance of doing that now in Heaven; but as soon as the Adamic race appears, the moment there appears that race of creatures on this Earth of whom the Word of God says (John 1.12): "As many AS BELIEVE ON HIM to them gave He power to become THE SONS OF GOD", that is when the Devil struck, and injected his poison, in the form of DOUBT of GOD's WORD and PROMISES? AS HE IS STILL DOING!

Nevertheless God told him he would not succeed, and although he might bruise the seed's heel, he himself would get his head crushed. His mutiny on Earth will suffer the same complete vanquishment and failure as it did in heaven. That is why we pray: "Thy kingdom come ON EARTH, Thy will be done ON EARTH AS IT IS IN HEAVEN, when Satan's present dominion here will cease in favour of Christ's rule, and the Lord shall be King over all the earth." (Zech. 13.9; Rev. 11.15.)

In 1 John 3.2 we read: "Beloved, now are we THE SONS OF GOD." How could he say that? Jesus said in his hearing: "He that BELIEVETH ON ME HATH everlasting life, and I will raise him up at the last day." John was writing his epistle to those FELICITY in the Lord, who will be in EARTH with they were when they were on Earth, certainly not in Heaven. And that because they followed in the spirit, not of Christ

who BELIEVED in the Lord Jesus Christ, and although they were clothed then in ordinary earthly bodies, he knew that because they believed in the saving power of Christ that they had eternal life FROM THE MOMENT OF THEIR BELIEF. They had accepted the power given to them to become the Sons of God, and were then, at that very moment, Sons of God.

He went on to say: "It doth not yet appear what we shall be." (And it did not-- Luke 29.34-36 gives the resurrection state -- they would shed these mortal bodies, and would be reclothed in due course, when our Lord returns, bringing His believing followers with Him, with new resurrection bodies like unto His glorious body, over which death hath no more power.)

"It doth not yet appear what we shall be". The same applies to us, but Christ said, "In My Father's House are many mansions"; was He referring to those vacant places Quite possibly. The Greek word He used, although it can mean a mansion, also means 'an abiding place'-- a station-- or position; and He said "In My Father's House are many positions" -- shall we say 'jobs', " If it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself."

Satan has other plans, and has power to carry many of them to fruition. His works have been, and are still, primarily against these sons of God, first against Adam, and then against the selected seed of Adam, Israel. The first reference is in I Chron. chapter 21. "And Satan stood up against Israel and provoked David to number Israel".

Satan knew that if he could destroy the line through which Messiah was to come (and he tried on many occasions), that there was then no hope for mankind, who would die in their sins, for the penalty for sin was death. He also knew that the promised Messiah would be sinless, the only Begotten of the Father, so must be destroyed; thus his attempts to destroy the forefathers through whom Jesus would eventually come.

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FROM THE PRESIDENT'S DESK Continued. from Page 2.

They are all under attack. Our Throne, our National Anthem, our Flag, our holy (or separated) status, and in fact, our very Faith itself.

If we wish to preserve these foundations, then we must unite and fight for them. Let us stand up and be counted - before we're counted out.

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INFLATION AND THE WAY OUT

BY A. MIDDLETON.

I QUOTE THE ESTIMABLE PIERPONT - Aut. Financial Review, August 9, 1974. "That's not the light at the end of the tunnel you can see" the broker said "it's the express approaching". The "broker" was quite right. The "express" is running right on time. It will tear through world economy on 21st September, 1974. As that date falls on a Saturday we will read about the frightening event in the press of the following Tuesday morning. The method of calculation will be explained later.

Pierpont also quoted St. Luke (xv28) and regretted that the apostle is not around today and suggested that developers do some hard praying. This would be futile. They would need the help of the Witch of Endor - and she is not available. Anyhow, if Luke were awakened from his sleep his reaction would, no doubt, turn the knees of the developers to water.

However, there is an infallible guide on hand. I refer to Matt. 5.18 (Luke 16.17. concurs). Matt 5.18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". If that passage means anything at all the economic laws as given to us by the prophets still apply. In a vague kind of way many people know that all farming, manufacturing, and business activity, except essential services, take a year's break on the sabbatical year. On the conclusion of the sixth year all debts must be cancelled.

At this point I suggest that you assemble your economists, including the estimable Chanticleer and Pierpont, and refer to the graph at the head of pages 46 and 47 of The Australian Financial Review, October 26, 1973. The gathering should study the movement of the bank rate. During 1850 the rate obviously fell, and continued its downward course throughout 1851. The next sharp fall took place at the end of 1857. The following fall eventuated during 1864., despite the American Civil War. The following bounce and crash of 1865 and 1866 can no doubt be explained by historians. The year 1871 was that of the Franco-Prussian War. The victorious Prussians exacted an indemnity of £200,000,000 in gold from the French. The British helped France hence the high bank rate throughout 1871 and 1872 whilst the gold was gathered. There was a crash during 1873 and thousands of Germans were ruined. Incidentally, they blamed the Jews. During 1878 there was another steep fall. The rate of 1885 was not high

but, nevertheless, declined for two years. The year 1886 was the jubilee year of the Mosaic Law. The calculation is now from that year. Although the rate was already relatively low a steep fall ensued as from the beginning of 1893 to the lowest level on the chart. The year 1900, despite the boer War saw another fall and 1907 till another. January 1914 saw another steep fall. The rate achieved a high point during late 1919 and then declined with a steep, and deep, fall as from early 1921. The rampant booms on the stock exchanges of the world kept the rate up during 1928. The slump made up for lost time during 1929 and 1930 (following the Wall St. debacle of 24 October 1929). Despite the efforts of international finance the rate was back on course- 1957, 1964, and 1971, show the trend.

According to the Great Pyramid the financial world entered The Great Depression on 29th May, 1928. What happened? I refer you to your own paper. During June the fall in grain and fibre prices was evident and commented upon. Arising out of depression difficulties there came; the Wall St. crash of 24-10-1929, Great Britain's departure from the Gold Standard 21-9-1931 and the departure of France and other countries from that standard between 15th and 26th September 1936.

We now have three dates from which to calculate that will give us recent terminal dates.

Now have a look.

15th Sept. 1936 + 5 cycles (35 years) = 15-9-71

26th " " " " " = 26-9-71

Now consult your files and read about the doings of the World Bank and the International Monetary Fund on those dates.

Try 24-10-1929 for interest.

24-10-1929 + 1 (Jubilee Year, 1936) + 6 cycles, 42 years = 24-10-72

Consult your files again. Sterling crashed and has been foundering amongst the garbage cans of international finance ever since.

Now try out 21-9-1931 for size.

21-9-1931 + 1 (Jubilee Year) + 6 cycles (42 yrs) = 21-9-1974.

On that date the express tears straight through. I suggest that you jump aside and allow for the wind. That briefly deals with the cycles.

Currency is covered by Deut. Ch.25 v 15. "Thou shalt have a perfect and just weight, a perfect and a just measure shalt thou have: that my days may be lengthened in the land which the Lord thy God giveth thee". The weight was the silver shekel.

THE FALL OF

BABYLON

PART 4.

By F. DOWSETT.

In studing the continuing antagonism between God's Kingdom of Israel and Satan's Kingdom of Babylon, we have noted the fact that the continuity of this struggle proves beyond doubt the continued existence of the two opponents.

But what is seriously overlooked is the fact that the fulfilment of God's proclamations depend entirely on this continued existence of the opponents, Israel and Babylon.

In regard to Babylon, let us read Jeremiah 51: 12-14: 17-18.

"Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes; for the Lord hath both devised and done that which he spake against the inhabitants of Babylon.

"O thou that dwellest upon many waters, abundant in treasures, thine end is come and the measure of thy covetousness.

The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

17-18. Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors; in the time of their visitation they shall perish."

But notice the dramatic difference when we come to the following verses which are directed to Israel.

"THE PORTION OF JACOB IS NOT LIKE THEM; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms:

And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." Jeremiah 51: 19-23.

From the above readings, we are completely assured that not only must Babylon continue to exist - otherwise the judgement of God could not be carried out - but more importantly, Israel must continue to exist, and in a literal, national sense, otherwise God could not carry out His Word as it is so clearly stated. Note that in the passage quoted above, God states 10 separate times that He is going to use Israel to accomplish His Divine Purposes.

This being the case, it is no wonder that Satan is using every effort to destroy what God has chosen as His "Weapon" with which He has promised to destroy Satan's Kingdom of Babylon.

Having this established the identity and continuity of the two opponents, let us now look at the way in which Satan has used, and is using, his kingdom of Babylon, in his attempt to destroy God's Kingdom Israel.

This is quite clearly set out for us in one of the most wonderful books in the Bible- the Book of the Revelation of Jesus Christ. Most people steer clear of this Book of Books, having the impression that it is beyond the scope of ordinary people to understand because of its symbolism and form of expression. If this is the case, then one wonders why our Lord gave this Revelation "To show unto His servants things which must shortly come to pass" (Rev 1:1.) The secret in understanding the Revelation, is obviously to correctly interpret and understand the symbolism. In this connection, it is imperative to recognise that these symbols are explained BY THE BIBLE. Once we step outside the context of the Bible's interpretations and usage of these symbols, we are in trouble. Hence the many and varied, not to say spectacular, interpretations which abound, causing untold confusion which ultimately leads to people turning away from this Book altogether.

So with this principle in mind, let us turn to Rev. 16: 13-14.
"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The first thing we will do is to examine the words themselves.

"SAW" This implies not only the mere act of looking, but the actual perception or understanding of the object at which we are looking.

"UNCLEAN" - Impure, embracing impurities of all kinds.

"SPIRITS" - Demons, evil spirit beings.

"FROGS" - The only other place where this word is used in the whole Bible is in Exodus chapter 8- the second plague on Egypt.

From this we see what John saw and understood; the emergence of THREE PLAGUES, full of impurities, in the form of demons, thus indicating their origin from Satan.

But it is not only WHAT emerged that we have to look at, but from WHENCE they emerged and WHY they emerged. We cannot properly understand the one without the other. We are told that they come :-

Out of the mouth of the DRAGON.

Out of the mouth of the BEAST.

and Out of the mouth of the FALSE PROPHET.

So let us look at these, one at a time.

1. THE DRAGON.

This dragon is mentioned 13 times (the number of rebellion) in the Book of the Revelation. The first reference is in Rev 12: 3 where we are told it has 7 heads, 10 horns and 7 crowns on its HEADS. In verse 4 we read,

"And the dragon stood the woman which was ready to be delivered, for to devour her child as soon as it was born."

Then in verse 7 we find that the archangel Michael and his angels fought the dragon, which in verse 8 is clearly identified as "that old serpent, called the DEVIL, and SATAN."

Here is an excellent example of how the Bible explains itself. There is no need to dream up answers to fit. For instance, the title of "dragon" certainly has an application to Red China, but this is obviously not the interpretation to be applied here, because we are clearly told that " the dragon is Satan."

But what is the dragon doing. In verse 13 we are told that " he persecuted the woman which brought forth the man child."

Then in verses 15-17 we read,

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

From this it is quite obvious that the first "unclean spirit" is the plague of PERSECUTION, thus branding its instigator as THE PERSECUTOR of God's people Israel.

THE BEAST.

The second entity from which the three unclean spirits or plagues emerged is referred to as "The Beast."

It should be clearly understood from the start that there are two very different types of 'beasts' mentioned in the Book of the Revelation. In Rev. 4:6 we read,

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, were four beasts full of eyes before and behind."

The word translated as "beasts" here means literally "Living Creatures," and should not in any way be confused with the beast of Rev. 13. If you read the next few verses of chapter 4 - verses 7 and 8 - you will find that these four living creatures presented the likeness of a lion, a calf (or young ox), the face of a man, and an eagle. Referring back to Numbers chapter 2, we read that in the encampment of Israel, the four leading tribes used the following emblems:-

JUDAH - THE LION.

EPHRAIM - THE CALF or OX.

REUBEN - THE FACE OF A MAN.

DAN - THE EAGLE.

So quite obviously, the four living creatures which John saw was actually the Kingdom of Israel in its perfection as the completed Kingdom of God, symbolised by the emblems of the four leading Tribes of Israel.

(To be continued.)

THE BRITISH ISRAEL WORLD FEDERATION

AS AN EDUCATIONAL SOCIETY, the Federation sets forth the central theme of the whole Bible. It proclaims both the Gospel of individual salvation, and the Gospel of the Kingdom, as taught by our Lord Himself; and it demonstrates that there are two aspects of the Christian Faith, while remaining interdependent and inseparable, are nevertheless not identical but complimentary parts of what St. Paul described as the whole council of God.

Lest there should be any misunderstanding, let it be stated in the clearest possible terms that the Federation proclaims the risen, ascended, living Christ as the only Saviour of all mankind, irrespective of nationality, race or colour. The individual Israelite, no less than the individual Jew and Gentile, must look to Him alone for forgiveness of sin, and for the hope of everlasting life.

While the Federation never fails to present the Lord Jesus as the Saviour of the world, it also proclaims Him as the Redeemer of the lost sheep of the House of Israel; and in doing so, it bears witness to the truth that on the Cross of Calvary God's Servant Nation, which had been cast out of His service for its infidelity, was recommissioned to carry the whole Gospel - that is to say, both the good news of individual salvation and also the good news of His promised Kingdom - to all the families of the earth.

In other words, British Israel Truth unifies the teaching of the Scriptures; it enlarges the field of Christian vision; and it reveals God's great plan of salvation, both on the spiritual and also on the material plane.

Because of its essential simplicity as an exposition of Holy Writ, British Israel Truth provides a common meeting-ground for all denominations of the Protestant Faith, where the unhappy divisions of the Church of Christ may be laid aside in the warmest fellowship.

It must not be supposed, however, that the Federation has any desire to draw its adherents away from the Churches of their choice. On the contrary, it is the

(Continued on Page 32.)

VICTORY IN PRAYER

Courtesy Federation of the COVENANT PEOPLE.

IN THE PSALMS WE READ:

"When I consider the heavens, the work of Thy fingers, the moon, and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?"

If we truly see ourselves against the majesty of Creation we must surely wonder at God's love for us. Dr. Davison once wrote: "What is frail man- what is the whole human race- that Thou shouldest remember and care for him?" What indeed? For man has done little to deserve such a great and wonderful Love.

No one would deny that science today is on the road towards great things but tragically it must be admitted too that yet again it is failing to give God the Glory and seems bent rather on the worship of the intellect of man. Thus, while the discovery of atomic power and all the tremendous scope this has opened up is indeed a marvellous thing, it must be obvious to even the most simple mind, that man will ever remain in ignorance as to the central 'Atom' which makes up such atomic structure as is already known, for it is this final 'Point' which reveals God Himself.

This lack ultimate knowledge brings us to the place where the highest revelation for our understanding must always be in the Person of the Lord Jesus Christ and yet, even here, man has dared to reject. As one studies the vastness of the elements which make up our universe and our very existence, one is increasingly made aware of how blindly we walk through life and borne in our minds is the knowledge of the dreadful audacity with which we condescend to speak of God and His Son. What awfulness is ours that we feel we have the right to meddle with the things which belong to His Majesty and His Glory and yet deny the very Power which is His? To moan and whine, challenge and deny- how dare we? And when it comes to the Person of Our Lord what shades of hell are released when man profanes His Glorious Name and Person- a Name which we should merely breathe in all our unworthiness. For it is this Lord.

"Who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in the earth, visible and invisible whether they be thrones or dominions, or principalities, or powers, all things

were created by him, and for him; And he was before all things, and by him all things consist....

God, through His Son, was pleased to make known to us His Presence for:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken to us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express Image of His Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high!!" (Heb. 1:1-3).

Here, in these few words of scripture is shown, not only the wonderful revelation of God in His Son, but His Mercy in permitting 'the brightness of His Glory' to take on Himself the purging of our sins and, even further, to make the tremendous Promise of His Coming again.

At the Second Advent one notes that Christ is termed the 'Sun of Righteousness' in Whose Wings there is healing (Mal.4:2). The metaphor of 'sun' should not be missed for the Sun is the Alpha, the beginning of all things and, is not the Lord Jesus Christ the Beginning? Morally, the world is now metaphorically, in the state as described between Genesis 1:3 and 1:16- the sun was there- but it was not seen. Christ is the Sun, the Light, which shineth in darkness and He is comprehended only by faith and as the 'Sun of Righteousness', He will surely dispel the gloom, which is of man's own making , when He comes again.

It is small wonder that the sun was used as an illustration to denote the Wonderful Person of Christ for the sun is the life-sustaining, the dark-dispelling Light- and these and so many other aspects of it draw us inexorably to the Person of Jesus the Christ Who is the Alpha and the Omega, the beginning and the end and in Whom is life and that Life- the Light of Men.

Thus in these days of dreadful darkness we need to remember that we still have a Light shining although man, glorying in his pseudointellect, fails to comprehend. Thank God, though, we know that the day will come when all creation will come under His Dominion. And in THAT DAY all creation will rejoice-

"and there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his

THE BIBLE AND SEGREGATION

By C. R. DICKEY.

MANY PEOPLE HAVE ASKED US if there is anything about racial segregation in the Bible. When told that there is, this request invariably comes forth; "Then do tell us where to find such information."

As a matter of fact, the Bible has so much to say on this subject that it cannot be covered fully in the space of a two-part magazine article. Therefore, the information contained herein is intended to serve mainly as an outline of Biblical events and teachings which have a bearing on the explosive racial issues now making headlines in the news of the world.

GENESIS 4V.

For the present purpose we begin this study with the fourth chapter of Genesis. This is the first recorded event in the life of Adam and his family after their eviction from Eden. It began in a peaceful setting amid fruits of the field and sheep of the pasture. Then came sudden tragedy. In anger Cain killed his brother Abel. When questioned by the Lord about his crime, Cain denied it, thus adding the sin of lying to that of murder.

By a premeditated overt act Cain demonstrated his unworthy character and his unfitness to propagate a righteous race in the earth. Consequently, his penalty was banishment, in order to remove his evil influence from the household of Adam. By Divine decree, Cain and his descendants were isolated- or segregated, if you please - from the godly line of Adam through Seth. "A fugitive and a vagabond shalt thou be in the earth," declared the Lord God. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Ferrar Fenton gives this reading of the last clause: "and lived in a land of exile on the eastern side of Eden."

There follows a brief record of Cain's descendants, their city, their arts and crafts. It ends in the family tradition of violence with Lamech's confession: "I have slain a man to my wounding, and a young man to my hurt." A fragment of

poetry, probably the oldest extant, tells it as follows:

"Adah and Zillah! hear ye ay voice,
Ye wives of Lamech! give ear to my tale:
A man have I slain in dealing my wounds,
Yea, a youth in striking my blows:
Since sevenfold is to be the avenging of Cain,
Then, of Lamech, seventy and seven!"

Chapter four concludes with an account of the birth of Seth. Concerning him, Eve said, "For God hath appointed me another seed instead of Abel, whom Cain slew." The closing sentence is especially significant: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord," Or, as the marginal reading puts it, "then began men to call themselves by the name of the Lord."

Here, in the opening pages of Biblical history, we find the beginnings of two divergent groups, two distinct types of civilization. The first is that of Cain, if the aggression and subversion of the Cainites had one unvarying pattern of life; like their progenitor, Cain, they went the way of "the world, the flesh, and the devil." The second contemporary civilization was that of Seth. Being a God-conscious race the Sethites sought the Lord, worshiped Him, and called themselves by His name.

For further proof that the separation of Cain was no inconsequential or temporary thing, turn to the fifth chapter of Genesis, which gives the genealogy of the patriarchs from Adam to Noah, and note that the name of Cain is not included in the record. His segregation was so complete and permanent that he was not registered in "the book of the generations of Adam"—truly a significant fact.

GENESIS V1.

Many centuries elapsed between the events recorded in the fourth and sixth chapters of Genesis. There is some difference of opinion among Bible scholars as to the length of this period. Archbishop Ussher's Chronology sets the time between Adam and the Flood at 1656 years; the Septuagint gives a total of 2262 years for the same period. In any case, we may be sure that enough time had passed for the Cainites and Sethites to become great multitudes and spread over large areas of the world. Each went its own separate way for a time and there is no more information about them until the fateful era of Noah.

(to be continued.)

BRITISH - ISRAEL BIBLE LESSONSNUMBER 54PARABLES OF THE KINGDOMPARABLE OF THE HUSBANDMAN

Read Matthew 21: 33- 46.

After reminding the Jews in the Parable of the Two Sons of their neglect to do the work they professed, our Lord proceeds to describe the wickedness of their fathers in persecuting the Prophets, and leads up to their own rejection of Himself. As before, He speaks of the Kingdom under the symbol of a Vineyard. The Householder was Jehovah, the Lord of the Vineyard. The Kingdom is His, and is rightly termed "The Kingdom of God", or "The Kingdom of Heaven", where God's Throne is. He planted the Vineyard of the Kingdom on the earth; He hedged it round about with His wonderful covenant promises and Divine Protection; He digged a winepress in it, symbolizing the perfect system of sacrifices and atonement for sin which were established in ancient Israel. He built a tower in it for its defense, representing the Throne of David, which was the earthly Throne of Jehovah, and He placed it in charge of the House of Judah.

We are told in Genesis 49:10, "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." In 975 B.C. the House of Israel (the Ten Tribed Nation) broke away, setting up their own kingdom to the north; and the Throne, the organized worship; the tower and the winepress; were in the charge of the House of Judah which contained the Tribe of Judah to guard the tower, and Levi to attend to the duties of the winepress. When, later, a small portion of Judah and Levi returned to Judea they were still the Stewards of the Kingdom, and so they remained until our Lord took the honour from them.

The Parable then deals with the attitude of Judah and Levi towards Jehovah and His Prophets during the Mosaic dispensation for a long period to the captivity. It must be remembered that the priestly Tribe of Levi resented the bold and fearless action of the Prophets, who came with "Thus saith the Lord" upon their lips, and who frequently denounced the empty formalities and hypocrisies into which the House of Judah had fallen. In the 23rd chapter of Saint Matthew's Gospel our Lord charges the Jews with the guilt of the persecutors. He shows that the Prophets of the Lord, naming Zacharias, were put to death by their fathers, and that the same spirit was in them. When He says: "Fill ye up then the measure of your fathers".

He is challenging them to do their worst at Himself, as their fathers had done with God's Prophets of former days. This, they afterwards carried out to the bitter end, and to our Lord's Disciples also, as Christ intimated they would in the same scathing denunciation.

This statement of our Lord Himself is sufficient interpretation of the first part of the Parable, which describes the action of the husbandman in cruelly treating the servants sent to them by the owner of the Vineyard.

Most striking of all are the verses dealing with their treatment of the Son and Heir, whom they slew, that they might "seize on his inheritance." What does the Master refer to here? Does He mean that the Jews not only demanded the Crucifixion of Christ in order to get rid of Him and His teaching, but also that they may take full charge of His Kingdom and prevent Him from reigning on earth? In what way were they trying to seize the inheritance? Did they want to control the world and to restore a Judaistic Kingdom therein? Did they intend to overthrow the Roman Power and to seize the Promised Land for themselves, to the exclusion of the House of Israel? Whatever the statement may mean, they slew the Son and brought upon themselves the wrath of the Lord of the Vineyard, and the sentence which He pronounced against them. They say unto Him, in reply to His question: "He will miserably destroy those wicked men, and will let out His Vineyard unto other husbandmen, which shall render him the fruits in their seasons."

We know that at the fall of Jerusalem in A.D.70 the first part of this sentence was literally carried out, and the horrors attending the event fully justify the word "miserably" in the verdict of those who spoke. What seems surprising is that the Jews had not seen the meaning of the parable up to this point, and that they were so easily caught in our Lord's trap. Truly they had eyes and could see not. The mysteries of the Kingdom were hidden from them.

And now comes a most important part of the story. When they said the Lord would "Let out his vineyard to other husbandmen", Jesus said unto them: "Did ye never read in the Scriptures, the Stone which the builders rejected, the same is the head of the corner." "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

It is evident, therefore, that the Stone in this sentence represents the new husbandman, someone, or some people, who have been set aside, rejected for a time, but who are now to be brought forth and entrusted with responsibility. The people to be restored are symbolized by the Stone which is to become the Head of the Corner, and in verse 43 our Lord clearly states that the new husbandmen, who will supersede the wicked

men who were to be destroyed, are a nation, so there is no difficulty in understanding the symbolism of the parable. It can be summarized thus:

- (1) The Jews had failed as stewards of the Kingdom.
- (2) They slew the Son and Heir with the intention of seizing the Kingdom for themselves.
- (3) They were "miserably" destroyed in A.D. 70 and their city burned.
- (4) A new steward is to be appointed.
- (5) The steward is a nation.
- (6) The nation is one which has for a time been set aside and rejected.
- (7) It is now to become prominent, in charge of the Kingdom, and the leading or head nation in it.
- (8) It is symbolized by a stone which has been rejected for a time by the builders, but is now used by them in a important key position.

This is plainly the teaching of our Lord and it is folly to evade it. With further reference to the "stone Kingdom" our Lord says: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Plainly, the nation to which Jesus referred, was the House of Israel which had for a long time been set aside and rejected because of their idolatry, but to whom our Lord was especially sent for their National Redemption and Restoration. He came to Redeem Israel, and to work out a mighty Salvation for us. He knew that the Lost House of Israel would come home to the Father, and would take up the work of the Kingdom in earnest. He knew that they would become the leading nation for Christianity and for world civilization, the "key-stone" nation binding the structure of the Kingdom together, in fact, the head of the corner. He knew that they would become invincible under Divine Protection, and that any nation which tried to break them would themselves be broken; and that if they sought to break any oppressor, any power opposed to righteous policy, they would be able to win mighty victories for God and for humanity. He saw the forces which would come against them as they defended the principles of the Kingdom of God; He was aware of the enmity which would arise against them in their defense of pure religion, national righteousness, human freedom, missionary enterprise and world influence; and knew that all attempts to break their growing power would miserably fail. They were to be the key-stone of the building of the Kingdom in the earth, and would stand every shock which came against them.

This invisible, powerful nation, placed in charge of the Kingdom of God in succession to the Jews was to be a nation brought out of obscurity, restored from a condition of rejection to one of prominence; in other words, the Lost Nation of Israel

brought out of its hiding, out of its captivity, to be the powerful, Christian, Israel-Britain and kindred nations of to-day.

And why should our Lord use a stone as the symbol of that rejected nation? He knew that ever since the time of Jacob, Israel had a wonderful stone as its symbol. It had been anointed at Bethel as the House of God. It was carried by Israel to Egypt and back again. It had been used in connection with the Coronation of the Kings of the House of David, and was then at the centre of the New Israel Kingdom that God was guarding in a secret place. He knew that Daniel had, under Divine Inspiration, told of a Stone Kingdom, "which God would set up", and which would become a world-wide power as the Kingdom of God. He knew that He would Himself be King of that world-wide Kingdom, and was only speaking in parabolic language of something every detail of which was clear to His own mind.

Some have said that Christ was speaking of Himself as the Stone which the builders rejected, and which would become the Head of the Corner. If this were so, the logic of the argument is broken, for He was the Son and Heir whom the husbandmen slew, and the Stone is brought in to stand for the new husbandmen. Christ is not a stone in the Kingdom; He is the King.

The King is one thing, and the Kingdom is another. The warnings referred to in verse 44 do not apply to Christ, but to the Stone Kingdom against which world forces would come. Whatever the stone is, it is to succeed the Jews as the power in charge of the Vineyard-Kingdom on earth, and it is evident that this is not Christ, but the nation of which our Lord speaks in verse 43.

One clergyman published a book to show that the nation placed in charge of the Kingdom is the Christian Church. The Church is not the Kingdom, neither is it in charge of the Kingdom. On the other hand, the Kingdom is the basis upon which the Church is built; the Kingdom is the earthly guardian of the Church, and puts the power of its Throne, its Law, its Government behind the work of the Church. The Throne of David is at the head of the Kingdom, not only over the Church; the Law of God is National, and not only the Law of the Church; the Israel race is the basis of the Kingdom, whilst the Church is composed of Christians of all nations, peoples and tongues.



CONTINUED FROM PAGE 23.

declared ambition and purpose of this society to send its members back to their own places of worship with their faith renewed, refreshed and strengthened by closer acquaintance with the Word of God.

Thus it will be seen that the Federation is both undenominational and interdenominational, advocating the specific doctrine of no particular sect, but seeking, so far as it may, to serve the whole Church of Christ, by contending earnestly for 'the faith once delivered unto the saints.'

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COPIES OF THE ABOVE ARTICLE ARE AVAILABLE IN PAMPHLET FORM. If you would like to obtain some for distribution, please contact us at our Broadway address.

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It is with sincere regret that we have to announce the recent passing of Mrs. Dingle. Mrs. Dingle has been a member of our Federation for many, many years, during which time she has been a very keen worker and supporter. We have not seen so much of her over recent years as we would have wished owing to her failing health, but she still came to our meetings as often as possible until she suffered a recent stroke. All who knew her will miss her, but we praise our Heavenly Father for the sure knowledge of being reunited with her on that Great Day when the dead in Christ will rise, and those of us who remain will be caught up with her into the air to meet our Lord Jesus Christ at His return.

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VICTORY IN PRAYER continued from page 25.

name shall be in their foreheads. And there shall be no night there, and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Amen.

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Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.
Named 'Great'.
The chief of the nations.
A maritime nation, having command of the seas.

A company or commonwealth of nations.
A missionary nation.
The custodian of God's Word.
A just nation.

God's instrument in destroying evil.
An undefeated nation.
Blind to their identity.
Have an island home north and west of Palestine.
Occupy islands and coastlands.
Possess the gate of his enemies.
Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.
Irrigate the deserts and build the waste places.
Possess the wealth of the earth.
Possess the heritage of the heathen.
Receive strangers and refugees.

Set free slaves and prisoners.
Have a descendant of King David reigning over them.
Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.
Gen. 12:2.
Gen. 27:29; Deut. 7:6; 15:6.
Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
Gen. 35:11; 48:49; Eph. 2:12.
Gen. 22:18; Isa. 43:21; 49:6; 66:19.
Psa. 147:19, 20; Isa. 59:21.
Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
Jer. 51:20; Dan. 2:34,35.
Isa. 54:17; Micah 5:8,9.
Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Gen. 22:17, 24:60.
Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.
Gen. 27:28; 49:25, 26; Deut. 33:13-16.
2 Sam. 22:44; Psa. 2:8; 111:6.
Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Psa. 72:4; Isa. 42:7; 49:9; 58:6.
2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

**For further information apply to: The Secretary, The British Israel World Federation,
132 Broadway Street, Sydney, 2001. N.S.W.**

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

OCT 1974

Registered at the G.P.O., Sydney, for transmission by post as a Periodical.

Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Mesiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred, they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

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OCTOBER 1974.

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FROM THE PRESIDENT'S DESK

GREETINGS CHRISTIAN FRIENDS,

Well, quite a few things have happened in the last month. Firstly we have our new Federal Budget. And as expected, it contains no relief. In fact, it was never intended to give relief. It was intended to advance the political position and the stranglehold of socialism over us, which in turn is the instrument being used to bring into being the One-World State.

Students of the Book of Revelation will clearly recognise the trend of these events, together with their ultimate objective, which is the complete destruction of Western Civilization, together with our Christian Faith and Heritage.

VIRTUALLY EVERY DECISION WHICH IS MADE TODAY CAN, AND MUST, BE VIEWED IN THIS CONTEXT IN ORDER TO BE PROPERLY UNDERSTOOD.

God's Word, in dealing with this stage of history, has nothing to say about economic revival - only complete and final economic collapse.

To those who watch for His Appearing, it is indeed a thrilling time in which to be living.

Then we have had our State Municipal elections, which have shown a most decisive swing against the ruling Labour Government. But don't be fooled by this. The Liberal - Country Party are controlled by the same 'hidden hands' as are the Labour Party. The only difference is the colour of the string. The Puppeteers are the same. The steps and the routines vary, but it is still the same ballet.

And now we have our revered (?) leaders knocking on the doors of the infamous United Nations Organisation, ready and eager to give away what remains of our freedom and heritage. What they can't give away, they will no doubt mortgage to the hilt, so that future generations will be bound hand and foot to this iniquitous and God - rejecting system.

Truly, we are living in the very last days. So let us 'LOOK UP, AND LIFT UP OUR HEADS. FOR OUR REDEMPTION DRAWETH NIGH.'

FOR WHICH WE HUMBLY PRAISE GOD.

THE DELIVERANCE OF JERUSALEM

By W. HEPPEP.

AS MENTIONED PREVIOUSLY, the day of prayer preceded the attack on the Turks on Sept. 19th. On the day of the attack, for the first lesson of the morning service there was laid down for reading Dan. C. 9.v.20. The first lesson for the evening service was C. 9. v. 20 to the end. On the 20th., first lesson of the morning service was Dan. C. 10 v 1-20. The first lesson for the evening service was Dan. C. 12. Let us consider Dan. 9.v 1-20 and the events being enacted on this day:- While the lessons were being read.

Daniel C.9. Verse 1 to 20:-

V.1. In the first year of Darius the son of Ahasuerus of the seed of the Medes, which was made King of the realm of the Chaldeans.

V.2. In the first year of his reign, I daniel understood by books the number of years wherof the word of the Lord come to Jeremiah the Prophet, That he would accomplish seventy years in the desolation of Jerusalem.

V.3. And I set my face unto The Lord my God to seek by prayer and supplications, with fasting and sackcloth and ashes;

V.4. And I ptayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to those that love him, and those that keep his commandments;

V.5. We have sinned and have committed inituity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments;

V.6. Neither have we hearkened to the voice of thy servants the prophets, which spake in the name of our kings, our princes, and our fathers and all the peoples of the land.

V.7. O Lord righteousness belongeth unto Thee, but unto us, confusion of faces, as atthis day; to men of Judah, and to the in-habitants of Jerusalem, and unto all Isr^{el}, that are near and that are far off, through all the countries whither thou hast driven them, because of the trespass that they have trespassed against thee.

V.8. O Lord to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

V.9. To the Lord our God belong mercies and forgiveness, though we have rebelled against him.

V.10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

V.11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

V.12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for unto the whole heaven hath not been done as hath been done upon Jerusalem.

V.13. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

V.14. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

V.15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned we have done wickedly.

V.16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

V.17. Now, therefore, O our God, hear the prayer of thy servant, and his supplication and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

V.18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and supplications before thee for our righteousness, but for thy great mercies.

V.19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Daniel in this prayer, pleads with the Lord for the city of Jerusalem, the city called by his name for it is desolate. Daniel now an old man, having been seventy years in the captivity under the Babylonians, had suffered the humiliation and shame of the captivity in a heathen land, and is now under the rulership of the Medes and Persians. He knows by the instructions given by Jeremiah that they were to remain 70 years in the captivity, and at the end of that time they were to return to Jerusalem.

He also informed them that when they went into captivity they were to have the Yokes and Bands of Babylon placed upon their necks until the appointed time of Break-those Yokes and Bands, which we recognise by our Lord's remarks as being the ending of the times of the Gentiles, which was for seven times or two thousand five hundred and twenty years. Daniel now makes earnest prayer and supplication and confession

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of his sins, and the sins also of the people of Israel which are scattered through all the countries through which they have been driven, then for the peoples of Judah that were in Babylon, and those of Judah that were with scattered Israel that were afar off, because they have sinned and come under the curse of the Lord as warned by Moses in Lev. C. 26. because of their sins.

The house of the Lord had been burned down, the city destroyed, and those in the captivity of Babylon and those of Israel in the Assyrian captivity had no where to make oblation and offering for their sin as they did in the temple, and there was no high Priest to make atonement for sin.

Daniel must have been aware of the coming of a sin bearer- (The people could not expect to receive atonement under the old Mosaic law, then how could they make restitution for sin ?) as we learn in Isaiah C. 53., and this was his chief concern in praying this prayer, and until a means of atonement was made available to them, they could not see a redemption or restoration of the land and all the people of the twelve tribes.

It was while he was continuing his earnest supplications and prayers that the Arch angel Gabriel appeared before him. It will be seen that to answer his supplications concerning all this matter, that two of the Lord's messengers appeared to him, the Archangel Gabriel and the Archangel Michael. Gabriel was the angel given command of the restoration of Israel, and Michael was given command of the armies of Israel.

You may remember that Gabriel appeared before Mary to give her information concerning this plan of restoration. He also appeared to Zacharias the High priest in the temple informing him of the plan also. He revealed to them the information which he had given to Daniel as it had now come to the truth of the chief and great instrument of his plan.

It was evident Daniel had not known or understood all the knowledge that was to be revealed to him. It will be seen later that Gabriel had not revealed to him. It will be seen later that Gabriel had not revealed to him all the knowledge he was to be given also, as Michael the Angel in charge of Israel's armies came to reveal further knowledge to him concerning the deliverance of Jerusalem the land and the people.

Now we see the time had come on this day Sept. 19th., 2520 years after the penalty of their sin had fallen upon them and the land, the people's were to be reminded of Daniel's prayers and petitions by having them read throughout Israel's houses of worship, while the prayer was beginning to receive the answer.

The Turkish army had established their front opposing the armies of Israel just inside the Northern border of old Judea, Daniel's homeland, and while the lesson was being read, the clearing of the enemy's final day of occupation began.

By the time the day had ended the enemy was driven out of the land of Judah into the territories of Ancient Israel, and the first lesson laid down for the evening service, to be read, was the answer of Gabriel the Angel of the restoration, and was being read in the Church of England throughout the world. The provision of the old Sacrificial terms for atonement had come to an end, and the provision of the new covenant of the sacrifice of Israel's Redeemer for sin had come into being, and Gabriel informed Daniel of the provision of the new terms which were being read to Israel as the evening lesson, on this day of the 19th. Sept. This is what it says:-

Chapter 9. vs. 20 to 27:-

V.20. And whiles I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

This is what Gabriel said:-

V.21. Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

V.22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

V.23. At the beginning of thy supplications the commandment come forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

V.24. Seventy seeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

V.25. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

V. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war

desolations are determined.

V.27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

In this message Gabriel informed Daniel that his prayer was heard at the beginning, and he was immediately sent to give him skill in understanding the answer of the Lord to his prayer. In v.24, Daniel was informed that seventy weeks were determined upon the city of his people to finish the transgression and to make an end of sin and to make reconciliation and to bring in everlasting righteousness, to seal up the vision and the prophecy, and to anoint the most Holy.

Gabriel here sets forth to Daniel the meaning of the reconciliation for sin, and although they were to return to the city and finish the transgression, and then make an end of sin. He points out that the prince that was to come was Jesus Christ, and he was to be the propitiation for sin and the bringer-in of everlasting righteousness.

The Angel further explained to Daniel that the seventy weeks period would date from the commandment to restore and rebuild Jerusalem.

Three decrees or commands were issued allowing the Jews to return to their old homeland. One in 536 B.C. to rebuild the temple, one in 519 B.C. ordering the work to be speeded up. The rebuilding of the temple was completed in 519 B.C., but the city was not yet rebuilt. In 457 B.C. in the reign of Artaxerxes the third decree was issued to rebuild the city of Jerusalem. It was from the date of this decree that the datings of events must be considered.

The seventy weeks were 70 weeks of days calculated as a day for a year or 490 days or prophetic years.

V.25. says:- Know therefore and understand that from the going forth of the command to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks, (69 weeks), the street shall be built again and the wall even in troublous times. This equals 483 years, and dating from 457 B.C. the issuing of the decree takes us to 26 or 27 A.D., Allowing one year for the change from B.C. to A.D. This brings us to the Baptism of Jesus, for we read in Luke's gospel Ch.3. that at his baptism he was about 30 years of age. It was at the time of his baptism that he proclaimed himself as the Messiah. We read in John 1:41, Andrew said

(Continued on Page 13).

SUNDAY AFTERNOON MEETINGS

DON'T FORGET THAT WE NOW HAVE TWO MEETINGS PER MONTH.

1. ON THE SECOND SUNDAY IN EACH MONTH AT

THE Y.M.C.A. HALL.
1st Floor.

325 Pitt Street.

from 3.00 p.m. to 4.30 p.m.

The next meeting will be held on SUNDAY 13th OCTOBER 1974.

SPEAKER: MR.E. GLOVER.

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR ROOMS

132 BROADWAY - SYDNEY.

from 3.00 p.m. to 4.30. p.m.

The next meeting will be held on SUNDAY 27th OCTOBER 1974.

SPEAKER: MR.F. DOWSETT.

Bring a Friend.

LITERATURE AVAILABLE AT MEETINGS.

THE BIBLE AND SEGREGATION

PART 2.

By C. R. DICKEY.

In Genesis chapter 6, the reader is confronted abruptly with dramatic circumstances which led to the greatest catastrophe in the history of the world. With its usual directness and brevity, the Bible states the case against the once Godly Sethites in the first four verses. The charge reads:-

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown." (Gen. 6: 1-4.)

God's sentence of guilt and the penalty imposed follow immediately in the next three verses:-

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth: both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them."

(Gen. 6: 5-7.)

Thus we have before us the ending of a wonderful era - the passing of a great civilisation into oblivion.

The most astonishing thing about the extreme sentence against the people of Noah's time is that they are charged with only one sin - with the violation of only one commandment - and that is the decree that the godly line, selected to serve God's

purpose, MUST maintain its racial purity. "Each after his kind" is a basic law for all the different races of mankind, as well as for all the other living things of His manifold creation. Lesser creatures keep this law instinctively; only man deliberately defies the natural order.

For centuries theologians have disagreed about the exact nature of the intrusion which brought about the miscegenation of that period. Opinions differ as to the meaning of the words "sons of God." Some scholars believe that they refer only to the Cainites, who undoubtedly did mix to some extent with the Sethites; but others of equal standing believe that the reference is to angels, the "fallen angels" mentioned in 1 Peter 2:4 and Jude 6. Dr. Moffat substitutes "the angels" for "the sons of God"; and the Smith & Goodspeed reading is: "The sons of the gods noticed that the daughters of men were attractive; so they married those whom they liked the best."

However, agreement on the meaning of the words in question is not essential to the purpose of this study. The point of importance here is that some kind of infiltration did take place which resulted in marriages contrary to God's established order and His expressed will. Therefore, the sin responsible for the death sentence was a widespread and forbidden mixing of dissimilar peoples, which corrupted utterly the sons and daughters of Adam and Seth, a race that numbered among its early notables the beloved Enoch who "walked with God."

"But Noah found grace in the eyes of the Lord..... Noah was a just man and perfect in his generations, and Noah walked with God."

Hence Noah was worthy to become the founder of a new order based on obedience and service to God. He prepared an ark of refuge for his family as commanded. When it was finished, God shut them in. Seven days later the flood began and continued until

"....every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." (Gen. 7: 23)

So, defiance of ONE Divine command brought to an end one of the greatest eras in world history.

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GENESIS 1X.

This chapter records the beginning of a new age and God's rainbow covenant with Noah. Inasmuch as the genealogy of Noah and his sons is found in the tenth chapter, it is arresting to find this singular statement in chapter nine, verse 18:-

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan."

Evidently the last clause was added as a clue to the incident which follows concerning Ham and his father. Whatever Ham's indiscretion was, Noah "knew what his younger son had done unto him." We agree with the Rev. T. H. Leale's comment on this statement:

"The expression implies something more than carelessness or omission, and suggests the idea of some positive act of shame or abuse." (Preacher's Homiletic Commentary, Gen., p. 162.)

The act was of such a nature that it moved Noah to pronounce a curse - not it seems, upon Ham, as one might expect - but upon his son Canaan. It reads:-

"Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9: 25-26.)

Perhaps Ham's character had been tainted by association with Cainites. He may have married a Cainite woman, in which case his son Canaan could have been the means of perpetuating the evil works of Cain in the new order founded on the house of Noah. While the cause may be obscure, the effect is clearly stated: Noah's grandson Canaan and his descendants were removed from their official status in the great patriarch's family and reduced to servitude among their kinsmen. "A servant of servants shall he be unto his brethren" - this Hebraism denotes extreme degradation, a state of slavery.

To illustrate how this sort of thing follows through the Bible history, turn to Gen. 10, verses 15-20, and not among Canaan's descendants the Jebusites, Amorites, Hivites, Canaanites, etc.. Then turn to Joshua 9, and discover these same people

"gathered together, to fight with Joshua, and with Israel, with one accord." The chapter concludes with this report:-

"And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose." (Joshua 9: 27.)

We are hearing much idle talk these days to the effect that there must be no such thing anywhere as "second class citizens." This nonsense is based on the assumption that God created all human beings equal in every respect, and that He has drawn no lines of distinction among them. But in the Bible we find inequalities that segregate into classes members of the same family, to say nothing about distinctive qualities of race and colour. Not man, but GOD decides a person's status in society. As the Psalmist declared:-

"god is the judge: He putteth down one, and setteth up another."

(Ps. 75:7.)

GENESIS -X.

A modern historian would need many volumes to tell the story which is crammed into this one chapter. It is a register of the chief families of Noah's three sons. It says of Japheth, his sons and grandsons:-

"From these they spread themselves over the sea-coasts of the countries of the nations, each with their language amongst the gentile tribes."

(Gen. 10:5. Ferrar Fenton Trans.).

Three of Ham's sons receive special mention. Cush was the father of Nimrod, renowned as a powerful ruler and 'mighty hunter.' His empire at first was Babylon, "from which he pushed out into Assyria, building the great city of Nineveh ..." (Moffat). It has been aptly said of him:

"Proud Nimrod ~~first~~ the bloody chase began,
A mighty hunter - and his prey was man."

Ham's son Mizraim is associated with Egypt; his name is used in the Old Testament for Egypt or the Egyptians. Listed among several branches descended

from Mizraim we find Israel's old enemies, the Philistines. Canaan, as mentioned above, fathered many of Israel's enemies, including the Canaanites, who spread abroad from Sidon and Gaza to Sodom and Gomorrah.

"These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations."

Last but foremost in the roster is the family of Shem, the father of all the children of Eber (Heber), 'the ancestor of all the Hebrews' - according to both Moffat and Smith-Goodspeed. The house of Heber was divided into two branches, one headed by Peleg, and the other by his brother Joktan.

JAPHETH - HAM - SHEM.

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."

To be continued.

THE DELIVERANCE OF JERUSALEM. Continued from page 7.

we have found the Messiah. The prophesy continues, "After threescore and two weeks shall Messiah be cut off. It was after this, in the midst of the seventieth week that the Messiah met a violent end. In 27 A.D. plus $3\frac{1}{2}$ years equals 31 A.D., the year of our Lord's crucifixion. The second $3\frac{1}{2}$ years brings us to 34 A.D., the end of the 70 weeks probation period of the Jewish nation.

They had seen the coming of the Messiah, and His offer of Kingdom status, which they rejected. They crucified Him, saw His resurrection and ascension. They had seen the cessation of the Mosaic sacrifice and ceremonies, and have failed to accept the sacrifice made once for all. But Israel accepted the offer, which has perfected them that were sanctified forever.

It was on the day of delivering the land of Judah from Gentile control that these lessons were being read, the 19th. Sept. It was the time of which our Lord Himself quoted as signs of His coming to us again, and the time which Peter quoted as to the 7 times of forgiveness of his brother in the Parable of the Two Debtors.

To be Continued.

BEWARE SATAN

PART 5.

By E. B. CLEMENTS.

It has often been asked: "How could one die for so many?"

First, Christ was begotten of the Father (God in the flesh), and "in Him was no sin." Now Adam sinned (the penalty for which was death - and no human being since, save Elijah and Enoch, has escaped death), and with that, ~~sin~~, became imperfect, and subject to the penalty of sin, consequently the seed of Adam are 'born in sin', for nothing perfect can originate from an imperfect source. But Christ died in our stead, the perfect for the imperfect. Yet how can ONE pay the penalty for so many? Write down the largest number that you can imagine, and add as many noughts as you like, and you will still have a finite quantity; but Christ, being God, was Infinite, an Infinite quantity; thus one perfect man is easily able to pay the penalty for millions of imperfect ones. His sacrifice is sufficient for all mankind.

Satan later tried to prevent the fulfilment of this sacrifice by attempting to destroy the Christ Child in infancy, through Herod. But his most subtle effort was when he tempted Christ (Matt. chapter 4), offering Him that great prize Christ eventually will receive, "the kingdoms of this world." (Rev. 11:15). His final effort was when he attempted to prevent the resurrection taking place, by using the power of the Roman Empire, one of his evil instruments, to have the grave (where Christ was placed), sealed and guarded. But once again his efforts came to nought.

Seeing his efforts to destroy the Saviour of mankind were unsuccessful, he now turns his attentions to those "sons of God", who accepted salvation through belief in Christ as a propitiation for their sins. In an attempt to stamp out this doctrine, the early Christian was subjected to torture and death, at the hands of pagan Rome, and other Satan-controlled empires and organisations. Since that time, he has tried to destroy latter-day Israel, and Christianity, by war and every subtle means possible, which attempts have culminated in the preliminary stages leading to the greatest war against Christianity this world will ever see, "for he knoweth that he hath but a short time." (Rev. 12:12).

God has set a time limit on Satan's evil machinations, hence the intensification of his wrath as the midnight hour approaches.

How can we resist so mighty an adversary?

By the grace of God, Satan's power over believers is restricted. He may "sift them as wheat", as he would have sifted Peter, but they will be upheld by Divine power, if they resist and steadfast in the faith. Hear what three of the Apostles have to say.

James 1.12: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him" while James 4.7 adds : "Submit yourselves therefore to God . Resist the devil and he will flee from you." Eph. 6.11-12: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

1 Peter 5.8-9: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith."

Christ Himself is our refuge. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death HE MIGHT DESTROY HIM that had the power of death, that is, THE DEVIL; and deliver them who through fear of death were all their lifetime subject to bondage. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." (Heb. 2.14, 15, 18.)

"For since by man came death, by man came also the RESURRECTION OF THE DEAD. For as in Adam ALL DIE, even so IN CHRIST SHALL ALL BE MADE ALIVE." (Cor. 15.21-22.)

In the Lord's Prayer we pray "Deliver us from evil". In the Revised Version and also the Aramic, it is put more accurately: "Deliver us FROM THE EVIL ONE."

The final picture, which tells of another great outburst of thanksgiving and joy which will be sounded by the sons of God in heaven, has not yet come, but when the time has come, when God's great plan for ISRAEL and the CHURCH has been finalised

a plan that makes us see how much this tiny Earth means to our Creator --- when Christ's millenial reign ON EARTH on the throne of David is put into effect (during which Satan will be bound, ~~in~~ limited in his activities -- for 1000 years -- see Rev. 29.1-3, 7; Matt. 25.41); when the perfect law of the Lord has purged out everything that offends, and when the last ENEMY, Death itself, has been destroyed; then the Book of Revelation tells us Christ will ~~will~~ ^{hold} up the Kingdom of this Earth -- the nucleus of which is the whole House of Israel, grown until it fills the Earth -- purged, cleansed, then ready to be transplanted, to God, that He may be ALL in ALL. Then the angelic host will again burst into praise for -- "The kingdoms of this world are become the kingdoms of our Lord and of His Christ. Alleluia!"

1 Cor. 6.3, speaking of the Christian, states: "What know ye not ye shall judge angels"; those wicked angels, who as evil spirits, take possession of men, like Hitler, and like ourselves when we allow it.

Don't be misled by Satan, and think that good works will gain for you salvation. They won't. The Jews once come to Christ and said to Him (John 6.28): "What shall we do, that we might work the works of God?" (verse 29) "Jesus answered and said unto them, this is the WORK of God, that YE BELIEVE ON HIM whom He hath sent." Not 1000 works, nor 100, but one work, and ONE ONLY. "That ye BELIEVE." All other good work is subsidiary to that one thing, and it is extremely doubtful whether it is acceptable without that BELIEF IN CHRIST as Saviour, and the Words which He has spoken, as recorded in the Bible.

We must give up our false ideas of God, and GET BACK TO THE BIBLE, the Divinely inspired record, the WORD OF GOD. John 17.17 says: "Sanctify them through THY TRUTH, THY WORD IS TRUTH."

Sinner, accept the salvation He so freely offers through Jesus Christ our Lord. SAVED CHRISTIAN, rededicate yourself to the service of the Master in the fight against evil, "which is your reasonable service"; and "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth". (1Tim. 2.15.)

GENTILE

A STUDY INTO THE MEANING OF THE WORD GENTILE AS USED IN THE BIBLE.

By CURTIS CLAIR EWING.

A few years ago the writer was in the home of a friend, and as I looked over her books I saw that she had one of these large dictionaries that are usually found only in public libraries. I said to her, "May I use your dictionary?" I know that she had always been interested in the correct use of words, so I thought that this would be a good way to start a conversation regarding our identity with Israel. I turned the pages to find the word "gentile." Immediately the lady asked, "What is the word you are looking for?" I replied, "I am looking up the word 'gentile'." Then she wanted to know what the dictionary had to say. I gave her to understand that if the dictionary was correct she couldn't possibly be a gentile, which she had always claimed to be. Then I read her this definition. "A gentile is a pagan or a heathen or some one who is not a Jew or a Christian." "Now," I said, "since you are a Christian you cannot possibly be a gentile." She was rather startled at what I told her. Then I went into the meaning of that same word as used in the Bible, and you may be assured that before I was through she had many of her long-established ideas upset.

A great deal of confusion and misunderstanding has been caused by the use of the word "gentile" in the English translation of the Bible. Let us take up a brief study of it. It should always be remembered that foreign languages often lose the strength of their meaning through translation. Then it should also be remembered that some words have many meanings.

Take the word man as an illustration. Generically speaking it means mankind generally, both men and women. But if it is used in the same sentence with the word woman, it means the male of the species. If it is used in the same sentence with the word boy it means the mature of the species. Thus the word man has three meanings, the meaning of the word being determined by its use in the context.

Now the word gentile is a translation of the Hebrew word goi (singular) and goyim (plural) and the Greek word ethnos (singular) and ethne (plural). Using the word gentile to translate these words is often misleading because it is a misapplication of

the Hebrew and Greek words as used in the Bible. The modern use of the word has come to mean non-Jew or non-Israel, but that meaning cannot be maintained in the face of the evidence I will present in this study.

The Hebrew word *poi* is a collective noun meaning nation or sometimes a collective body of people. But it has been translated into English many different ways. The word occurs 557 times in the Old Testament. The Authorized Version of the Bible translates it gentile 30 times; heathen 142 times; nation 373 times; people 11 times; another once. But the American Standard Revised Version cuts the occurrence of gentile from 30 to 9 times, and then shows in the footnotes of 5 of those 9 times that the word nations should have been used.

Of course the word nation is not always an exact equivalent term because there is too much of a political significance attached to it. But it is much better than the word gentile and some of our best translators prefer the word nations. This is also shown by the way the Revised Version eliminates the word gentiles.

The same thing is true of the Greek word *ethnos*. It occurs 164 times in the New Testament. In the Authorized Version it is translated gentiles 93 times; heathen 5 times; nation or nations 64 times; and people twice. In the American Standard Revised Version it is gentiles 96 times in the text and 7 times in the footnotes, making 103 occurrences altogether. But in the footnotes it is corrected 15 times to read nations, making the final count 88. So not only the Hebrew word *goyi* but also the Greek word *ethnos* has been translated to read nations more than any other word.

Though the word gentiles and the word heathen are used many times in the Bible, we must face the facts that there are no Hebrew or Greek words that would demand this translation.

If the reader will consult a good dictionary, you will find that the word gentile is derived from the Latin word *gentilis* and properly understood means non-something. As used by a Jew or an Israelite it would mean non-Jew or non-Israelite. But they are not the only people who have a right to use the word.

For instance, suppose a Buddhist priest spoke Latin and he wanted to refer to the nations that were not Buddhist, he would call them *gentilis*. In Hebrew and Greek, there is no exact equivalent to the Latin word *gentilis* or the English word gentile, nevertheless, if this same priest spoke Hebrew and Greek along with his Latin and wanted to refer to the nations that were not Buddhist, he would call them *goyim* if

speaking Hebrew and ethne if speaking Greek, and each time he would naturally include the Jewish and Israel people. Likewise a Moslem priest could use the three languages and refer to the Jews and Israel as gentilis, goyim and ethne.

One important thing to always keep in mind is that goi and ethnos are collective nouns and cannot properly be translated to mean an individual person. They always refer to a group. There is no such thing as A GENTILE; it is always plural. Gentiles in its plural sense may at times be used to translate goi and ethnos but its use gives an added thought not intended in the original word which cannot in every case be justified.

Another important word found in the Hebrew text, which needs only passing notice is the Hebrew word "am" and is found many times in the Old Testament text. It is translated nation but 17 times. It is usually translated people, for it occurs that way 1,835 times in our English text. Occasionally it is qualified by the phrase, "every people," but when it is rendered "the people" it usually means Israel. But this is not the word that has been the source of misunderstanding. Translations of the Hebrew word goi and the Greek word ethnos have caused the trouble.

The Hebrew word goi and the Greek word ethnos in their singular and plural forms are used in three ways in the Bible.

1. In referring to the Israel and Jewish people, let us note the verses which follow below found in the Old Testament and New Testament which refer either to Israel or the Jews as a nation and use the Hebrew word goi and the Greek word ethnos. To demonstrate the absurdity of always translating the word goi or ethnos as gentile we suggest that you read the following verses substituting the word gentile or heathen, for nation or nations:

Gen. 12:2 - "I will make of thee a great nation."

Gen. 17:4,5 - "A father of many nations have I made thee."

Gen. 20: 4 - "Lord, wilt thou slay a righteous nation?" (heathen).

Gen. 25:23 - "Two nations are in thy womb." (Try the word heathen or gentile in the verse).

Gen. 35:11 - "A nation and a company of nations."

Gen. 48:19 - "Thy seed shall become a multitude of nations."

Isa. 1:4 - "Ah sinful nation, a people laden with iniquity."

Isa. 10:6 - "Send him against an hypocritical nation."

Jer. 31:36 - "Shall cease from being a nation before me."

Luke. 7:5 - "He loveth our nation and hath built us a synagogue."

PROPHECY COME ALIVE

By Sidney W. WOOD.

NO MATTER WHAT MANY PEOPLE MAY THINK concerning the Authority of The Bible, the wonder of the accuracy of the fulfillment today of its prophetic utterances cannot be gainsaid.

To take an illustration. Daniel (12:4) stated that "in the last days, knowledge shall increase." It is a fact that the world remained almost static for all the centuries of the Christian Era until around 1800. The following century saw the accumulating knowledge at least doubled and in the first half of this twentieth century. It most certainly at least doubled again and the increase is accelerating as each year passes. That such knowledge is being largely used for destructive purposes and for material individual gain doesn't alter the fact. The system that has been foisted upon us leaves no alternative.

The Bible says "Seek first the Kingdom of God and all these things shall be added unto you" but men refuses to believe this. He insists on putting this in to reverse and seeks to have all these things hoping that they will bring him the Kingdom of God as a result. But it does not work that way.

When the prophet Zechariah said that all the nations will be gathered into Jerusalem he must have wondered how this could be done. It would seem to him quite impossible. The city was grossly overcrowded **every** passover day when upwards of a million people congregated there to sacrifice their lambs but all these people were of their own nation. How then, could all the nations be centred in the city?

Today however, the Mayor of Jerusalem asks that the Headquarters of the U.N. be transferred from New York to Jerusalem and if this came about (and it is customary to grant the requests of these people) all 120 nations making up the membership of this world body would, representatively, be in Jerusalem and what Zechariah saw two and a half thousand years ago would actually have come to pass.

To think that the prophet Nahum could write 2500 years ago describing the traffic

of our days. "The Chariots shall jostle one another on the streets, they shall run like the lightening. Surely it will be readily admitted that these chariots would be our modern vehicles travelling bumper to bumper (as on a race day) and at night with head lights on would appear as lightening racing along the highway.

These same prophets foresaw the turmoil and unrest in the land of Judea which today is called Israel. They foresaw that Iran and Iraq, Syria and Egypt would be in confederacy with the Russians against the inhabitants of Judea and especially the city of Jerusalem. When they spoke of Libya also being in that confederacy they referred to the whole of the North African Continent and these days we look on and wonder that what we see today could have been foreseen so long ago. This confederacy will cut off all our oil and petrol supplies for the control of the entire Middle East is passing into hands that are increasingly hostile to us.

Then the fact that these increasingly hostile hands are mainly directed towards the English speaking world should be especially noted because without any doubt it is now as it has been for a long time the English speaking world that has prevented would be world Dictators from accomplishing their objectives, the lastest outlook of the Communist would be world Dictator is that these obstacles to their desired achievement (th (the English) must be dealt with even to the extent of burying them as exPremier Krushchev declared he would.

Philip of Spain, Napoleon Buonaparte, Kaiser William and Adolph Hitler all were ambitious enough to desire this portion of world power and in every instance it was these English that prevented them from gaining it. What these men could not do by military might has almost been accomplished by the Communists by subversion. Being steadily surrounded by Continental Communism and being steadily eroded from within its own boundaries, the British are giving up hope and a hopeless people is a defeated people. Both their Government and its opposition give their loyalty and allegiance to an international Government and the loyalty which should be given to their Queen lies in Belgium or Germany or wherever the Continental Overlords may be.

One notices today the closer collaboration between Germany and the United Kingdom but wonders that there can be any agreement between them realising that the Germans today are the Ancient Assyrians who displayed such enmity towards the Children of Israel and Believing that the United Kingdom contains much of 12 tribed Israel, surely only disharmony can follow the underlying and overpowering desire of the warlike Assyrians to crush those people of Israel.

continued on page 29.

THE BRITISH-ISRAEL MESSAGE

By C.G. Scutter.

AN INTRODUCTION.

MANY PEOPLE FIND IT DIFFICULT to understand what is going on in the world today and are perplexed, as old standards are being undermined and evil is being condoned. There are dark clouds, in all directions, look where we will. The great scientific advances of recent years have caused many to exaggerate man's ability. In doing so, they fail to realise that his utmost achievements are microscopic when compared with the stupendous power and knowledge which are daily visible in the maintenance of God's universe.

The Creator foresaw the conditions as they exist today and gave us the Bible to instruct and help us. As we know, this consists of two parts; the Old Testament and the New Testament. Far too many people do not appreciate that one cannot fully understand the New without a knowledge of the Old; thus, they ignore the latter, to their detriment.

The first few chapters of the Old Testament give an account of the Creation and describe how evil entered the world of Adam. Then, excepting the prophetic books and the Psalms, the Old Testament is largely the story of the people of Israel. Abraham and Sarah were the ancestors of the people of Israel and the line continued through Isaac and Jacob. The latter had twelve sons and these became the fathers of Israel's twelve tribes. Everyone knows the story of how Jacob and his sons went down to Egypt for corn, and that their descendants became a nation, enslaved by the Egyptians and eventually led by Moses out of Egypt to Canaan by way of the Red Sea. Wandering for forty years through the Sinai Wilderness their experience transformed them from oppressed serfs to a strong virile nation, capable of invading and conquering their promised land, later called Palestine. During this period of wilderness training, they led a nomadic existence in which their tribal basis of communal life developed. And before they entered Canaan they had been welded into a well-ordered, closely-knit unity. At this stage and through their leader, Moses, they were at Sinai constituted God's Servant Nation.

On entering Canaan-- under their new leader, Joshua -- they were ruled by a succession of 'Judges'. Joshua being the first and the prophet Samuel the last. To the latter, the people clamoured for a king to lead them. God allowed this and Saul was appointed, but he was a failure and was succeeded by David, appointed by God through Samuel. He was a great king and was in turn followed by his son Solomon who started well but was later influenced by his numerous wives to allow idolatry. As a result God warned him that the Kingdom would be taken away from him, though not in his lifetime. This event occurred in his son Rehoboam's reign when ten tribes broke away to form the House of Israel, leaving Rehoboam ruling over the House of Judah which consisted of the tribes of Judah and Benjamin with some of the Levites.

These two kingdoms then continued separately, in varying degrees of idolatry, until eventually the ten-tribed kingdom of Israel was carried captive by the Assyrians and deported to the region to the south of the Caspian Sea. The kingdom of Judah remained in Canaan for a period of one hundred and fifty years. Then its people, for their iniquity, in turn were carried captive, this time to Babylonia, Babylon now being the dominant power. After they had been held captive in Babylon for seventy years a number of the people of the Judah kingdom returned to rebuild the Temple and the city of Jerusalem. It was they who were first known as Jews, this name never being applied either to the Israel of the Ten Tribes, or to the great bulk of Judah.

The Jews remained in Jerusalem and the surrounding district for nearly five hundred years, until the time of the coming of our Lord. Their leaders rejected Him and demanded His crucifixion at the hands of the Romans. It should be noted that of the Jewish nation, the Benjaminite section appear to have settled largely in Galilee where the Faith of Christ was received sympathetically. In A.D. 70 Jerusalem was razed to the ground by the Romans and the Jews were scattered throughout the Roman world.

In the early A.D. centuries numbers of non- Israelites, including whole nations, i.e. the Chazars, adopted the Judaic religion, with the result that the Jews today are not a race but rather a religious community, with only a small percentage of racial Israelites. The few who are true Israelites are mainly of Judah and Levi. The dispersion of the Jews, known as the Diaspora, has seemed to many to indicate the end of the Israelites as a people, and a failure to Almighty God. But God never fails and it would be well to read the great promises He made to Abraham, Isaac and Jacob in the 12th chapter of Genesis and subsequent chapters- promises confirmed in the 6th chapter of the Epistle to the Hebrews.

We also have our Lord's statement in the 21st chapter of Matthew, in which He reminded the Jews: "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." In view of this statement it is a perfectly logical conclusion that the Kingdom was to be taken from the Jewish remnant of the House of Judah and given to the House of Israel. On this, we should heed our Lord's statement "I am not sent but to the lost sheep of the house of Israel."

It is our British-Israel sure conviction, based on both Scriptural and secular research, that Ten-tribed Israel left their place of captivity under the Assyrians and crossed the Caucasus into southern Russia where they became part and parcel of the diverse, nomadic peoples known to the ancients as 'Seythians'. From that point they followed roughly the line of the Danube and Rhine and other great rivers into Germany and Scandinavia, becoming known as Angles, Saxons (sons of Isaac). Jutes and Danes. Some of the Danes migrated to Normandy and became known as Normans. These peoples, all of whom were Israelites, came over to Britain in waves, the last in 1066. A previous wave of Celtic Israelites had already migrated to Britain, centuries before. A feature of interest is the way in which the people of Dan left their mark right across Europe: Dniester, Dnieper, Dardanelles, Danube, Danzig, Denmark, etc.

In this way the nation of Israel was re-formed in the British Isles, as prophesied in the 37th chapter of Ezekiel. From the British Isles they have spread across the world to become the mighty United States and the new nations of Canada, Australia, New Zealand and the other English-speaking peoples. On the other hand, some did not reach Britain but remained behind on the Continent, in the countries of the North Sea fringe, particularly Holland and Scandinavia.

At the time that the Babylonians invaded Judea, the daughters of Zedekiah, the last king of Judah, were taken to Egypt by the prophet Jeremiah, whence they went by sea to Ulster. According to Irish tradition one of them, Tea Tephi, there married king Eochaid. Our Royal Family stems back to these, as shown by the family tree in the Library of Windsor Castle. Thus they are descended from Israel's King David, and we have a monarch of his line reigning over God's people Israel.

We are often faced with the great question cui bono? or in common parlance 'so what?' The answer to this question is that there is a Divine purpose in all these happenings. God's plan has always provided for the restoration of man to the status from which he fell when Adam transgressed and Israel, as contained in the English-speaking and kindred nations, remains a key factor in that Plan.

OCTOBER 1974.

Israel was intended to be a demonstration nation which was to live in a state of godliness. She became temporarily ineligible for this high office through transgression of God's laws. Our Lord's sacrifice on the Cross saved mankind and redeemed Israel.

Our Lord will shortly return; this time to take over the Throne of David, ruling over the Kingdom of God on earth. It will be our task to act as the nucleus of that Kingdom, into which ultimately all nations will be drawn. We are a nation under orders -orders which we are expected to obey and must respect. After all, is it such a terrible thing to learn that those who fought to maintain freedom in the two tremendous conflicts which this century has witnessed were descendants of Israelite ancestors who fought the battles of the Lord under Joshua? The English-speaking peoples, even with their many shortcomings, have been the greatest factor for good in the history of the nations, and their present diminution on material power is but a prelude to their reformation on the basis prescribed by Almighty God.

Our religious leaders would do well to recognise that they are the Shepherds of Israel. They should abandon the un-Scriptural assumption that the promises made to Israel have been transferred to the Church, for this is but an attempt to excuse God for His supposed failure with regard to Israel. God does not require such excuses from mere man. The forces of evil are now massing for their last assault. They are trying to undermine God's Israel. We must pray and strive against them, remembering that ordinary standards are not good enough for the Kingdom Nation. In the dark days which lie ahead we can take comfort in the thought that "He that keepeth Israel shall neither slumber nor sleep".

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We regret that we were unable to include Mr. Dowsett's article on

THE FALL OF BABYLON in this issue.

God willing, this series will be continued in our next issue.

VICTORY IN PRAYER

By E.L.BINGHAM.

When the Lord Jesus Christ died on the tree "the veil of the temple" was rent in twain. It is the effect of this rending that is vitally important to all believers in this age. What was this "veil of the temple"?

It was the veil or covering which separated the Holy of Holies from the Holy Place. Israel's only access to and intercession with her God was through the priests of the Tribe of Levi to the High Priest of the Aaronic Order, who alone could enter that Holy of Holies. This was only done thrice yearly - to intercede for the nation Israel.

In the years of Israel's national decline and subsequent captivity of the Kingdom of the house of Israel it was only a remnant of the nation which continued in the Temple worship through the Levites who remained in Jerusalem. This dying Temple worship flickered on for a further 130 years and was extinguished when the Kingdom of Judah, too, passed into captivity.

From the captives of this latter Kingdom, only a small remnant went back to Judea at the end of the prescribed period of seventy years. Towards the end of this captivity period for the Kingdom of Judah, Daniel was told that a further period of "seventy weeks of years" had been determined upon this returning remnant to "bring in everlasting righteousness". That period of four hundred and ninety years was the intervening period until the Lord laid down His Life to redeem His people. Before so doing, He taught the reality of the Gospel of the Kingdom and as this was diametrically opposed to the prevailing concepts, His enemies first plotted to seduce and then ultimately to destroy Him. They failed in both objects.

Our Lord was, and is, both High Priest and King of Israel, a Priest for ever after the mysterious order of Melchizedek. This Melchizedek, King of Salem (afterwards Jerusalem), was without genealogy, without descent, a being of the Most High. To him Abraham paid tithes, then broke bread and partook of wine. This, it should be noted, was long before the Galileans partook of the Lord's Bread and Wine in

remembrance of Him.

Now that the veil of the Temple no longer separates the believer from the Holiest of Holies and because all animal sacrifices have ceased to be necessary since the ultimate Supreme Sacrifice, there is no need for any priesthood, be it Aaronic or Christian; Every believer in our Lord Jesus Christ and in the Word of God has from that day had the wonderful privilege of direct access to the Most High God; but this is only through the Son, Who is one with the Father.

Each one of us must use this unique and inestimable privilege for good. No one, however, may substitute for us in our praying; each must seek forgiveness for himself, through no one other than the Son of God. No one can take over the responsibility for another.

Why is this so?

Because our Lord gave us a specific Command about prayer. He told His hearers and us who follow that: "When thou prayest, be not as the hypocrites, for they love to pray standing in the synagogues (churches) and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy chambers, and when thou hast shut thy door, pray to thy Father which is in secret shall reward thee openly"

The danger is that men are tempted to pray in public for public approval, and so direct their prayers to the congregation instead of to the Creator, Who knows our weaknesses. This is without doubt the reason for the Command.

There appears to be no other specific order in the Bible about prayer. When the Apostles "all continued with one accord in prayer" (Acts 1:14), there is no mention of any one of them doing all the praying on behalf of the others. It would appear to be a practice which infiltrated into the Christian Church from the heathen religions.

There would seem to be no doubt that set prayers and Nicolaitane (those who hold the doctrine that the priest or clergyman is above the laity, or better than his fellow believers. A doctrine which our Lord says He hates), are not what our Father requires. We have each to do our share and use that privilege of access to Him. We do not need to pray specifically for material benefit; indeed, we are told "Your Heavenly Father knoweth what ye have need of". This is where faith comes in.

His Will should be our guiding principle in prayer, and we should pray for the ful-

filment in His good time of the everlasting Covenants, and for the return of the King of kings to take over the Throne of His father David. All these things are covered in the prayer which He gave us for our guidance, the priorities of which go in this order:

1. Hallowed be Thy Name.	Worship
2. Thy Kingdom come.	Return of our Lord
3. Thy Will be done.	The Kingdom in operation
4. Our daily bread.	Our needs
5. Forgiveness.	Acknowledgement of our sins
6. Forgiving others.	Doing our share
7. No temptation.	Acknowledgement of weakness
8. Deliverance from evil.	His Power at work
9. Glory and praise.	His prerogative.

We need daily to search the Word of God, to know about His mighty works, to know the story of His Covenants and the way in which they are working out, to know of His praises. We are of that People, and we must know what He purposed so that we can pray according to His Will. Here in His Word we have also His Law, the Law which must be reinstated before there can be blessing for all the families of the earth.

If we have any difficulty in understanding the Word, let us take Him at His Word, which says: "If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not."

Real, vital prayer is communion with our Lord and God. Here we speak to Him and listen to Him: if we are sincere, we obey Him. Faith is of no use if works do not follow. The guidance of the Holy Spirit is available to us so that we do that which is the Will of the Father. We do not have to depend on our own puny strength, because we have the promise that we will be "Kept by the Faith of the Son of God" if we will only ask, believing.

Let us give thanks that He has said, "I will never leave you, or forsake you." Prayer and thanksgiving go together with worship. Pray without ceasing, make your whole life a prayer. This is the only answer for our personal and National problems; here is the answer for all the world, and our "little flock" can and should lead the way.

The economic security of Germany contrasts sadly with the lack of security in the United Kingdom. The former is the mortgagee of the latter and woe betide the mortgagor if payments cannot be met and the day may very well come (and it is being engineered) when on the due date, the mortgagee will call up the principal which cannot be found.

An alliance between Germany and Russia will give these two countries reason to consider themselves invincible.

Without any doubt the United Kingdom has an exceedingly trying period immediately ahead of her. Economic insecurity followed by threatened imminent invasion and take-over but also without any doubt the arrogance of the would be invaders cause them to overreach themselves. Totally disregarding the miraculous deliverances vouchsafed to these Island people in the past and the fact that they yet dare to set foot on the soil which their intended victims were to be buried, Almighty God has undertaken to protect them and deliver them.

TAPE MINISTRY

WE NOW HAVE AVAILABLE tape recordings of nearly 100 lectures on a wide variety of KINGDOM subjects, given by a variety of speakers. These are available in either 5" reels or cassettes, each containing two talks of 45 to 60 minutes each.

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When writing for tapes, be sure to specify 5" reel or cassette. A full list of speakers and their subjects is available on request.

At this stage we are not setting any charge, but will rely on free-will offerings of those who are able to support the ministry.

BRITISH- ISRAEL BIBLE LESSONS

NUMBER 55

PARABLES OF THE KINGDOMPARABLE OF THE BURIED SEED

Read Mark 4:26-29, also Matthew 13:31,32. Review Lesson 47.

In both of these parables our Lord likens the Kingdom of God to seed which is cast into the ground and for a time is hidden from view. In Mark 4, He once more stresses the fact of the Hidden Kingdom and its secret growth. Before the first shoot appears above the ground the seed has germinated, and the first stage of growth has taken place.

Note the statement "So is the Kingdom of God as if a man should cast seed into the ground." The Kingdom is sown. Weeds and false growths propagate themselves. The Kingdom Seed had to be watched and cultivated. During the long period of its growth God has watched over, and cared for His Kingdom.

British farmers sow their wheat in the Autumn, and not until the early Spring do the blades appear; but all through the winter the grain has been alive, slowly rooting and growing beneath the surface. This has been true of the Kingdom of God in the world. Long ago, at the beginning of Israel's winter, the Kingdom was sent into hiding, and the world thought it destroyed. It remained buried for centuries while men slept. But all the time it has been alive and germinating; its roots have struck firmly and deeply, and although the sleepy, careless world had no knowledge of it, a sturdy growth was going on, in preparation for the springtime when it would come forth to light; first the blade, then the ear, after that the full corn in the ear.

It is quite a long time now since the early blades appeared, for by the time the two kingdom nations of England and Scotland became united under James 1 of Great Britain, the plant had assumed a strong and healthy appearance. Then came the "branching out" with the development of the Empire which has become the "Company of Nations"; and the United States of America. There can now be seen the full corn in the ear, ripening, almost ready for the harvest.

The work of germination and growth is one of God's miracles; He is the giver of life, and the secret of the harvest belongs to Him. The plant grows and we know not how.

OCTOBER 1974.

No one has been able to give a logical explanation (aside from Divine intervention) for the miraculous growth of the British Empire and Commonwealth and the United States of America. Here is the explanation of the re-appearance of the Israel-Kingdom. He gave life to the seed when it was first sown, and although men thought the Kingdom had disappeared forever, it was only planted in a secret corner of God's Great Garden, and He has taken care that the planting has not failed.

The parable is true whether you consider it as representing the race, a quantity of seed growing in God's Field, or whether you look upon it as one plant, the Kingdom. "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." In the parable of the tares, our Lord says the harvest is the end of the age; not the end of the world as ~~many~~ people have wrongly supposed; and there are many signs that we are rapidly approaching that grand event.

What does Jesus mean by the words, "When the fruit is brought forth?" There are two possible answers to this question. Note here the marginal rendering, "When the fruit is ripe." Remember that at the time of harvest the tares are to be separated from the wheat, for then God will purge out of His Kingdom all those that offend and them which work iniquity.

(1) When the Israel people have all been delivered from their bondage or captivity, the time of restoration has come. After 2520 years of punishment and discipline, during most of which period the Kingdom has been cleansed and made ready for Christ's Coming, and in this way the fruit of Israel will be brought forth.

(2) God is calling out a people unto Himself, and this is the Body of Christ, His Elect. These are the Saints who will inherit the Kingdom and will reign with our Lord on earth. At the first resurrection those of His Body on earth will join those who rise from the grave, and together they will meet the Lord in the air. (1 Thess. 4:16, 17; 1 Cor. 15:51, 52) This is His real Church, and when this Body is complete, ready for its Head, the time of the great consummation has come, and the fruit of the Church will be brought forth. The putting in of the sickle and the reaping of the harvest may refer to a similar event described in Rev. 14:14-16. Most expositors agree that this indicates the translation of the Saints at our Lord's Coming, which will be the Union of Christ with His Body, the Church.

It is probable that the bringing forth of the fruit of the Kingdom and the reaping of the harvest will comprise both of the events we have described, for they both take place at the end of the age, at the time of the Restoration of Israel and the Coming of

the Lord.

It is an easy matter to divert this parable from its Kingdom meaning and to make it to apply to the seed of the Gospel of Salvation. Organized Religion has done this, and has missed the point of the Parable, which is undoubtedly the coming to perfection and harvest of a Kingdom which has been sown in the earth and which has for a time been growing secretly. When the Lost Israel has been discovered, the true meaning of many Scriptures will be apparent for the first time.

Another inference from this Parable is that the Seed was sown in "Good Ground" specially adapted for its growth. This was undoubtedly "The Appointed Place" so intimately connected with the growth of the Hidden Kingdom. Note too, the stages of development, "First the blade, then the ear, after that the full corn in the ear." And compare with the evident stages of development in the emergence and growth of the Kingdom. Israel, after being sown in the Appointed Place - lay dormant a long time - then came the Reformation - the printing of the Bible - the Colonizing activity of the Elizabethan Era - the rapid expansion after 1800 - the Emergence of "The Nation and Company of Nations" - and now the Time of Harvest is drawing near.

This parable contains one of the mysteries of the Kingdom of which our Lord spoke, and which He expounded privately to His Disciples.

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Continued from page 19.

John 11:48 - "The Romans will come and take our place and nation."

John 11: 50 - "That one man should die for the people and that the whole nation perish not."

Acts 24: 2 - "Worthy deeds are done unto this nation by the providence."

Acts 24: 17 - "I came to bring alms to my nation."

From the foregoing verses and many others that could be given, it can easily be seen that the Hebrew word goi and the Greek word ethnos do not always refer to non-Israel people.

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Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.
Named 'Great'.
The chief of the nations.
A maritime nation, having command of the seas.

A company or commonwealth of nations.
A missionary nation.
The custodian of God's Word.
A just nation.

God's instrument in destroying evil.
An undefeated nation.
Blind to their identity.
Have an island home north and west of Palestine.
Occupy islands and coastlands.
Possess the gate of his enemies.
Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.
Irrigate the deserts and build the waste places.
Possess the wealth of the earth.
Possess the heritage of the heathen.
Receive strangers and refugees.

Set free slaves and prisoners.
Have a descendant of King David reigning over them.
Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.
Gen. 12:2.
Gen. 27:29; Deut. 7:6; 15:6.
Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
Gen. 35:11; 48:49; Eph. 2:12.
Gen. 22:18; Isa. 43:21; 49:6; 66:19.
Psa. 147:19, 20; Isa. 59:21.
Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
Jer. 51:20; Dan. 2:34,35.
Isa. 54:17; Micah 5:8,9.
Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Gen. 22:17, 24:60.
Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8;
Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.
Gen. 27:28; 49:25, 26; Deut. 33:13-16.
2 Sam. 22:44; Psa. 2:8; 111:6.
Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Psa. 72:4; Isa. 42:7; 49:9; 58:6.
2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,
132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal fulfillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald



THE DRAMA OF THE AGES

PROCLAMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

NOV 1974

Registered at the G.P.O., Sydney, for transmission by post as a Periodical.

Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning ISRAEL THE JEWS

Change of name

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

The Jews to be known by a change in physiognomy (Isa. 3:9).

The Jews have retained their old name unchanged.

The Jews' name to be a curse to them (Isa. 65:15).

The Jews still claim to be the chosen people.

The Jews to be bereft of children (Jer. 15:7).

The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).

The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).

The Jews have been strangers in all lands (Jer. 15:4).

The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).

The Jews have remained under the old law.

The Jews do not accept Jesus Christ as the Mesiah.

Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).

The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.

The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

Vol. 1 No. 11.

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FROM THE PRESIDENT'S DESK

GREETINGS CHRISTIAN FRIENDS,

Well, it looks like all our troubles are solved. Big Brother has now smiled upon us and in his magnificent mercy has given us —Bankcard.

On the surface there doesn't seem to be any difference between this and any other form of credit which is so readily available today in practically any store. And in this lies the danger. Most people just don't recognise what is happening.

But let us ask ourselves a few questions.

Why are thousands of dollars being spent by the banks in establishing this particular credit system, and in many cases in stores which already have their own credit system.

Why have millions of dollars been spent on a most sophisticated computer with which to operate this credit system.

Naturally, these costs are paid out of the extortionate interest rates charged. But any thinking person must surely realise that there is something far more behind this "Bankcard" system than meets the eye. It is already being said that cheque books will soon be superceded, and ultimately cash itself. We are at an ever increasing pace being sucked into the centre of the whirlpool (or should I say whirlwind) and now find ourselves absolutely powerless to save ourselves. The more we think about it, the more of a nightmare it seems to be. The enemies of God — those whom God's Word calls anti-christ — have almost achieved the victory.

But dont dispair friends. We don't have to fight for ourselves.

We have One Who has promised to fight for us, even our Lord Jesus Christ. He has promised that He will destroy the wicked with the glory and majesty of His presence. We who love the Lord have a great hope before us.

THE LORD IS OUR LIGHT. OF WHOM THEN SHALL WE BE AFRAID.

THE DELIVERANCE OF JERUSALEM

By W. HEPPER.

ON THIS 20th DAY OF SEPT. the second day of the offensive there was laid down for the second lesson reading morning service, Dan: 10, to V20. In this reading we are told, in the third year of Cyrus King of Persia, Daniel tells us, a thing was revealed to him, the thing was true but the time was long, he understood the thing and had understanding of the vision.

V.4. And in the four and twentieth day of the month.

V.5. I lifted up mine eyes, and looked and behold a man clothed in linen his loins girded with fine gold of uphaz.

V.6. His body was like the beryl, his face like the lightening, and his eyes like the lamps of fire; and his arms and feet like the polished brass, and his voice like the voice of a multitude.

V.7,8. Daniel alone saw the vision but those with him fled to hide themselves, therefore was he left alone.

V.9,10. Daniel alone heard the voice, and behold a hand touched me.

V.11. And he said to Daniel, O man greatly loved, I am sent unto thee.

V.12. Then he said unto me fear not Daniel, for from the first day that thou set thine heart to understand and to chasten thyself thy words were heard, and I am come to answer thy words.

V.13. He then said. But the Prince of Persia withstood me twenty one days, and lo one of the chief Princes, Michael came to help me, and I remained there with the king of Persia. Who was evidently one of the rulers of the darkness of this world (that is the Babylonian world satanic order) of which we are warned in Eph,6. He was resisting the release of the Judah captives still in Babylon. And while being confronted, Michael one of the chief Princes (Michael, one who is like God) A special angelic ruler in Israel, came to help the angelic being clothed in linen, and I remained there with the kings of Persia.

V.14. And he said now am I come to make thee understand, what shall befall thy people in the latterdays, for yet the vision is for many days. That is in the distant future. Then Daniel after under going further experiences, in which his strength was taken away, he was again strengthened, and Daniel said speake Lord for I am now strengthened. The Heavenly visitor then went on to relate through C.11, the events that were to transpire, from the

time he spoke to Daniel, until the time of their Fulfilment in the latter days, as he revealed to Daniel. Those events were associated with the rise and fall of the gentile powers, that were to posses the land and the city, until the times of the gentiles be ended, as it wasthe subject of Daniels earnest prayer.

During those two days the 19th, and 20th of Sept, the British troops advanced a distance of eighty miles in thirty four hours, capturing Samaria, the capitol of ancient Israel, Nazareth, establishing headquarters at Megiddo crossing the valley of Jezreel, and the plains of Esdraelon, and completely shattering the Turkish army. C.11. was not the subject of a scriptural lesson.

Sept, 20th. Lesson for the evening service. Dan.12: 1-13.

From V.20, of C.10. The man clothed in linen gave in detail the circumetances Babylon had now fallen to the Medes and Persians, and he proceeded from that time to tell of the events to the removal of the Turks from the land 2520 years later.

He began with V.20 of C.10. Then said he knowest wherefore I am come to thee, and now will I return and fight with the Prince of Persia; and when I am gone forth Lo, the pince of Greecia will come.

V.20. But I will show what is noted in the scripture of truth; and there is none that which holdeth with me in these things, but Michael your Prince. C.11, was not set down for reading on this day.

THE EVENING LESSON FOR THIS DAY THE 20TH WAS DAN: 12.

V.1. Says. And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people (Israel). Who is Michael. Michael is the Chief Prince appointed in the heavenly realms leader of Israels armies, for her restitution. He was the one who contended for the body of Moses. In Rev; 12:7-12. We read of the war in heaven. V.7. And there was war in Heaven, Michael and his angels fought against the dragon; and the dragon and his angels fought .V.8. And prevailed not neither was their place found any more in heaven. Michael is here revealed as the prince in charge of the armies of heaven. It appears that Michael is now to stand up for the armies of Israel on earth, for their deliverance. It was the time when on the 4th, August 1918, Israel returned to the Lord with all her heart, weeping and seeking the Lord their God. There is no doubt that events toward the end of world war one was the beginning of the time of Jacobs trouble and from then on, and through world war two there was a great leader in charge of Israels armies, which fought our battles on many occasions. V.1. And there shall be a time of trouble such as there never was since there was a nation even to that same time.

There is no doubt the world has not seen such a period of trouble as there has been

since world war one nearly sixty years ago. And at that time shall thy people be delivered (escape). Every one that is written in the book, that is the book of life. Ex,32:32.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Here the resurrection is nigh at hand. The some, the first resurrection to shine through the millenium of one thousand years of Kingdom preparation. The second some to shame and contempt, to sleep through millenium and not share in the blessings of kingdom preparation, and will come to judgement. The everlasting is from (olam) meaning age lasting.

V.3. And they that be wise (that is cause or to make understand) shall shine as the firmament. (axpanse).

V.4. Daniel is now instructed to close the book, and seal up the book until the time of the end. Many shall run to and fro (that is apostatize or turn aside or about or despise.)

V.5-6. Daniel then beholds two men one on this side of the river and one on that side of the river, and one said to the man clothed in linen standing upon the waters of the river. How long shall it be to the end of these wonders.

V.7. And I heard the man clothed in linen when he held up his right hand and his left hand to heaven and sware by him that liveth for ever, that it shall be for a time times and half a time. That is three and half times or 1260 years.

V.9. And he said go thy way Daniel, for the woods are closed up and sealed to the time of the end.

V.10. And many shall be purified and made white, but the wicked (lawless). shall do wickedly, and none of the wicked shall understand, but the wise shall understand (cause to give or make understanding.)

V.11. And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate was set up there shall be one thousand and two hundred and ninety days.

V.12. Blessed is he waiteth and cometh to the one thousand three hundred and five and thirty days.

V.13. But go thou thy ways until the end be, for thou shalt rest and stand in thy lot at the end of the days.

As you know the great events associated with the deliverance of the land and the people is a prelude to the establishing of the kingdom of God with the return of the Lord Jesus Christ. As the time of Jacobs trouble was to be a further sign we know the end is near. Daniel was also given a clue to the timing of his coming. What were the time signs he was given. Some were clear and some were more difficult of interpretation.

Daniel was informed in V.7. that it shall be for three and half times or 1260 days or prophetic years. And when he shall have accomplished (completed) to scatter (that is to beat or dash in pieces or spread out) the power (hand) of the holy people, all these things shall be finished. It would appear that we are in those days now. To meet the needs of other nations national security, the armies navy and air force of Israel is scattered all round the world, America has forces in fifty three different countries of the world. Great Britain and the Commonwealth are also involved. Our enemies have deliberately and purposefully, scattered spread out or dashed in pieces our power.

The deliverance of the land was to begin the breaking of the yokes and bonds of Babylon off the necks of the nations, and Daniel was shown the important events and time periods, which was to begin the process. We know the deportations of Israel and the domination of her land was to be for a period of 2520 years, as given us in Lev; 26. Let us now consider what is given to Daniel.

Babylon had invaded the land and removed the remnant of Judah captive to his own land in 60-604, B.C. The times were to expire in 1914-1918 A.D. Exactly at the time foretold Germany (Babylon) was the leading nation in this conflict of war, allied with Austria and Turkey was endeavouring to reclaim her power over the nations, which was now to be taken away, and the yokes and bonds to be removed from the necks of the nations. Although Germany, held the great military, political, and economic power of Babylon, the great ecclesiastical power fell to Rome.

John tells us in Revelation that the number of this great ecclesiastical beast was, 666.

At the time of our Lord, Jerusalem was under the power of Imperial Rome, whose mantle later fell on Papal Rome, Imperial Rome captured Jerusalem at the battle of Antium in 31, B.C. The Moslem Arabs captured the city in 636, A.D. Rome having held it for a period of 666 years. Romes hallmark of judgement had come.

The rise of Papal supremacy began in 257, A.D. during its period of occupation of Jerusalem. If we project the period of 1260 years forward, we come to 1517 A.D. the time of Turkish occupation of the city, they had held it for a period of 400 years, they were driven out in 1914-1918, terminating the 2520 years of gentile control, and to begin the scattering of Israels power, or the power of the Holy people.

NOVEMBER 1974.

SUNDAY AFTERNOON MEETINGS

DON'T FORGET THAT WE NOW HAVE TWO MEETINGS PER MONTH.

1. ON THE SECOND SUNDAY IN EACH MONTH AT

THE Y.M.C.A. HALL.

1st Floor.

325 Pitt Street.

from 3.00 p.m. to 4.30 p.m.

The next meeting will be held on SUNDAY 10th NOVEMBER 1974.

SPEAKER - MR. F. DOWSETT.

2. ON THE FOURTH SUNDAY IN EACH MONTH AT OUR ROOMS

132 BROADWAY. SYDNEY.

from 3.00 p.m. to 4.30 p.m.

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Study and Discussion Group.

— CORINTHIANS —

Led by MR. F. DOWSETT.

Bring a Friend.

LITERATURE AVAILABLE AT MEETINGS.

ANNUAL GENERAL MEETING

MEMBERS please take note that the

ANNUAL GENERAL MEETING

and

Election of Officers

of the BRITISH - ISRAEL WORLD FEDERATION, N.S.W. BRANCH.

will be held in our rooms at

132 BROADWAY, SYDNEY.

on Saturday, 30th November 1974.

at 2.30 P.M. sharp.

PLEASE BE SURE TO COME.

YOUR ATTENDANCE IS VITAL.

THE BIBLE AND SEGREGATION

Part 3.

By C.R.DICKEY.

GENESIS X11.

BIBLE HISTORY IS THE STORY OF CIVILIZED MAN. In the first ten chapters we have glimpsed his progress and pitfalls from Adam to the Deluge; and onward from Noah to a new and remarkable development in history. Chapter 11 marks the dividing line between the old order and the new. The tower of Babel episode brought about the confusion of languages and the scattering of the people "abroad upon the face of all the earth." Up to this point the Bible has been concerned with Adamic history in its broad and general sense; but now it narrows down, first to the Peleg branch of Shem's family, then to one man in that line, namely, the man Abram, or Abraham, as he was called later.

From Genesis 12, the stream of history moves forward from Shem and Abraham to the Anointed One, Jesus Christ, the Saviour and King. Here is the one fact of supreme importance. All else is secondary. Knowledge of the will and ultimate purpose of the true God was to be preserved in the line of Shem through Abraham. The first step toward this end was the great covenant which has set the course of history from its beginning to the present time. It reads as follows:

"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." (Gen. 12:1-3.)

Notice that the future condition of men and nations was to be determined by their attitude toward the Covenant Race: if co-operative, they would be blessed; if belligerent, they would be punished according to their deeds. The covenant plan moved slowly at first as God carefully selected the founding fathers of His chosen race and kingdom. He called one and rejected another on the basis of fitness for His purpose. In this process of Divine selection one can find the key to a proper understanding of today's race problems, if he will seek truth with an open mind and honest heart.

GENESIS XV1, XV11, XX1

These chapters establish proof of discrimination in God's plan, discrimination which bears directly on the segregation controversy today. Abram and Sarai, in their impatience for an heir, attempted to provide a substitute via Hagar, Sarai's Egyptian handmaid. Although Ishmael was born in due time, the experiment was a failure and brought grief to all concerned. First, it violated God's will as stated to Abram and Sarai; and second, it violated the law of race purity, for Ishmael was a half-breed and not a legal son in the covenant line. God rejected Abram's plea that Ishmael might inherit the greatest of all covenants between God and man.

As if to wipe out past blunders and start over, God changed Abram's and Sarai's names to Abraham and Sarah, and augmented the covenant shortly before the birth of Isaac (ch.17) The name "Abraham" means "father of many nations" or multitudes. Sarah's name means "princess" and of her God said:

"I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be the mother of nations; kings of people shall be of her." (Gen.17:16.)

Then to Abraham the Lord said:

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. As for Ishmael . . . Behold I have blessed him . . . But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." (Gen.17:19-21)

Thus Divine events come on schedule exactly as planned, in spite of man's impatience and mistakes.

Let the skeptics give attention especially to verses 9-14 of chapter 21. Observing Ishmael's mocking attitude, Sarah said to Abraham: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." Abraham was distressed at the thought, but God said to him: "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Verse 14 portrays the final scene as Abraham sorrowfully sent Hagar and Ishmael away to remain apart - segregated - from the Covenant Race yet to come through Isaac. Bleeding hearts - weep not for Ishmael! He was to receive God's mercy and blessings within the bounds of his own kind - "twelve princes shall he beget, and I will make him a great nation

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(17:20). He was wholly unfitted for the high calling of God in Isaac, and would have been a disrupting influence had he remained within the domain of Isaac. Before his birth an angel of the Lord said of him: ". . . his hand will be against every man, and every man's hand against him" (16:12).

GENESIS XXIV

Now that we have God's plan before us, as stated in the covenant with Abraham, we shall outline concisely its course and development through the years to come. By the time Isaac was forty years of age, Sarah had died and Abraham was old. There was no suitable wife for Isaac in Canaan. So Abraham said to his most trusted servant:

"Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." (Gen.24:2-4.)

The servant started on his journey with Abraham's assurance that he would be guided in his mission by an angel of the Lord. And that is how the trek led to Rebekah, granddaughter of Nahor, Abraham's brother. Some years later Esau and Jacob were born Isaac and Rebekah. Though twins, they were entirely different. "Two nations — and two manner of people," the Lord said of them, "and the one people shall be stronger than the other people; and the elder shall serve the younger" — that is, the Esau people would be subservient to the Jacob people (25: 23-25). Thus, according to qualities inherent in their nature, God classifies some of His people inferior and others superior. And who are we to question His wisdom or presume to change what He has decreed?

Jacob had his faults but he was not a man with malice in his heart. Esau hated Jacob and said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob" (27:41). His choice of wives also reveals the bent of his nature. His first two wives were "daughters of Heth"; that is, Hittites, who were a sore trial to Rebekah (27:46); his third was a daughter of Ishmael (28:6-9). Incidentally, the Hittites descended from the Ham-Canaan line.

Jacob, like his father Isaac, sought marriage among the kinsmen of Abraham. His wives, Leah and Rachel, were the daughters of Laban; later, at their insistence, he took as wives their maids, Bilhah and Zilpah. It seems likely that the two maids came from families who had long been associated with those of Nahor and Laban, as no protest was made against them and their sons were included in the covenant. These four women gave birth to Jacob's twelve sons, from whom came the Israelites of Biblical history and fame.

From this first part of our study an important truth emerges: it is that the men whom God chose to institute upright nations in the world were altar builders. Noah, Shem, Abraham, Isaac, and Jacob-Israel —all set up altars wherever they went and worshiped the one true God. Ham, Ishmael and Esau built no altars to the God of Noah and Abraham. The people who came of them turned early to idolatry and made their own gods.

It is well to remember also that not all individuals in the righteous line led exemplary lives. Even the best among them made grievous errors. But their tendency was always upward; if they fell, it was forward, with hands reaching out to God for strength to rise and try again. Their sins led them to repentance. Conversely, not all individuals in the godless line were bad. Some exhibited personal traits of kindness and goodness; but the tendency in general was always downward, away from God and His righteousness — without repentance.

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"GENTILE"

A STUDY INTO THE MEANING OF THE WORD GENTILE AS USED IN THE BIBLE.

Part 2.

By CURTIS CLAIR EWING.

NOW LET US READ A FEW VERSES where the same words are used and, as can be seen, refer very definitely to non-Israel people.

Gen. 14:9— "With Chedorlaomer the king of Elam, and Tidal king of nations."

Gen. 21:13— "And also the son of the bond woman will I make a nation."

Gen. 21:18— "For I will make of him a great nation."

Ex. 9:24— ". . . There was none like it in all the land of Egypt since it became a nation."

Ex. 34:24— ". . . For I will cast out the nations before thee."

Isa. 37:12— "Have the gods of the nations delivered them which my fathers have destroyed?"

Matt. 10:5— "Go not in the way of the gentiles."

Matt. 24:7— "For nation shall rise against nation."

Luke 21:24— "They shall fall by the edge of the sword, and shall be led away captive into all nations."

Acts 7:7— "And the nation to whom they shall be in bondage will I Judge, said God."

Acts 8:9— "But there was a certain man called Simon which before time in the same city used sorcery, and bewitched the people of Samaria."

Acts 10:45— ". . . Because that on the Gentiles also was poured out the gifts of the Holy Ghost."

In the above verses three words have been used to translate the same Greek word *ethnos*, and they are nations, gentiles and people.

3. Now we come to the third way in which the words have been used, and that is to describe all nations, which of course always includes Israel and non-Israel nations.

Gen. 22:18— "And in thy seed shall all the nations of the earth be blessed."

Gen. 25:23— "Two nations are in thy womb."

1 Chron. 16:23,24—"Declare his glory among the heathen. . his marvelous works among the nations."

Psa. 9:19,20—". . . Let the heathen be judged in thy sight. Put them in fear, oh Lord; that the nations may know themselves to be but men."

Notice the last two verses have used the two words heathen and nations to translate the same word in one passage.

Matt. 24:9,14— ". . and ye shall be hated of all nations for my name's sake." This gospel of the kingdom shall be preached for a witness to all nations."

Matt. 28:19— "Go ye therefore and teach all nations."

Acts 10:35— "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Attention should also be called to another Greek word erroneously translated gentiles. The word is hellen and means Greeks. It is used 27 times in the New Testament. In 20 places it is properly translated Greeks, but in 7 other places in the Authorized Version it is erroneously translated gentiles. This has been corrected in the Revised Version and nearly all subsequent translations. For example, the Authorized Version translates John 7:35 to read: "Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" Nearly all revised versions translate this to read: "Will he go unto the dispersed among the Greek and teach the Greek?" Take as another example 1Corinthians 10:32, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Now the writer has read several articles by well-known Bible teachers who reject the Israel identity of the Anglo-Saxon people because they say that this verse gives the only classes that God now recognizes. In other words they claim on the authority of this verse that the human race is divided into Jews, Gentiles and the Church of God.

That is a good example of how anything can be proved by taking a verse out of its context. The context shows that Paul was admonishing people to be conscientious in their walk so as not to offend a weak brother. The division made in the text is only incidental to the point he was trying to make. And then too, the text does not say that there are only three classes of people. What it does say is, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Now if this text were given to show a division of humanity, then it leaves the vast majority of the race out entirely, because the word that is translated gentiles is a palpable mistranslation and should be translated Greeks. This is exactly the way the Revised Version gives it, as is also true of most private translations. But you do not even need a Revised Version to discover this error. Any good Bible with a marginal reading will show this to be true. The Greek word that has been translated gentiles in this verse is hellen

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and means Greeks. So, if, as these men have claimed, this verse proves there are only three classes of people in the world which God now recognizes, then they are the Jews, the Greeks and the Christians. Everybody else is left out.

By using the same method of reasoning we could quote Galatians 3:28 and prove that God does not recognize any distinction in the human race; then we could go to the other extreme and quote Colossians 3:11 to prove that God recognizes eight divisions of mankind. In both cases we would be taking the verses out of their context just as these men have done. But all of the confusion over this text would have been avoided if the word Greeks had been used instead of gentiles. Paul was writing to the Corinthians. Corinth was in Greece. They had three classes of people there — Jew, Greek and Christian. Had Paul been writing to the Romans he no doubt would have said, "Give none offence, neither to the Jews, nor to the Romans, nor to the church of God."

Beside these two examples, there are four other places where hellen has been translated gentiles where it should have been translated Greeks. These are found in Romans 2:9, 10, 3:9; and 1 Corinthians 12:13.

While on this subject a few words should be said about the way the word gentiles has been used in the Epistle to the Romans, one of the important books in the New Testament. And on this matter I will borrow some thoughts from the late Dr. Wm. Pascoe Goard.

In Dr. Goard's book, "Epistle to the Romans," he has given some illuminating comments on how the word ethne refers to the ten-tribed Israel. These are found in the fourth and fifth chapters of his book. He shows very clearly that chapters 9, 10 and 11 of Romans refer to ten-tribed Israel. In these chapters the Apostle Paul quotes quite freely from Hosea, Isaiah and Elijah, and as Dr. Goard shows, all these quotations refer to facts in the history of ten-tribed Israel, and not in the history of Judah nor in the history of any other nation. Thus when the word gentiles (Greek word ethne) is used in these three chapters it definitely is ten-tribed Israel. It is not a contrast between Israel and non-Israel people. It is a contrast between Israel in 975 B.C. and Israel known as the nations in A.D. 60.

Do not let the word gentiles mislead you. The Greek word is ethne and means nations. The Apostle Paul in this Israel section of his epistle is merely contrasting Israel's former state when she was known as Israel with her state in his day when she was known as the nations. To use the popularized meaning of the word, they had become gentilized in the sense that they were not known as Israel. Israel was one nation God had called out from among the other nations; now she was just like the other nations.

She had lost her identity so much that the Apostle Paul said that blindness was to stay on Israel until the "fulness of the gentiles" (nations) be come in. (Romans 11:25.) This fullness of the gentiles should be fullness of nations. It is a direct reference to Genesis 48:19, where it is stated that Ephraim was to become a "multitude of nations" in the last days. This is confirmed by the fact that both Dr. Delitzsch's translation of the New Testament into Hebrew — sold by the British and Foreign Bible Society — and Ginsburg-Salkinson's New Testament, published by the Trinitarian Bible Society, for the use of the Jews, have the very same Hebrew words — me lo hag-goyim — in Romans 11:25, that we find in Genesis 48:19, in the Hebrew Old Testament, and in this verse only. We use the expression "multitude of nations" because it is given as the correct reading in most Bibles in preference to fullness of nations. In other words, Israel was to be blind to her identity until the tribe of Ephraim became a multitude of nations. That time has arrived now and that is the reason our identity as Israel is becoming known. As Israel 25:7 reads, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." That veil is being lifted now and our real identity and the identity of other nations is becoming known.

Some scholars, in translating Genesis 48:19, where the Hebrew is me lo hag-goyim render it a company of gentile nations. The writer is convinced that a company or multitude of nations is the better translation. However, there is nothing wrong with the translation if the right meaning is attached to the word gentile. That is, they would become so much like other nations that they would not be recognized as Israel. That, of course, is a different meaning given to the word than is meant in the original text.

To summarize: the word gentile is derived from the Latin word gentilis and is only one of several words that are used to translate the Hebrew word goi and the Greek word ethnos into English. The best word to use is nations. It would have been better if the word gentile had never appeared in the English text. Neither goi nor ethnos necessarily mean non-Israel, as has been shown above.

OBITUARY.

It is with profound regret that we announce the passing of one of the great Women in Israel, Gladys Taylor.

Gladys Taylor was widely known and respected for her writings and research and will be sadly missed.

We praise God for the privilege of having shared the Lord's service with her.

THE FALL OF BABYLON

PART 5.

By F. DOWSETT.

AT THIS STAGE, it may be opportune to recapitulate the main points which have been discussed thus far. We have found that the Babylonian system under which we are now living is in fact the kingdom of Satan. We have found that this kingdom, or system, is in direct opposition to the Kingdom of God on earth and its operation of righteousness and justice.

We have found that these two opposing factions exist not only in the spiritual plane, but on a very real and physical plane. If this were not so, then God's proclamations of blessing towards the one, and His judgements upon the other, could not be fulfilled.

We have found that the aim of Satan's kingdom — Babylon — is the complete destruction and eradication of God's Kingdom — Israel. This is simply because Israel is God's fore-ordained and chosen witness to the fact that He is God (Isa. 43:12), and God's fore-ordained and chosen servant nation through whom He will bless the rest of the world (Isa. 43:21, Isa. 49:6, Isa. 60:3). Obviously, as far as Satan is concerned, Israel, the witness — servant nation, has to go.

We then found that the mode of operation of Babylon is clearly set out in the Book of Revelation of Jesus Christ. It is worthy of note that the mystery and difficulties usually associated with this wonderful Book are immediately dispelled when we realise that it is the specific history — pre-written — of this particular struggle.

We found that this Book, the system and kingdom of Babylon is referred to under the symbolism of "The Beast."

We then turned specifically to Rev. 16: 13, which describes the three unclean spirits like frogs coming from the mouth of the Dragon, the Beast, and the False Prophet. These three unclean spirits represented three plagues, the first of which was PERSECUTION, which issued out of the mouth of the Dragon which in turn is specifically identified in Rev. 12:9 as Satan.

The second evil spirit or plague was represented as a Beast. As previously stated, this word should not be confused with the word "Beast" in Rev. 4:6, which means "a living

creature". The beast out of whose mouth issued the second plague is, by definition, a wild beast."

So let us now examine what is said of this "Beast." In Rev. 13: 1-2 we read:-

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Now there are two most interesting features in these two verses.

Firstly, note the comparison between verse 1 here, and verse 3 of the previous chapter 12. In Rev. 12:3 we have the description of the DRAGEN, with 7 heads, 10 horns, and 7 crowns on his heads. In Rev. 13:1 we have the description of the BEAST, with 7 heads and 10 horns, but here there are 10 crowns on the horns. The answer, or explanation, is given in verse 4 where we read that the DRAGON gave his power unto the BEAST. So fittingly, the Dragon is shown with the crowns on his heads, whilst the Beast is shown with the crowns on the horns- the horn being the symbol of anh

The second thing to notice is the physical description of the Beast given in verse 2 of chapter 13. If you compare this with Daniel 7: 4-6, you will find that the beast of Revelation is a composite of the "beasts" of Daniel, but in reverse order. The body of the leopard (3rd beast of Daniel); the feet of a bear (the 2nd beast of Daniel); and the mouth of the lion (the 1st beast of Daniel); all being put together to form the terrible 4th beast of Daniel. So what was shown to Daniel in a general sense, is now revaled through Revelation is much more detail.

But what is the plague that issued from the mouth of the Beast? I suggest that we are told in erves 5 and 6 where we read:

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

So whilst we found that the 1st plague, or evil spirit, was PERSECUTION of God's people, the 2nd plague or evil spirit is the BLASPHEMY against God and His People.

But how is this "blasphemy" achieved? The answer to this question becomes clear if we understand what the word "blasphemy" means, as used here. It means "To revile, abuse or slander God, or Divine things."

It can be readily seen that this insidious and devastating weapon that has been used to accomplish the statement of verse 7:-

"And it was given unto him to make war with the saints, and to overcome them."

Remember, that the word "saints" applies specially to the chosen or called out ones, c'.e. Israel. It does not mean just a Christian, irrespective of what race to which he belongs.

The Beast, armed with the power and authority of Satan - the Dragon - has increasingly and at ever increasing tempo, fought against and overcome God's people Israel - the white Anglo-Saxon Christian nations - by the sheer weigh and consistency of the anti-God abuse and propaganda which has been deliberately aimed at us. One doesn't have to be a genius to recognnise the devastation caused by this plague.

These days, any and every effort is made at every opportunity to degrade God and His Son, our Lord Jesus Christ. This policy is deliberately exploited by every section of the media. If it shows God or Christ in a secondary light then it is acceptable. Such stage presentations as 'Godspell' and 'Superstar' are excellent examples of this de-liberate attempt to "humanise" our Lord. And this is all a part of the system operated by the Beast, the Babylonian system.

Before leaving this subject of the Beast, it is interesting to read Rev. 17:8. There we find it refered to as "The beast which was, and is not, and yet is." As we have noted previously, the Beast represents the Bablonian System or Kingdom, set up by Satan as the direct opposite of God's Kingdom, with the definite purpose of destroying God's Kingdom.

— IT WAS.

Then it was destroyed in its physical sence, and in the words of Rev.13:12. received a "deadlywound" — So IT WAS NOT.

But the same verse tells us that this deadly wound was "healed. We read also in Verse 14 of "the beast which had the wound by the sword, and did live." Verse 15 tells us of one who had power to give "life unto the beast". So here we have the beast

— THAT IS.

So thus far we have the first spirit or plague — Persecution — which came out of the mouth of Satan. Then we had the second spirit or plague — Blasphemy — which came out of the mouth of the Beast, representing Babylon.

The third evil spirit or plague is represented as "The false prophet." The phrase itself obviously implies two things. Firstly it claimed to speak with the authority of God — a prophet — and secondly that it did so falsely. In other words it was not what it appeared to be. This is the first time the phrase is used in fact only appears on two other occasions, in Rev. 19:20 and 20:10 where its fate is described. We thus have two alternations in trying to understand what or who it is. Either it is another ~~phrase~~ used for something mentioned elsewhere under a different name, or it is a completely new thing introduced. I suggest that the second alternative is unacceptable because so little is said of something so obviously important. However when we read Rev. 19:20 we are given a very clear lead as to the false prophets 'other identity'. Here we read that it was the false prophet who "wrought miracles before him (the beast) with which he deceived them that had DECEIVED them that had received the mark of the beast, and them that worshipped his image."

But when we turn back to Rev. 13:11-17, we read of another identity which does exactly the same thing. It is referred to in verse 11 as "another beast," but it appears quite obvious that this "other beast" and "the false prophet" are one and the same thing.

Equally obvious is the evil spirit or plague that issued from its mouth. It is DECEPTION.

So here we have the three evil spirits of Rev. 16:13 quite clearly identified. Here are the three plagues which have been spread over God's Israel people in an all-out attempt to destroy them.

PERSECUTION

BLASPHEMY

DECEPTION

These are the forces which, in their evil workings, have been used by God to gather the whole world to the battle of "that great day of God Almighty." Let those who understand be blessed as they watch, for the time is most certainly at hand when the Lord Jesus Christ will "COME AS A THIEF".

to be continued.

WHEREIN DWELLETH RIGHTEOUSNESS

E. B. CLEMENTS.

IT IS OFTEN A GOOD IDEA to consult a dictionary for explicit understanding of the meaning of certain words. One dictionary defines the word "righteous" as "living and acting according to right: conforming to a recognized standard; equitable."

Another dictionary defines "righteousness" as "just, upright, virtuous, law-abiding". "Righteousness" is defined as "rightful; having right."

According to the dictionary, "right" is defined as "upright; according to standard or principle; according to law, sound, sane, make reparation for or to, avenge (wrong, wronged person)."

What is "right"?

Unless words mean nothing, a careful analysis of the above definitions surely means that the attitudes of those making or changing or enforcing some of our laws can scarcely be "right". Sincere, misguided, but certainly not "right".

It is certain that those advocating changes of God's law and its penalties (politicians, humanists, sociologists take note) are far from "right". Without viewing Western society in general, a look at some of the crimes committed in Australia will serve to illustrate the point, in no uncertain manner, to any honest, thoughtful individual.

Referring again to the accepted dictionary definition, is it "right" for the murderer or brutal rapist, when caught, not to forfeit his own life for the life he has premeditatively taken or ruined for ever? And if he is fortunate enough to have the death penalty set aside, is life imprisonment, to him, better than a death sentence? If he is released after some years, is it "right" to endanger some further innocent victim, for there is a second-to-none chance that he will do the same thing again?

In the case of 'robbery with violence' (or even just plain theft) is it "right" that the criminal, when caught, does not make reparation to his victim? Is it also "right" when, at long last, it has become apparent that the unfortunate VICTIM needs consideration, that reimbursement for injury or loss to the victim is a charge on the innocent taxpayer?

(you and me)? Is it "right" that more of the taxpayer's money may be set aside for rehabilitation of the vicious thug (for that is what he is), instead of by the sweat of his brow he be made to repay his ill-gotten gains? No, the poor chap is considered to be an unfortunate victim of the "condition of society" "we have allowed that breeds him the way he is.

(What 'utter rot', and perversion of truth and fact, again by sociologists and humanists.) Or should, as the Bible insists, the life of the murderer and brutal rapist be forfeit and the thief in some cases, when caught, repay his victim double or even more?

It has been established beyond any doubt whatever, that the great majority of deaths in car accidents, and shockingly maimed victims also, are caused by irresponsible drunken drivers between the age of eighteen and twenty-five.

Is it right that the drunken driver is not considered as a potential murderer? No, he is considered by sociologists and humanists to be the unfortunate victim of an illness, alcoholism, and needs our considerate treatment. (Again at public expence if at all possible.)

Are the breweries and hotels (and shareholders — some of them 'church organisations' — reaping dividends) by ensuring that the alcoholic is adequately supplied with the beverages that make him a killer when at the wheel of a motor vehicle, absolved from responsibility for his attitude and anti-social behaviour?

And so we could continue.

BUT — is it right NOT to call all these crimes just what they are — SIN — against God and against man?

Yes, it is right!

The Bible states "The law of the Lord IS PERFECT, converting the soul." It is PERFECT it cannot be improved upon. It is detailed at length in Scripture, and penalties for breaking it laid down by God Himself, while Jesus Christ, confirming the Old Testament commands, stated (Matt. 5:17-18): "I am not come to destroy the law, but to fulfill. For verily I say unto you, TILL HEAVEN AND EARTH PASS, one jot or one tittle SHALL IN NO WISE pass from the law, till all (prophecy (v.17) and law) be fulfilled."

Jesus Himself kept the law, and insisted His followers do likewise.

It is evident to any thinking individual who has the welfare of his fellow man

(particularly unfortunate victims of law breaking) that IT IS NOT RIGHT that many things advocated or permitted concerning criminals or potential criminals in our present society are upheld or allowed to continue. The society we live in CAN be blamed for the criminal's anti-social tendencies, as the humanist and sociologist claim, but they (and not us as they continually suggest) are responsible (by changing the law of the Lord and its penalties) for the conditions that permit anti-social behaviour and criminals to flourish.

As Moses prophesied (in Deut. 31.29), "FOR I KNOW that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you, and evil will befall you in the latter days (the times in which we now live), because ye will do evil in the sight of the Lord (by disobeying His instructions and laws) to provoke Him to anger through the work of your hands."

This was said to our forefathers. And Moses also said (Deut. 32.46-47) "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, ALL THE WORDS OF THIS LAW. For it is not a vain thing for you; because IT IS YOUR LIFE . . ."

Modern civilisation is in its death throes, and OUR nation's future depends on whether we want to die with it, or return to the keeping of His just and equitable law, because it is our life.

2 Peter chapter 3 informs us (verse 6) "the world that then was, being overflowed with water, perished."

It perished because of the then prevailing permissive society, the defiance of God's requirements by the licentiousness of the earth's inhabitants, and the excesses of the Sodomites.

A similar situation pertains today, meriting similar judgment and punishment. 2Peter 3.7 states "the heavens and the earth which are now (at his period of time) by the same word are kept in store (permitted to continue their existence for the time being until His prophecies are fulfilled and His purposes accomplished) reserved unto fire against the day of judgment and perdition of ungodly men."

Those choosing paths to crime, and those contributing, wilfully or inadvertently, to its continuance or increase should certainly begin to feel apprehensive at the fate they face at the Almighty's hand.

The Bible tells us that "righteousness exalteth a nation". The dictionary definition of "righteous" at the beginning of this article referred to it as "living and acting according continued on page 32.

THE KINGDOM OF GOD ON EARTH

Part 1.

By MR.I.S.WEBLEY.

IF THERE BE ANY TOPIC THAT SHOULD BE OCCUPING the minds of Christians and Bible students more and more today, it is the Gospel of the Kingdom of God on earth. Two reasons for this statement are; Firstly, we are entering the time of tribulation in the last days of which St. Matthew and St. Luke have given us warning. Luke has said: "When those things begin to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke XX4 28.

Secondly because we are so rapidly approaching the time when the Lord Jesus Christ shall return to establish God's glorious Kingdom on earth, and when He will sit on the throne of His father David and commence His reign over the House of Jacob for ever, and we want to reign with him.

Despite all that is written in the Bible about the subject, it is a strange thing that Bible students the world over do not seem to be in agreement about the meaning of the term "The Kingdom of God," or, "The Kingdom of Heaven".

Many interpretations of this term have been, such as :-

1. The Kingdom of God is the place in Heaven where God the Father sits on His throne, and where His will is done.
2. The Kingdom of God is a social structure, a community of people. The Dictionary definition is: "Organised community with a king at its head: Monarchical state; territory subject to a king; spiritual reign of God."
3. The Kingdom of God means Judgement. This view is held by some because both John the Baptist and the Lord Christ called upon people to "Repent, for the Kingdom of God is at hand". Matt.111 2, iv17.
4. The Kingdom of God means society arranged in accordance with the will of God. The ideal social order.
5. The Kingdom of God was Israel in Old Testament times, and will be Israel again

after Christ returns. It is something wholly 'Jewish'. It is now in abeyance.

6. The Kingdom of God refers to the new Age coming when God will come and establish His Kingdom on earth. It is apocryphal.
7. The Kingdom of God is a spiritual Kingdom abiding in the hearts of believers in the Lord Jesus Christ.
8. The Kingdom of God on earth is the twelve-tribed Children of Israel, formed into a Kingdom at Sinai, with God as their King, and who have continued right up to the present day, and is an everlasting Kingdom.
9. The Kingdom of God means nothing more than the restoration of the Jews as the Kingdom of God in Palestine.

Some of these interpretations are close to truth, but others, such as the last mentioned, No.9, is wholly in error. Those who hold this particular interpretation of the Kingdom of God lack understanding of the Word of God, and consequently misinterpret the Word Particularly in relation to the people called "Jews" in the Plan of God.

Most of the truth about the Kingdom of God we can learn from the teachings of our Blessed Lord and Saviour Jesus Christ. Jesus had more to say about the Kingdom of God than about any other subject. He began His ministry with the announcement: "The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel." Mark 1.15. From that onwards up to the time of His ascension at the end of His earthly life, the whole of His public ministry was occupied with the preaching and teaching the Gospel of the Kingdom of God. He proclaimed this Kingdom message by parable, precept and deed.

Now, we ask, What did our Lord mean about this Kingdom of God which figured so prominently in His earthly ministry? There seems to be two major divisions of thought regarding the meaning of the phrase. One school holds strongly to the view that the term 'Kingdom of God' must be interpreted in a spiritual manner only. They say, it is no earthly empire yet to be set up, but is established in proportion as God's will is done by men. They believe that as far as our hearts are concerned its coming lies in our own hands, and it will grow in proportion as others are led to acknowledge God's rule. The Kingdom exists and begins as the Divine rule in the hearts of believers, and in the end, will manifest itself outwardly in a regenerated society.

The other school of thought regarding the Kingdom of God is more liberal in its interpretation, and asserts that although there is a spiritual aspect of the Kingdom, there is also a very literal and national aspect also.

Those supporting the spiritual interpretation quote as their authority Luke xvii 20-21, as though that were the end of the matter. The passage reads: "And when He was demanded of the Pharisees when the Kingdom of God should come, He answered them and said: "The Kingdom of God cometh not with observation: neither shall they say, Lo, here, or, Lo, there! for behold, the Kingdom of God is within you. It is a pity those holding this view that the Kingdom of God is abiding in the hearts of believers, do not look in the marginal reference, where the alternative, and truer rendering of the word translated "within you" is "among you." The Revised Version margin says "in the midst of you. "Moffat says: "in your midst."

It should be noted that when our Lord used these words He was speaking to the Pharisees. Now, it is obvious that Jesus was not telling these self-righteous, Christ-rejecting Pharisees that the glorious everlasting Kingdom of God was abiding in their hearts. Far from it.

However, our Lord did speak truly when He told the Pharisees that the Kingdom of God was 'in their midst'. In two ways it was true. As you are aware, in every Kingdom there must be at least four major elements: Of course, there must be a King; there must be a people over whom He rules; there must be a land in which the people live, and there must be laws for good order and conduct. All these four elements were present when the Lord was speaking to the Pharisees. He, Himself, was the King; (but they would not have Him to reign over them); the people were there; they were in the Promised Land; and they had the Laws of God, although they had distorted many of them. So, in reality the Kingdom of God was in their midst.

But there is another interpretation of this statement of our Lord's which is national. There is a school of thought, mostly in British Israel circles, which supports the view that our Lord was telling the Jews a tremendous national truth. It was this, and this might surprise many, that the Kingdom of God which was in the midst of Jewry, was none other than the Kingdom tribe of Benjamin, the light-bearing tribe. As this statement might sound strange to some, let us look into the Old Testament for enlightenment.

We go back to the First Book of Kings, chapter xii, where we read that at the beginning of the reign of Rehoboam, son of Solomon, there was a rebellion among the Children of Israel. First eleven of the twelve tribes separated themselves from Judah and King Rehoboam. "There was none that followed the House of David, but the tribe of Judah only. 1 Kings xii 20. This division of Israel was of God. See verse 24.

Shortly after this rebellion, the tribe of Benjamin left the ten tribes of the Kingdom of Israel and joined the House of Judah. This was the rending of the Kingdom and was

in fulfilment of the promise God had made to Jeroboam through the prophet Ahijah. Ahijah tells Jeroboam: "or thus saith the Lord, the God of Israel, Behold, I will rend the Kingdom out of the hand of Solomon, and will give ten tribes to thee". . . "I will take the Kingdom out of his son's hand and give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there. 1 Kings xi 31, 35, 36. So, in accord with God's intention, Benjamin left the ten tribes and rejoined Judah.

This Kingdom tribe of Benjamin then formed part of the Kingdom of Judah. They remained with Judah right up to the time of the destruction of Jerusalem by the Romans in A.D. 70. They also went into captivity with Judah to Babylon, and returned with them to Palestine at the end of their captivity. Therefore for 900 years Benjamin represented the Kingdom of the House of Israel, and in fact, could be called "The Kingdom of God in Jewry."

To those who might question the statement that the Children of Israel are the Kingdom of God on earth, might we say this. First of all, look at the word "Kingdom." It is made up of the noun "king" and the suffix "dom". "Dom" is a noun and expresses condition, domain or dominion. For example, a Dukedom is the domain or dominion over which a Duke exercises authority or rule. Equally so, a kingdom is a dominion over which a King exercises authority and rule. The term "The Kingdom of God" therefore means the dominion over which God exercises rule as King. That Israel is God's dominion, the Psalmist tells us: "When Israel went out of Egypt, the House of Jacob from a people of strange language, Judah was His sanctuary, and ISRAEL HIS DOMINION. "Psalm cxiv 1 and 2. If then Judah be God's sanctuary, then Israel, the remaining eleven tribes must be God's dominion, in other words, the Kingdom of God on earth.

We know from the early Books of the Bible that twelve-tribed Israel were formed into the Kingdom of God at Sinai. God was their King, and because of that fact, they were the Kingdom of God. The four elements of the Kingdom were there. God was their King; the people were the children of the Kingdom they were given the Law; and the Land at that time was 'The Promised Land.'

That God was their King is proved from the Book of Samuel. You will remember that in Samuel's time the people clamoured and pressed Samuel to ask God to give them a King like the other nations round about them had. Samuel, in distress, took the matter to God. Now, hear what the Lord said unto Samuel."Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected Me, THAT I SHOULD NOT REIGN OVER THEM." 1Sam.viii 12. Did you note that last phrase—"That I should not reign over them." This surely, proves that God was their King at that time, the King of Israel. God is still the King of Israel. Although the people rejected God as their King, God has not rejected

continue on page 29.

INFLATION & THE WAY OUT

Part 2.

The article appearing under my name in the September Issue was part of a letter that I had written to the press. Copies were sent to all Sydney dailies and Sir Robert Askin. The Premier has acknowledged his copy; at the time of writing the dailies have not acknowledged receipt of theirs. The balance of the letter now follows:

"The way out of inflation is to withdraw the paper currency and substitute a Silver currency. It is the essence of folly to use gold. The supply of that metal is inadequate, and at hazard, where as silver is mined with lead and zinc in times of prosperity.

By the way, the basic tax should be the tithe.

That tax will be grabbed by the church if the State is not careful.

According to some serious students of the law the maximum tax is 20%. There is no penalty for prosperity. In fact industry meets with approval remember "Thou good and faithful servant".

Of course the charging of interest would be forbidden. Interest and a paper currency invariably produce inflation.

It is obvious that we are approaching financial chaos and military impotence."

Since I wrote that letter other relative matters have come under notice.

For example a high ranking officer of one of America's largest banks found that the Australian carries only one half the load of personal debt that the Americans are encumbered with. He proposes to do something about that. A plunge into debt by the populace is inflationary- money is spent before it is earned. I don't think Nehemiah would approve of this. I refer you to Neh. Chr.5 with particular attention to Verses 1 to 13. The American bank is heading for trouble.

The Financial Review of 6th September 1974 quoted "The Wall Street Journal" as follows
"The U.S. economy that marvellous machine of plenty, has suddenly turned into a cornucopia

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of trouble, pouring forth an agonising abundance of distress". The only comment to make is that the "abundance" will increase mightily.

The "Financial Review" of September 16th, 1974 ran a headline "Pressure on debt program". It transpires that of Australia's national debt "a total of \$1,445.8 million is due to mature before the end of 1975 and another \$1,543.8 million before the end of 1976". The economist author of the article commented "It (the Government) would also be competing with the unknown-but very large- re-financing needs of private enterprise during the same period."

I have also been reliably informed that massive amounts of debentures, issued by the finance houses, mature during 1976.

With continued inflation it is certain that large numbers of lenders will want their funds returned. There will also be an acute shrinkage in the numbers of the lenders of new money. The Commonwealth Government and the finance houses will have problems of a kind that no one has ever encountered before.

It is of interest to note that life insurance companies are experiencing a shrinkage in new business and a considerable volume of cancellations of current policies. Their funds available for investment, it is well known, have shrunk.

I now point out that America abandoned the Gold Standard on 6th March 1933. We thus have the interesting calculation 6/3/1933 plus 1, the Jubilee Year (1936), plus cycles (Mosic) 42 years=6/3/1976. A date of crisis in a period of chaos.

A well known Liberal Party politician has boasted that before the Federal Election of 1972 Australia had balances abroad exceeding \$4,000,000,000. He did not explain that this amount had been accumulated over a period of years by paying exporters with paper backed credits. A very high tariff wall prevented the importation of goods in adequate quantity to maintain a reasonable trading balance. The action of the Lib.C.P. coalition was tantamount to throwing petrol on an already raging fire. The actions of the Labour Government in revaluing the currency and reducing the tariff barrier were too late by years. We are now receiving the goods that should have been imported two and more years ago.

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them, His people, nor His Kingship over them. They are still His Kingdom people. Praise His name.

to be continued.

BRITISH = ISRAEL BIBLE LESSONSNUMBER 56PARABLE OF THE KINGDOMPARABLE OF THE TWO SONSRead Matthew 21:28-32

This Parable appears to bear some resemblance to the Parable of the Prodigal Son, related by Saint Luke (Luke 15:11-32), the story in Saint Matthew remaining incomplete. It is possible that the two evangelists based the two parables upon the same illustration given them by our Lord.

The Two Sons are evidently Israel and Judah, the Vineyard representing the Kingdom, as explained in the Parable of the Husbandmen which immediately follows in Matthew 21. Our Lord is comparing the publicans and harlots who give up their rebellion and come to repentance, with the Jews who profess to be the children of the Kingdom, but neglect entirely to live up to their profession.

The wider application is also true. The House of Israel, called to be workers in God's Kingdom, had refused the call, and gone away to idolatry. For over one thousand years they ignored the Will of God and their appointment as His chosen son; they set aside the privileges and blessings they might have enjoyed; they went out of the Kingdom into a far country, and the work of the Kingdom-Vineyard was neglected, waiting for their return.

But although this wayward son said: "I will not", he afterwards repented, and went. Like the prodigal he came to himself and returned home, for the Father in each case is the same, and the Vineyard was at home. After many years of rebellion and foolish wandering, the House of Israel, (or Ephraim) together with most of the House of Judah, came to Britain and embraced Christianity. He has been used to guard the Kingdom itself, and to greatly extend its boundaries. He has cultivated it, and now sees the fruits of the Kingdom coming to harvest year by year in abundance. He has built a sanctuary in it which is the centre of the true worship of the Vineyard, and all the interests of the estate are entrusted to him.

The repentance of this son and his subsequent toil in the Kingdom of God formed the turning-point in the world's history. He is the New Steward appointed to succeed the Unjust Steward who was discharged. (see Luke 16:1-9 and also Matthew 21:43) He represents the Ten Servants who are to occupy till the Lord returns, and is the host entrusted with the recovery of wounded mankind until the Good Samaritan returns to repay him.

The other son, the Jew, professed a willingness to work in the Vineyard and to cultivate it, but failed to carry out his promise. All the treasures of the Kingdom were left in his hands for a time until the Father took them from him as stated in verse 43, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

As a Steward he failed to do his work loyally and justly, and was dismissed, as related in our Lord's Parable on the subject. The many condemnations of the Jews uttered by our Lord show precisely the state into which they had fallen, and picture the Vineyard overgrown with poisonous weeds such as the Tares (the Darnel) instead of bearing a harvest of beautiful fruit. The Master told them plainly one day: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (see Matt. 23:13 and read the whole chapter).

In many scathing sentences of similar severity our Lord tells them of their neglect as Stewards of the Kingdom, and denounced their hypocrisy, for they said, "I go sir, and went not."

It needs to be plainly stated in these days that the Jew is no longer the Steward of the Kingdom. Our critics frequently remind us of the saying of our Lord to the woman of Samaria: "Salvation is of the Jews." At first it was, but Christ "Came to His own and His own received Him not." Since then the Jew has been removed from his high position, and Salvation is no longer of the Jews.

The other son who has repented has taken his place, and today, without a doubt, Salvation is of the British - Israel and kindred peoples. The Saviour is their Lord and King. His earthly Throne is in their possession. His Kingdom on earth is entrusted to them; they are in charge of His Holy Word; they are building His Church and preaching His Gospel, and none of these things are any longer under the care of the Jews.

All these are the fruits of the Vineyard, from which the Jew has been discharged as an unprofitable and unfaithful servant. No! Salvation is not of the Jews today, but of the House of Israel (to which has been joined the great majority of the fragments of the broken House of Judah) who has come in to take his place as the Steward of the Kingdom.

Jesus asked: "Whether of them twain did the will of his Father?" They said unto Him: "The first". They were right, and in that answer they condemned themselves. Their only hope is in following the example of their brother Ephraim, who repented. God grant they may also return, ere it is too late.

MACHINE APPEAL

You have no doubt noticed the improved printing of our magazine. It has been typed on our new typewriter. Because previous machines have been unsuitable, we have found it necessary to purchase a new typewriter. In order to help defray the cost, we are launching a special "Machine Appeal". If you wish to help us in this way, please forward your donation to "The Secretary" and mark it "Machine Appeal."

Thank you for the help we know you will give us.

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MAGAZINE SUBSCRIPTIONS

Owing to the increase in postal charges by 9¢ per copy, we regret that as from the renewal of subscriptions, the Annual Subscription for :- The National Message, The Covenant Message and The Kingdom Digest will rise to \$6.00.

We will absorb the additional postage costs until your next annual subscription is due.

Single copies will now be 50¢ posted, or 25¢ at our Book Room.

Our Kingdom Herald will remain at the same price of \$3.00 for the time being.

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continued from page 23.

to right; conforming to a recognised standard; just; law-abiding."

What better law can we keep, and insist that others keep, than that which is PERFECT, the law of the Lord?

And though this present earth is judged and purged by fire of its evildoers, the believer and doer of right, the keeper of the law, what is his destiny?

As Abraham believed God, and it was counted unto him for righteousness", so the believer in, and follower of Jesus Christ is assured, again by 2 Peter chapter 3 (v.13) Nevertheless we, according to His promise, look for new heavens and a new earth(purged, cleaned) WHEREIN DWELLETH RIGHTEOUSNESS."

An earth in which His law (and its penalties) will be upheld enforced, and kept.

With the soon return of Jesus Himself, who will rule with a rod of iron (the "rod" of the law), righteousness will prevail, and men will learn to live in dignity and peace.

The time when that will obtain is "even at the doors".

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Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.
Named 'Great'.
The chief of the nations.
A maritime nation, having command of the seas.

A company or commonwealth of nations.
A missionary nation.
The custodian of God's Word.
A just nation.

God's instrument in destroying evil.
An undefeated nation.
Blind to their identity.
Have an island home north and west of Palestine.
Occupy islands and coastlands.
Possess the gate of his enemies.
Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.
Irrigate the deserts and build the waste places.
Possess the wealth of the earth.
Possess the heritage of the heathen.
Receive strangers and refugees.

Set free slaves and prisoners.
Have a descendant of King David reigning over them.
Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.
Gen. 12:2.
Gen. 27:29; Deut. 7:6; 15:6.
Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
Gen. 35:11; 48:49; Eph. 2:12.
Gen. 22:18; Isa. 43:21; 49:6; 66:19.
Psa. 147:19, 20; Isa. 59:21.
Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
Jer. 51:20; Dan. 2:34,35.
Isa. 54:17; Micah 5:8,9.
Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Gen. 22:17, 24:60.
Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Isa. 49:20.
Isa. 35:1; 43:19, 20; 58:11, 12.
Gen. 27:28; 49:25, 26; Deut. 33:13-16.
2 Sam. 22:44; Psa. 2:8; 111:6.
Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Psa. 72:4; Isa. 42:7; 49:9; 58:6.
2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,
132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. Thy possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People' (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

THE DRAMA OF THE AGES

PROCLAIMING THE HERITAGE OF THE ANGLO-SAXON-CELTIC PEOPLE

DEC 1974

Registered at the G.P.O., Sydney, for transmission by post as a Periodical.

Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are of Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced from the Mosaic law and its identity temporarily lost to history, but known to God; it was to be reconstituted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

- Israel to have a change of name (Isa. 65:15).
- Israel to be called by a new name (Isa. 62:2).
- Israel to be called after Isaac (Gen. 21:12).
- Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
- Israel to be a multitudinous people (Gen. 13:16; 15:5).
- Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
- Israel to become a Nation and a Company of Nations (Gen. 35:11).
- Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
- Israel to be a Nation for ever (Jer. 31:35, 36).
- Israel to have a perpetual monarchy (Jer. 33:17).
- Israel to come under a new covenant (Jer. 31:31-34).
- Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
- Israel was taken captive into assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
- Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

- The Jews to be known by a change in physiognomy (Isa. 3:9).
- The Jews have retained their old name unchanged.
- The Jews' name to be a curse to them (Isa. 65:15).
- The Jews still claim to be the chosen people.
- The Jews to be bereft of children (Jer. 15:7).
- The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
- The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
- The Jews have been strangers in all lands (Jer. 15:4).
- The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
- The Jews have remained under the old law.
- The Jews do not accept Jesus Christ as the Messiah.
- Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).
- The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
- The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

THE KINGDOM HERALD.

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DECEMBER 1974.

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FROM THE PRESIDENT'S DESK

GREETINGS CHRISTIAN FRIENDS,

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began."

That we should be saved from our enemies, and from the hand of all that hate us; To perform the me. ypromised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." (Luke 1:68-75.)

Thus spoke Zacharias, under the inspiration of the Holy Spirit. This is one of, if not the greatest and most comprehensive statement in the Bible as to why our Lord Jesus Christ came to this earth nearly 2,000 years ago. It is a tragedy that so few Christians realise, let alone understand, its meaning.

Firstly, our Lord Jesus Christ is positively identified as "The Lord God of Israel." His Divinity, as well as His pre-existance, is quite clearly attested.

Secondly, we are told quite plainly why He came.

1. He came to redeem His people. How misunderstood this is. Most Christians use the word "redeem" in the same sense as "salvation." But of course this is not the case. "Redeem" means "to buy back." And the object of His buying back was His people - Israel. We, as His people Israel, have been "bought back" from the sentence of the law. We have been re-covenanted to our God.

2. As a direct descendent of David, and in accordance with the unconditional covenant made to David, He came to His people as a mighty and victorious Saviour. Unless our Lord is a failure, then we can rest in absolute and complete assurance that He will save us from the hands of our enemies and from those that hate us.

continue on page 14.

THE DELIVERANCE OF JERUSALEM

THE 1290 DAYS AND 1335 DAYS.

By W. HEPPER.

The palems (Arabs) took posession of palestine in 622, A.D. In this end time sign quoted by Daniel in c,12. He reffered to the 12th c, to the 1290 days and said blessed is he that waiteth and cometh to the 1335 days or years. When the Moslems took posession of the land in 622, A.D. they set up the Moslem calendar, alunar period of 354 days to the year, our calendar the (Gregorian) is a solar calendar based on 365 days to the year.

If we consider the times refered to, we find that on the solar or Christian calendar there is a difference of 45 years in this period of time, that is the 1290 solar years equals 1335 lunar years.

The Arab Moslems set up the calendar in 622, A.D. and 1290 years solar from that time brings us to 1912 A.D. The year of the outbreak of the Balkan war, in which the Turkish & Ottoman empire was seriously set back, losing much of its territory in Europe. The blessing of the 1335 days promised to Daniel, takes us on the lunar calendar to 1917-18, the year in which the Turks lost a great deal more of their empire, in Africa and Asia including Palestine and Jerusalem.

Thus was the answer given to Daniel's prayer for forgiveness for the sin of his people and their fathers. The people were being reminded of it and the answer given while in the process of its fulfillment.

The Turks had departed from his beloved city and the land exactly at the appointed time, by the guidance of Israel's faithful and covenant keeping God.

Palestine offensive. Sept the 27th. 1918. Joel.C,1.

On this 27th, day of Sept, after regrouping the British Empire troops continued the pursuit of the Turkish army, and on this day were driving them over the borders of Samaria the territories of ancient Israel. They had now retreated over one hundred miles in nine days of the campaign.

Joel,C,1. was the lesson laid down for the morning service on this day.

This chapter of Joel's Prophecies is I believe, a sequel to the warning that Jeremiah

had given to the people of Judah, which the people had refused to hear and believe. He had warned them of the impending invasion and desolayion of the land and city by the king of Babylon. They had adamantly refused to hear him. As well as disbelieving him, the leaders sent the false prophet Hanamiel, to the people to say that what Jeremiah had said would not come to pass.

Knowing that Jeremiah's prophecy was to be for a period of 2520 years, during which the Yokes and bonds of Babylon would be placed upon the necks of all nations, as in C,27, and 28. He also informed them that at the end of that time, these yokes and bonds would be broken off their necks, and the land and the city of Jerusalem would be returned to them, its rightful owners.

In this chapter, Joel calls upon the old men of Judah to give ear to what he has to a say, asking if it was in your fathers day or in their fathers day, and to tell it to their children, and they to their childrens children, for many generations to come, so that they would remember the truth of Joels recording, of the destruction of the city and the desolation of the land, because they refused to believe the warning of Jeremiah.
This is what he had to say.

Joel, C.1. Is a revelation of the destruction of the remnant of Judah, by the king of Babylons great army. V.1. the word of the Lord to Joel.

V.1. Hear ye this ye old men, and give ear all the inhabitants of the land. Hath this been in your day, or in the days of your fathers. The old men are not the prophets, but the old men with the longest memory.

They are instrusted to give it ear to all the inhabitants of the land. Hath it been in your day, or the days of your fathers.

V.3. Tell your children of it and let their children, tell their children, and their another generation.

Here is the instruction to pass this information down to many generations concerning these events, that is the ~~empty~~ ^{empty} of the land of its inhabitants, and the desolation of the land by locusts, palmerworm, and the grasshopper. Then

V.5. Awake ye drunkards and drinkers of wine for it is cut off.

V.6. For a nation is come up on my land, strong and without number, whose teeth are the teeth of a lion, he hath the cheek teeth of a great lion.

V.7. He hath laid my vine waste and barked my fig tree, he hath made it clean bare and caste it away, the branches are made white.

The prophet here tells of the king of Bablon as a great lion has come up upon Judah the fig tree. The king of Assyria had already laid the vine (Israel) waste. The fig

tree Judah, was barked and could not be restored.

V.8-12. The prophet continues to tell of the utter desolation of the land and its condition during the period of desolation. The people to lament like a virgin in sackcloth for the bridegroom of her youth. The priests to lament in sack cloth and ashes the ministers of the altar to wail because the gifts of the Lord are cut off.

V.13-14. They are commanded to sanctify a fast and call a solemn assembly to the house of the Lord, for the day of the Lord is near as a destruction from the almighty. This was the end of the kingdom of Judah.

V.16-20. The land was now left devoid of inhabitant, flocks and fruit of the land, for its period of judgment of 2520 years of punishment, as the day of the Lord had come. They had been removed from the guardianship of their God, and given into the hand of their enemy, Babylon.

As the prophecy of Jeremiah was given to Judah at the time of the fall, and the people so adamantly refused to believe him, we who are alive today and saw the fulfilment of his prophecy, see also his assurance of its deliverance at the time of Jacobs trouble, 2520 years later.

We are able to see and understand Joels Prophecy in which he said tell ye your children for many generations, that they may remember it even in our day. Babylon.

Daniel had been given power to interpret the visions and dreams of the king of Babylon concerning his ruling authority of the nations of the world, for a period of seven times or 2520 years. It was the greatest power of the old world. Medo-persia was to succeed him, then Greece, then Rome, followed by the Stone Kingdom, which we believe to be, Great Britian, and the USA.

Still in existence as nations of the world are, Persia, Greece, and Rome, What has become of the great nation of Babylon. Surely such a great nation which exerted so much power and influence over the nations of the old world, could not have passed out of existence completely. It must have been as Assyria of old, which is Russia today, its name was changed.

We see in the book of Revelation of St.John, the great ecclesiastical, economical, and financial system of symbolical Babylon, which now are embraced in the common market countries of Europe, and are about to be destroyed, then the nation of Babylon must be embraced in it, and playing a controlling part in it. I believe that nation is Germany. This great Babylon authority, was set up as a substitute, for the authority given to Israel, during her period of displacement from rulership.

It is what has been said by Jeremiah, the yokes and bonds of Babylon has been placed on the necks of Israel. Jeremiah also said that those yokes and bonds would be broken off our necks, at the end of 2520 years. Then Babylon must be in existence nationally as well as symbolically. This was the substance and meaning of Joels prophecy.

Sept. the 27th, The first lesson, evening service. Joel.C.2,V.1-14.

The events which made possible the deliverance of the land, was brought about by Germany going to war in 1914. Twice in our lifetime Germany has prepared the greatest war machine in history, and except for divine intervention would have ever run all the nations of the world. Let us study it.

Joel.C.2,V.1. Blow the trumpet in Zion, and sound an alarm in my Holy Mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh it is nigh at hand.

V.2. A day of darkness and gloominess, a day of cloud and thick darkness as the morning spread upon the mountains, a great people and strong, there hath never been the like, neither shall be any more after it, even to the years of many generations. The trumpet was blown in Zion, the seat of Israels government. The Lord's Holy mountain was Israel (Britain). The people of the land did tremble, at the thought that they were at war with Germany, The greatest war machine ever in existance. It was the beginning of the time of Jacobs trouble, and the preparation for the coming of the day of the Lord, as her deliverer.

It was a day of darkness and gloominess, to see this great army the likeness of which had never been before. It revived its strength in world war two but there never shall be the like again, even to the years of many generations.

V.3-10. Tells of the great German advance across France and Belgium, and on the eastern front to Russia. An army of some four million men in battle array as they devastated the land and the cities burning and pillaging as they came.

V.10. The earth shall quake before them, the heavens shall tremble. The sun and the moon shall be dark, and the stars shall withdraw their shining.

As the great conflict continued, and the great artillery duels continued to develop to the stage where they could be heard at a distance of over one hundred miles from the battle front, they sounded like great earthquakes, and did cause the land to tremble. Shells from massed concentrations of heavy artillery passing into the heavens, so disturbed the atmosphere in the heavens, that it used to bring on heavy cloud formations, and rain which hid the sun and the moon and stars for weeks on end.

V.11. The Lord shall utter his voice before his army, for his camp is very great, for he is strong that executeth his word, for the day of the Lord is great and very terrible, continue on page 9.

SUNDAY

7.

DECEMBER 1974.

AFTERNOON MEETINGS

WOULD READERS PLEASE NOTE THE FOLLOWING MEETINGS TO BE HELD OVER THE CHRISTMAS
NEW YEAR PERIOD.

SUNDAY 1st DECEMBER at 3.00 p.m.

THE Y.M.C.A. HALL.

1st Floor. 325 Pitt Street.

Speaker: CAPT. W. ROBERTSON - Visiting from London

Subject. "The Coming of ELIJAH."

SUNDAY 8th DECEMBER at 3.00 p.m.

THE Y.M.C.A. HALL.

Speaker: Mr. E. DOWSETT.

Subject. "The First ADVENT."

NOTE: THERE WILL BE NO MEETING ON THE FOURTH SUNDAY IN DECEMBER.

Our January meetings will be held as usual on the 2nd Sunday at

The Y.M.C.A. Hall.

325 Pitt Street.

and the 4th Sunday at our Rooms.

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continued from page 6.

and who can abide it. It was at this stage that the Lord brought in the great camp of the United States of America in 1917, to the aid of Great Britain and France. For he said thou art my battle axe and weapons of war. It was the great power of the United States coming into the battle, which caused Joel to say he is strong that executeth his word, that is does his will, and his camp was very great. It did bring on the day of the Lord for the defeat of the enemy.

V.12. Therefore now saith the Lord, turn ye even to me saith the Lord your God with all your heart, with fasting and weeping and mourning.

V.13. And rend your hearts and not your garments and turn unto the Lord your God. For he is gracious and merciful, slow to anger and great kindness and repenteth him of the evil.

V.14. Who knoweth if he will return and repent, and leave a blessing behind him even a meat offering and a drink offering to the Lord, your God.

Israel did return to the Lord with all her heart, the people were weeping and mourning over their great loss of manhood. Britain had lost over one million men killed, Australia sixty thousand, Canada sixty thousand, New Zealand twenty thousand her total empire killed was over one million two hundred thousand killed, and millions more severely wounded. They did rend their hearts and not their garments. He did prove gracious and merciful. He did repent of the evil. We are told in Isaiah, I create evil. The evil referred to is calamity and war, which is the fruit of sin, He did repent and brought the war to a quick end. Germany on the western front surrendered in three months. Germany was allied with Turkey and aiding her in the conflict in Palestine, and it is to that land that the rest of Joels prophecy is addressed.

MACINE APPEAL

You have no doubt noticed the improved printing of our magazine. It has been typed on our new typewriter. Because previous machines have been unsuitable, we have found it necessary to purchase a new typewriter. In order to help defray the cost, we are launching a special "Machine Appeal". If you wish to help us in this way, please forward your donation to "The Secretary" and mark it "Machine Appeal."

Thank you for the help we know you will give us.

THE BIBLE · AND SEGREGATION

Part 4.

By C.R. Dickey.

GOD SET THE BOUNDS

We have already mentioned that the Bible story narrowed down for a time to Abraham and Isaac. Now we come to the promise of a tremendous expansion through Jacob and his twelve sons.

GENESIS XXXV

Jacob was encamped at Bethel with his large family and many possessions. He built there an altar and worshipped God. Then the Lord appeared and said to him:

"Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and thy seed after thee will I give the land."

Jacob's new name — Israel — signifies "a prince of God." The angel who wrestled with Jacob at Peniel said to him:

"Thy name shall be called no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28.)

Henceforth Jacob-Israel was a dedicated man, destined through his offspring to rule with God in the affairs of men and nations, even unto the coming of Jesus Christ to "reign over the house of Jacob for ever" (Luke 1: 32-33).

Before God could accomplish the next major development in the Divine plan, it was essential for Jacob-Israel's family to increase and become a great multitude. This would take time, several centuries, in fact. He selected Egypt as the locale for this numerical expansion, and Joseph as the key figure in the transition. Hence Joseph's rise to power in Egypt was God's means of guiding and protecting the covenant race, consisting of "seventy souls" in the days of its infancy. Joseph settled his father and

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brothers in Goshen, a district in Egypt adapted for flocks and herds, situated in the rich delta area a few miles northeast of On. There they prospered and enjoyed many privileges during the lifetime of Joseph.

GENESIS XLVII

We pause here because the importance of this chapter is overlooked completely by modern Biblical scholars. Shortly before Jacob's death he called for Joseph and his two sons. Joseph had married in Egypt and his sons belonged to that nation by birth and circumstances. Their mother was a woman of high rank, approved by the king as Joseph's wife. Her father belonged to the notable priestly order of On, esteemed in Herodotus' day as the most learned in all Egypt. Even so, Jacob knew that it was not God's will for Joseph's sons to remain Egyptians; he must see to it that they find their appointed places in the covenant family of Israel.

Jacob accomplished this purpose by adopting Ephraim and Manasseh as his own sons. "And now," Jacob said to Joseph, "thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine." In blessing Joseph and the lads, Jacob said: ". . . let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Prophesying of their future, Jacob said that Manasseh would become a great people or nation, and that Ephraim would become a multitude of nations. Thus they were predestined to become the latter-day "nation and company of nations" promised to Jacob at Bethel (Gen.35:11).

Commenting on this prophetic and highly significant transaction, theologian Lange wrote

"They (Ephraim and Manasseh) shall not be two branches, merely, of one tribe but fully-recognized tribes of Jacob and Israel, equal in this respect to the firstborn Reuben and Simeon."

Speaking of Jacob's signal tribute to the house of Joseph, another writer has aptly said:

"Joseph was worthy of special honor. He was the noblest son of the family. He saved the house of Israel, as well as of Egypt. This act of Jacob would give two shares in the land of promise to his beloved and distinguished son."

EXODUS 1

After Joseph's death, things went well with the families of Israel for a time. Event-

ually "there arose up a new king over Egypt which knew not Joseph" — then the Lord's people suddenly found themselves reduced to servitude and almost unbearable hardships. The Egyptian taskmasters "made their lives bitter with hard bondage, in mortar, and in brick and in all manner of service in the field: all their service, wherein they made them serve, was with rigour."

The question arises as to why God subjected His people to bondage in Egypt. God's chief concern for them was to preserve their faith and their racial purity. He knew that suffering would cause them to cleave to Him, and that Egyptian customs would not encourage close association and intermarriage. Therefore, Egypt was the most likely place to keep Israel segregated during the long period of numerical growth. These statements are supported by Dr. John D. Davis when he says in his Dictionary of the Bible, page 414:

"There is reference to Egyptian conceptions of propriety in the separate setting of bread for Joseph, for his brethren, and for the Egyptians present (Gen. 43:32). Joseph ate by himself, because he was a man of highest rank and a member of the priestly class, which kept apart from the laity. The Egyptians ate by themselves, for Egyptians held a loof from foreigners."

EXODUS X4X

As the time drew near for Israel's deliverance from bondage in Egypt, God appointed Moses to lead His people through the difficult period of deliverance and adjustment to a new order of life. The Book of Exodus is the official record of Israel's miraculous flight from the land of the Pharaohs, and the beginning of their wilderness journey. This chapter is one of the most important in the entire Bible. The scene is Sinai; and the event is the organization of the covenant race into a nation under God. On Mount Sinai, God spoke to Moses, saying:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

The people responded with this pledge: "All that the Lord hath spoken we will do." Thus the transaction was sealed. The kingdom and holy nation established that day was ~~one~~ other than the "kingdom of God," or "kingdom of heaven," on earth, the kingdom which Jesus proclaimed and illustrated so graphically in His stories and parables. God called

this kingdom and its citizens His "peculiar treasure, above all people" — "the apple of His eye" — to be guarded by all means against infiltration, subversion and corruption. This nation was chosen to do God's will, to demonstrate His presence and power to all the world. "Eternal truths lost to the world, or buried beneath the customs of men, were to be revived —illustrated by fresh facts — set forth in a written law and a visible polity." To this end Moses was instructed to write out the Ten Commandments, the statutes, judgments, and ordinances of worship.

Considering the events of Sinai, it is evident that God drew a line of demarcation between His holy people and the idolatrous peoples about them. It is utterly stupid to insist that there is no difference in people, that, in God's sight, all are equal in every respect. To say this is to make no distinction between man-eating savages and dedicated Christians. What saith the Scriptures? With little or no comment we shall let the Bible speak for itself on the subject.

TAPE MINISTRY

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At this stage we are not setting any charge, but will rely on free-will offerings of those who are able to support the ministry.

What a wonderful comfort this is in these dark days of "Jacob's Trouble." If only we could impress this Gospel - this good news - upon the people of our nation.

3. He came to confirm the promises made to our fathers Abraham, Isaac, and Jacob. One can therefore logically ask this question. If Christ confirmed these covenants, why is it today that the great majority of our religious leaders never ever refer to them, let alone teach them. Because the plain fact is that they are still in operation; our Lord Jesus Christ personally confirmed them.

4. He came to put the seal upon our destiny. Having experienced this magnificent victory over our enemies, both within and without, we are destined, or fore-ordained, to serve God without fear or hindrance. What a wonderful vision this is, to be able to teach others of the Love of God without opposition.

We will be in every sense of the word, a holy people, completely separated from all things and all nations that are evil. We will be a righteous people, not through anything that we have done, but by what our Lord Jesus Christ, the Lord God of Israel, has done.

And all this was put into motion by the coming, so long ago of this same Jesus who is about to return, but this time as KING.

This Christmas, let us humbly consider what it is really all about.

God bless you all.

THE MEMBERS OF THE BOARD OF MANAGEMENT EXTEND TO ALL OUR READERS OUR SINCERE PRAYERS AND BEST WISHES FOR A CHRIST-FILLED CHRISTMAS AND A CHRIST-LED NEW YEAR.

THE KINGDOM OF GOD ON EARTH

PART 2.

By I.S. WEBLEY.

IN THE COVENANT GOD MADE WITH DAVID, among other things, God told David: 'Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever'. (Sam.7:16). Although called David's throne, in reality it is God's viceroy. This truth is revealed in several places, such as: 'He (the Lord God) hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel'. (1Chron. 28:5). Later we read: 'Then Solomon sat on the throne of the Lord as king instead of his father David, and prospered; and all Israel obeyed him'. We suggest that where the throne of the Lord is there also must be the Kingdom of the Lord. If the throne of Israel be the throne of the Lord, then Israel must be the Kingdom of God on earth. Praise God our gracious Queen sits on this throne of David which is the throne of the Lord today.

Now, returning to the statement of our Lord to the Pharisees, 'The Kingdom of God is in your midst', this surely means that the Kingdom of God, represented by the tribe of Benjamin, was still in the midst of Jewry.

If this be true, then we can understand more clearly another statement of our Lord to the Pharisees. After telling them the story of the wicked husbandmen, Jesus said: 'Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof'. (Matt. 21:43). Note, the Kingdom was to be given to a nation and not the church.

If the Kingdom of God was to be taken from Jewry, they must have possessed it at the time, otherwise it could not be taken from them. The time came when this prophecy of our Lord was to be fulfilled. It occurred in the year 70 A.D. at the time of the destruction of Jerusalem by the Romans. In that year Benjamin was separated from Jewry.

The prophet Jeremiah had long warned Benjamin to flee out of Jerusalem. He wrote: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the north and great destruction". (Jer.6:1)

The prophet Zechariah also refers to this separation of Benjamin from Judah. He uses as a symbol, two staves. He writes: 'And I took unto me two staves; the one I called Beauty, and the other I called Bands, and I fed the flock.' (Zech. 11:7) In verse 10 onwards we read: 'And I took my staff, even Beauty, and cut it asunder, that I might break My covenant which I had made with all the people. And it was broken in that day, and so the poor of the flock that waited upon Me knew that it was the Word of the Lord. And I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the Lord said unto me, Cast it to the potter; a goodly price that I was prised at of them. And I took the thirty pieces of silver and cast them to the potter in the House of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel'. (Zech 11:10 -14). Thus the brotherhood between Benjamin and Judah, that had existed since the days of Rehoboam, was now broken and ended.

When the Jews rejected Christ, they also thereby rejected the New Covenant God had offered to make with them. (Jer.31:31, and Heb.8:8). But Benjamin, the light-bearing tribe accepted the offer and thereby entered through Christ into the New Covenant made with the House of Israel. It was then that the Old Covenant, represented by the staff Beauty was cut asunder and done away with.

The fulfilment of Zechariah's prophecy is found in Matthew 26:14 and 15 and 27:3-10. In these passages we read of the betrayal of our Lord by Judas Iscariot (of the tribe of Judah), for thirty pieces of silver. The other eleven Apostles were of the tribe of Benjamin.

So, the brotherhood between Benjamin and Judah now being broken, in fulfilment of Zechariah's prophecy, Benjamin was now at liberty to depart from Judah, this they did in A.D. 70.

As the special purpose of Benjamin in the plan of God, to be a light always before the Lord in Jerusalem, had now been accomplished, they began their journey to rejoin their brethren of the ten tribes in the Appointed Place, where they would work with them to bring forth the fruits of the Kingdom of God on earth.

Benjamin came to the Isles in 1066 A.D. as Normans under William the Conqueror. They bore Benjamin's marks, or insignia, a wolf's head. The flag of the tribe of Benjamin depicted the head of a wolf. See Genesis 49:27.

Now, let us look at another common error concerning the Kingdom of God. There are

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a large number of Christians today who attempt to identify the Kingdom of God on earth with the Church. Some editions of the Bible seem to support this view. In a great many cases the headings given to the Chapters in the Bible are appropriate, but in others, the caption is wholly wrong. One such case is Isaiah 54. Many Bibles head this chapter with the words: 'The Church comforted with gracious promises'.

However, when we read this chapter we find that Isaiah is not speaking about the Church at all. He is referring to the two Houses into which the Children of Israel had been divided by God two centuries before he wrote. These two Houses, of course, are the House of Israel and the House of Judah.

The reason for this incorrect heading to chapter 54 is because the translators could not see the statements contained in the Chapter being fulfilled in the Jews, and rightly so, therefore they transferred the prophecy to the Church, which to them seemed to be the only logical explanation. They failed to recognise the differences between Israel and the Jews.

This argument that the Kingdom of God in the Age is with the Church is allegedly supported by another misinterpretation of Scripture common today. For instance, when our Lord told the Jews that the Kingdom of God was to be taken from them and given to a nation bringing forth the fruits thereof (Matt. 21:43), this is interpreted to mean that the Kingdom of God was to be transferred to the Church. But, Jesus said no such thing. He said very definitely that the Kingdom was to be transferred to a NATION. This word 'nation' here is a correct translation of the original Greek word 'ethnos'. This word 'ethnos' is nowhere in the Bible translated 'Church'. The Greek word for Church is 'ecclesia'. If our Lord really meant that the Kingdom was to be given to the Church, He would have stated so most clearly. Moreover, the Kingdom as we know it could never be given to the Church. No. Judah had the Kingdom, the tribe of Benjamin, and Benjamin was to be given back to their brethren, the other ten tribes from which they were originally separated.

Another passage sometimes used to support the idea that the Kingdom of God is spiritual and not material is: 'For the Kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost'. (Rom. 14:17). To understand a statement like this, it is well to study the kind of language used by Paul and his method of reasoning. For illustration purposes, let us take a phrase from the Gospel of St. John. This well-known text in John's Epistle is 'God is Love'.

Does John mean by that God is simply a virtue, Love? Love is one of the characteristics or attributes of God. It is equally true to say: God is justice; God is Truth; God is Mercy; God is Power, and so on.

In essence, God is Spirit. In character God is Love. So in the text we are considering (Rom. 14:17) the method of reasoning is precisely similar. The Kingdom of God, when restored in all its glory and beauty, will be real, literal and a material kingdom, with territories, a throne, people, laws and government. But its characteristics will be righteousness, peace and joy in the Holy Ghost, and many other virtues.

We suggest that this is the meaning of St. Paul's statement, for elsewhere he expresses the hope that he will rise at the first resurrection and have a place in the Lord's coming.

In this text Paul is describing the character of the Kingdom of God, and not its essence. He is speaking of the virtues that will shine in the social order of the Kingdom on earth, when the Lord Jesus Christ comes to restore again the Kingdom to Israel. When He does this, He will sit on the throne of David and begin His reign over the House of Jacob for ever. Luke 1: 32-33. Meat and drink will not be the primary things in the coming Kingdom.

A statement by St. Paul is sometimes quoted to refute the idea that the Kingdom is Literal and national. Paul said: 'Now, this I say brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption'. (1Cor. 15:50).

In this fifteenth chapter Paul is presenting his wonderful argument for the resurrection of the body. He says that the dead in Christ shall rise first and with new bodies. Then we, the living, shall be changed, and rise with the dead in Christ to meet the Lord in the air. The dead and the living will not have a body that can be described by the terms 'corruption', or 'flesh and blood'. We shall have new bodies.

When Christ returns in His resurrection body, we shall be like Him. 'When we see Him we shall be like Him.' (1John 3:2) We cannot enter into Christ's Kingdom with the same mortal bodies we possessed before the resurrection and the translation. We shall have a body like Christ's glorious body. But, we believe, this body is reserved only for those who have been born from above. 'Except ye be born from above, ye cannot see the Kingdom of God.' (John 3:3)

Our new bodies which we shall receive at our resurrection and translation will be material bodies, but of a much higher type of material than we now possess. It will be incorruptible, like the body of the resurrected Lord Jesus Christ Himself.

Paul's argument on the matter may be summed up thus: 'Christ will come again to continue on page

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THE FALL OF BABYLON

PART 6.By F. DOWSETT.

IN OUR LAST ISSUE I POINTED OUT THE SIMILARITY BETWEEN "the false prophet" of Rev. 16:13 and the "other beast" of Rev. 13:11, and suggested that they were one and the same thing, referred to under different titles. In the first reference, Rev. 13, we have a description of the three identities themselves, i.e., the DRAGON, the BEAST, and ANOTHER BEAST. In the second reference, Rev. 16, we are told of three PLAGUES which issue from the mouth of these beings, plagues which would have the effect of gathering the nations to "the battle of the Great Day of God Almighty."

I feel that the use of "the false prophet" and "another beast" as synonymous terms is quite justified when one studies the related chapters. This being so, a much deeper understanding of the activity of this enemy of Christ can be obtained by studying the 13th chapter from the 11th verse, which reads:-

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

The description is quite remarkable.

The first thing we notice is that this entity is not of God - it comes up "out of the earth." If it had represented an agent of God it would have been described as "coming down from heaven," or some such phrase.

The second thing we notice is its description. It had "two horns like a lamb." Now I wonder why our Lord used this expression. Why not just refer to the two horns? Why liken the beast to a lamb. Remember, the lamb or sheep is the symbolic name of God's people Israel. This is general throughout the entire Scriptures, and I have no doubt that John fully understood this.

What John saw had the appearance of a lamb, or sheep, thus representing Israel.

But here was the catch. It "spoke as a dragon."

In others words, it gave the outward appearance of being God's people Israel, but it spoke with the voice of Satan, the dragon. Surely the original "wolf in sheep's clothing."

Here without doubt, is a remarkably accurate revelation of what is happening in our own day and generation. One doesn't have to look very far, or very hard, to recognise who it is who:-

- (a) Claims to be Gods chosen people Israel,
- (b) But is actually the tool of Satan, speaking on his behalf,
- (c) Is giving life to Satan's Babylonian system
- (d) Is deceiving the whole earth by the power which it wields
- (e) Is forcing everybody, small and great, rich and poor, into economic bondage to the beast of Babylon.

11 In Rev.2:9 and 3:9, our Lord Jesus Christ refers to them as :-

"Them which say they are Jews, but are not, but are of the Synagogue of Satan."

John himself, in his 1st Epistle, refers to these same people under the term of "antichrist."

"Who is aliar but he that denieth that Jesus is the Christ ? He is antichrist that denieth the Father and the Son." 1John 2:22. (Read also 2:18, 4:1-3).

However, it is in John 8:38-47 that we read the most scathing condemnation of these people, from the lips of our Lord Himself.

"I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Ye do the deeds of your father, Then said they to him, We be not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

It is of interest to note that these "children of Satan" are referred to by our Lord in Matt 13:38 as "the tares" which are sown within the kingdom and which are so much like the real children of the kingdom that for a long time everyone is deceived by them.

So we see that the identification of "the other beast" or "the false prophet" is too clear to miss, or to ignore. Their deception has been so successful that today even the great majority of Christians have been duped into accepting the great lie that the Jews are God's chosen people Israel.

In not recognising the power and authority of Satan outside of a personal application, they have failed to recognise how Satan has even engineered a counterfeit "return to the promised land," and have fallen for the greatest deception in human history.

Truly, the evil spirit or plague issuing out of the mouth of the "false prophet" has been DECEPTION.

When we turn to verse 13 (chapter 13) we find another interesting statement, regarding this other beast, or false prophet. We read,

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

As stated previously, the explanation to the symbology used in the Book of Revelations is found in the Scriptures, which at the time of its writing was the Old Testament.

So what is meant by the use of the expression "he maketh fire come down from heaven."

When we go through the Old Testament, we find that "fire" is always associated with

the presence of God, the glory of God, sacrifices to God, and the means by which God indicated His acceptance of a sacrifice and His Power. We read for instance how God appeared to Moses in "a burning bush." (Ex.3:2)

We read in Ex. 13:21 how the Lord went before the children of Israel by night as "a pillar of fire."

When the Lord descended onto Mount Sinai to speak to the people of Israel, he "descended upon it in fire." Ex.19:18.

Then in Ex.24:17 we read, "And the sight of the Glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

In Leviticus 9 we read where Moses and Aaron prepared the various offerings to the Lord on behalf of the people of Israel. Then in verse 24 we read,"

"And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat."

This is very similar to that great event recorded in 4Kings 18:38 where we read, regarding the demonstration which Elijah was making, that

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

From the above references, and many more which are too numerous to quote, it is quite obvious that fire is the element by which God indicates and proves his authority and power.

It is thus quite fitting that the Book of Revelation should refer to the children of Satan, the other beast, the false prophet, the synagogue of Satan - whichever title you prefer - as "making fire come down from heaven on the earth in the sight of men."

Just as fire is the symbol or evidence of the power and authority of God, so have these enemies of God spoken to the world with the alleged, but false, authority, which they claim comes from God.

The Bible puts it all into one sentence. They give the outward appearance of God's people Israel, but the voice - the power which motivates them is Satan.

to be continued

BRITISH ISRAEL FOUNDATIONS

By J.J. MOREY.

THE WHOLE BIBLE TRUE

We believe the Bible to be the inspired Word of God.

It is the revelation of the Divine will purpose, and from Genesis to Revelation presents God's great plan for the development, redemption, and restoration of mankind.

Every part of it is necessary, and each book depends upon the rest.

The prophetic books rest upon the Covenants God made with the fathers, and upon the history contained in the early records; the New Testament rests upon the Old, and you cannot destroy any part of the book without damaging the whole fabric.

If we allow the Higher Critics to shake our faith in the Covenants made with the patriarchs, how are we to depend upon the Word of God in the Gospels and the Epistles?

Our faith in the Bible message of the Love of God and the story of the redemption demands that the Word of God, spoken to Abraham, Isaac, and Jacob, is also true, and stands as firm to-day as of old, unbroken and unbreakable.

THE NATION AND THE BIBLE

The Bible is the history of a great people; it tells of their growth from the Israel family to a mighty nation; of their sin and long term of punishment; the prophecy of their recovery and world-service; their redemption by Jesus Christ; their great mission as the bearers of the Gospel to all other peoples; their final establishment as the Kingdom of God on earth, reigned over by Christ the King, and eventually embracing all the kingdoms of the world.

The Bible is an Israel book, but it is surely an Anglo-Saxon book, for to our race has been given the task of scattering it world-wide and of preaching its glorious message to all the races of men.

No other nation has the Bible in the same sense that we have it.

If men of other races have accepted its teaching, it is largely because we have presented it upon their notice, and induced them to believe its great truth.

It is therefore evident that the people of the book are the people who have it as their national treasure, and who are fulfilling its prophecy and spreading its gospel.

It is briefly the history of one of these races of mankind, and surely that race is the one whom God has given it to be their national standard and guide.

The fact that we have founded our laws upon its principles, have based upon it our great national ideals, and have found in it our great national religion, is powerful evidence that we are the people of the book.

It is our history, our prophecy, our national redemption, our commission and our destiny, and it is time the British people saw the undoubted connection between the nation and the Bible.

It is remarkable that when, in the eighteenth century, Britain undertook the spread of the Gospel, she also began her great expansion of Empire, and the Church and the Empire have grown together.

As soon as Britain faced her national task, God fulfilled the great promises made to Abraham concerning her position and power in the world. Britain and her Bible are inseparable.

A CHOSEN PEOPLE

In order to bring mankind back into fellowship and reconciliation with Himself, God selected one branch of the human race, revealed Himself to them, trained and equipped them, gave them the great experience of His redemption, made them to know the gospel of His love, and sent them out to preach that gospel to their fellowmen.

That nation was Israel, and that nation is somewhere doing the work of Israel to-day.

They are chosen to serve, and if necessary to sacrifice for the good of the world.

We affirm that this work is not being performed by the Jews, and that in no sense can it be said the Jewish people are fulfilling the prophecies relating to the chosen Israel nation.

On the other hand, this world-wide mission is being carried on in the most real sense by the British people the world over.

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ISRAEL AND JUDAH

Great confusion exists in the minds of most Bible readers because they failed to see the distinction between Israel and Judah.

In the reign of King Rehoboam the people divided into two distinct nations and kingdoms, a large Israel kingdom in the north, and a much smaller Judah kingdom in the south.

The family name of Israel was given to the northern kingdom, and they are the Israel of prophecy, while the Judah nations contained only the tribes of Judah and Benjamin.

The latter belonged to the northern kingdom, but was commanded to stay with Judah as a light and guide to them.

In later times the men of Benjamin became the Lord's disciples; the union was then broken as prophesied by Zechariah (xi, 14), and the men of Benjamin escaped at the siege of Jerusalem in A.D. 70.

The Bible clearly distinguishes between Israel and Judah, between the House of Israel and the House of Judah, and we can only understand the Bible story by noting this clear division between the two nations.

It is well known that the Jews are a part of the tribe and kingdom of Judah —that small portion of the Judah people which returned to Judea after the Babylonish captivity, and which became the nation of the Jews.

Israel never returned to the land of their birth, but can be traced by three or more routes across Europe to these Islands, where they are fulfilling the Israel prophecies and doing the work that Israel was to do.

ISRAEL IN THE ISLANDS

The prophet Isaiah writes specifically to each branch of the Israel people.

In the first six chapters of his book he addresses his message to Judah; in chapters vii to xii he writes to the House of David; but beginning at chapter xl sends a great message to Israel in the Islands.

He makes it plain where the people are to whom he wrote, for he states that they are in the isles "afar off," north and west of Palestine, and at the "uttermost part of the earth."

We have evidence to-day that before Isaiah's time there was an advance guard of the Israel people already here.

The Zarah half of Judah, who were not the tribal half, and who were never known as Jews,

began to arrive here about 1700 B.C.

Then a large portion of the tribe of Dan, the Tuatha de Danaan, had settled in the north of Ireland before Isaiah penned his book, and among the ancient Britions were a portion of the tribe of Simeon who did not complete their journey through the wilderness.

These were all here before Isaiah wrote, and to them he sends great predictions concerning the mighty nation of which they were the forerunners.

He tells them of the coming of their brethren in later times, of the expansion of their Empire, of their world-wide influence and power, of their retention of the Sabbath, and, greatest thing of all, of the missionary work they were appointed to accomplish.

They were to "Prepare the way of the Lord," and to be His servants when He came, His servant-nation, His witnesses, His people. The Angles, Saxons, Danes, Jutes and Normans, are branches of the same race which had already found a home here in ancient British times.

Isaiah's great message (from chapter xI to the end) is to the British nation, and we only are fulfilling his prophetic words.

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earth to restore His Kingdom, the Kingdom of God. The members of the Church, His Body, will be changed in the twinkling of an eye into bodies like Christ's immortal body. The dead cannot come back into the Kingdom, neither can the living enter it possessing our old mortal bodies composed of flesh and blood. Our new bodies will be incorruptible.

In our Lord's sayings, where the Kingdom of God is referred to, in some cases He is speaking of the Kingdom in its worldly or temporal phase, while in others He is clearly referring to the future, when the Kingdom will enter into its final and eternal condition.

On one occasion a 'certain ruler' came and asked Him what he should do to inherit eternal life. The answer our Lord gave Him made him very sorrowful. The Saviour said: 'How hardly shall they that have riches enter into the Kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God!' (Matt. 19:24).

It is evident that our Lord here was speaking of the eternal inheritance in this case, and this eternal inheritance can only be obtained in the resurrection, when this mortal shall put on immortality and be a subject of the eternal Kingdom.

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WHO ARE THE CHOSEN PEOPLE

AS THE JEWS, AND ESPECIALLY THE POLITICAL ZIONISTS, have recently been claiming that they are the 'Chosen People', let us examine the Truth of this claim, which is "The CONTROVERSY OF ZION". (Isaiah 34:8.).

Let us first take the claim of the political Zionists.

Of the political Zionists, Prof. Lothrop Stoddart, the eminent Ethnologist, states that FROM THEIR OWN RECORDS, 82% are the Ashkenazim false Jews with round skulls, (Brachycephalic) and with typical Jewish noses, (which they now alter by plastic surgery,) and that they are of TURKOMONGOL blood, (Edomites, Hebrew for REDS,) and are not SEMITIC.

On the other hand, he states that the TRUE Semitic Sephardic Jews are long-skulled, (Dolicocephalic) and have fine cut noses, and are of an harmonic type'. He further states that the false Ashkenazim Jews are of the Alpine Race, whilst the True Semitic Jews are of the Mediterranean Race, and that from an Ethnological standpoint these two types are far apart as the North and South Poles. (Vide: 'The Forum', March, 1926).

These facts are corroborated by Col. John Beaty, formerly head of the U.S. Army Intelligence at the White House, who states that the political Zionists are of a Russian Tribe called KHAZARS, from around Ashkenaz in the Ukraine, who are of Turko-Mongol blood, and are NOT Semitic. He also states that they became converted to Judaism only in the 8th century, A.D. but accepted the Babylonian Talmud (law), based on the worship of Baal, (Satan) which had been accepted by some of the Jews during Captivity in Babylon in place of the Mosaic Talmud of the Bible. (But which the true Sephardic Jews still use.) (Vide: "The Iron Curtain Over America", Wilkinson Publishing Co., Dallas, Texas.) (Note Jesus Christ's prophecy of this proselytizing: "Woe unto you, scribes and Pharisees, hypocrites, (Greek, Play Actors.) for ye compass sea and land to make one PROSELYTE, AND WHEN he is made, ye make him twofold more the child of HELL than yourselves." Matt. 23:15).

The above facts are corroborated by the Jewish Encyclopaedia, 1925, edition, Vol5, page 41, which states: "EDOM is in MODERN JEWRY:" also corroborated by Encyclopaedia Biblica, Vol.2, Col. 1187.

A study of the matter appears to show that these political Zionists are the descendants of the Herodians of Christ's Day, who were Idumeans, to whom the Lord refers as : "The People of My CURSE," (Isa. 34:5-8,) as they were descendants of Malek, (grandson of ESAU, who is EDOM, Gen. 36:1,) the perpetual enemy of the Lord and of Israel, with whom the Lord swore that He would have war from generation to generation, (Exodus 17:16,) until He had destroyed them. (Num. 24:20, Note Herod's continuation of this war in Matt. 2:16, etc.)

On the other hand, the leaders of the TRUE Semitic Sephardic Jews will have nothing to do with political Zionism, but have formed organizations to combat it, whilst some of their Rabbis have written books against it.

It may be stated that it was the political Zionists who engineered and carried out the Russian Communist Revolution of 1917: (Vide: U.S. Official Army Intelligence Report on Russian Communist Revolution of 1917, and also British Government 'White Paper' of 1921). Jacob Schiff, head of Kuhn, Loeb & Co., New York, having sent \$20,000,000 to Trotsky (real name Braünstein,) to finance and carry it through, Kuhn, Loeb & Co. are a subsidiary of the Rothschild Zionist International Financial system. Amschel Mayer (previous family name, Bauer,) assumed the name ROTH=SCHILD (German for RED Shield, see New Teachers' Cyclopaedia, Vol. 5, page 2454,) about 1770, when he reorganized the Illuminati, (worshippers of the former Lucifer, now Satan, see Gen. 3:14, "That old serpent, called the devil, and Satan, which deceiveth the WHOLE WORLD," Rev. 12:9,) and the Illuminati still control Communism through-out the world.

Thus we can see that the Illuminati and the political Zionists, who use the Babylonian Talmud, based on the worship of Baal, (Satan) are those to whom our Lord Jesus Christ refers, (Rev. 1:1,) when He spoke of "THEM of the Synagogue of Satan, which SAY they are Jews, and are NOT, but do LIE." (Rev. 3:9.)

At present the 'synagogue of Satan' through the UNO, which they organized, are trying to form a World Government through the teaching of internationalism, to break down our National patriotism, and to mongrelize the nations. The Lord foiled the attempt to form a world government when He gave each nation its own language, (see Genesis 11:9,) and made them into the various Races. Neither is it His Plan to have the 'Seed of the Woman' mongrelized with the 'Seed of the serpent.' In fact He states: "When the Most High divided to the NATIONS their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel. (Deut. 32:8,9).

Thus among His many prophecies AGAINST ESAU=IDUMEAN-ZIONISTS, THE Lord states: "Yet I LOVED JACOB, and I HATED ESAU." (Malachi 1: 2,3.) and also stated : "And there

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BRITISH = ISRAEL BIBLE LESSONSNUMBER 57PARABLES OF THE KINGDOMPARABLE OF THE PRODIGAL SON

Read Luke 15:11-32.

The Two Sons in this Parable are evidently the two Houses of Israel and Judah. The former is represented in Prophecy as Ephraim, the younger son Joseph, who obtained the birthright blessing, and this House is clearly the younger son of the parable. The elder son is Judah, represented in our Lord's Day by the Jews of Judea.

In keeping with the introductory parables of the lost sheep and the lost piece of silver our Lord is teaching the love of God towards the repentant sinner, but the great example of His forgiving love is seen in His treatment of His prodigal nation Israel. He is also showing the Jews that their brethren of Ephraim will obtain great blessing by returning in repentance to their Father, as compared with the self-righteous and unrepentant Jew. The allusions in the parable to the history of Israel are most interesting and suggestive.

(1) Two sons. The same division of Israel into portions is referred to in the parable of the Two Sons (Matt.21:28-32) in the Parable of the Two Debtors (Matt.18:23-35) and in the Parable of the Rich Man and Lazarus (Luke16:19-31)

(2) The behaviour of the younger son. In 975 B.C. Ephraim Israel demanded his portion of the Kingdom and broke away from the throne of David. The Kingdom, or Living, was divided between the Two Sons, and the Two Houses carried on separately, each under its own line of kings.

Not many years, or days, afterwards, the younger House of Ephraim fell into idolatry, and soon, by the Providence of God, took his journey into the far country of Assyria, where he could have idolatrous worship to the full. There he wasted his substance with riotous living. He forsook the Law of God, the true worship of Jehovah, the rules and customs of Israel, and departed from all those beneficial and healthy standards of life which he had acquired under the Divine Law. He spent all ; he became spiritually a beggar, poor and hungry, starving for want of moral and spiritual food. He had come to a land where there was a famine of true worship and of common righteousness, and he began to be in want. Israel in captivity could not wholly forget the benefits their race had enjoyed under Moses; they longed for a return of the old security and blessing, and began to hunger for something more than idolatrous heathen life could supply.

He joined himself to the citizens of Babylon, and tried to satisfy himself with their heathen customs, but all the time remained unsatisfied and hungry, with an inherent desire to return to the true worship of God. We are given an example of the working of the National mind analogous to the experience of the individual mind of the Prodigal. We read of the Prodigal "When he came to himself" then he remembered the blessings of life enjoyed in his Father's House and under his Father's rule. Nationally we read that the Ten Tribes "took this counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country . . that they might keep their statutes which they never kept in their own land." (2 Esdras 13:41)

(3) The son's return. Eventually Ephraim-Israel came under the influence of Christianity, and by the time he had found a home in Britain, and had heard the Gospel of Salvation clearly preached, he began to come himself and to repent.

The repentance of the Prodigal is doubtless the conversion of Britain to Christianity, more especially since the Reformation Era. By the year 1800, the punishment term of Ephraim came to its close, and at this time a notable epoch was reached in British History. The great Wesley Revival shook the land; our Missionary and Bible Societies were formed and became active, and the younger son came to repentance.

(4) The Father's welcome. "While he was yet a great way off his Father saw him, and ran," and gave him a great welcome. So long ago as the first century God prepared for the son's return; the Christian Church was planted in Britain by the Apostles, and when Ephraim-Israel arrived he came to a land prepared for him, and to a Christian community ready to receive him. England had become the home of the Christian Evangel. and the Father is now putting on the best robe; is placing the ring on his hand, signifying his re-adoption as son and heir, and shoes on his feet. The Prodigal Son is restored, and is becoming quite respectable in appearance, bearing all the marks of restoration to the home and heart of the Father.

(5) The feast. "Bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found."

There is rejoicing in Heaven over the sinner that repenteth, then the repentance and return of a whole nation must have resulted in a feast of rejoicing beyond our conception. But there is something very definite in this statement which concerns earth as well as heaven.

The feast is called after the lost son is found. He was thought to be dead and buried in the far country, as Ezekiel (chapter 37) pictures him in the Valley of Dry Bones;

he is the "Lost Sheep of the House of Israel" to whom our Lord was sent, and in the opinion of many of the Father's servants, he is still lost.

We cannot see that the feast of the parable is spread until after the finding of the Israel Nation. They are to be recognized as Israel; the world will know that the Prodigal Son is found and restored; and the feast is surely the same as the Marriage Feast which is celebrated after the cleansing of Israel and the return of her Lord to reign. We cannot yet hear the nation and the Church rejoice, saying: "He was dead, and is alive again; he was lost, and is found." The son is now undergoing the process of reconciliation, and the feast will soon follow.

(6) The Elder Brother. The Jews are of the opinion that they have remained at home, and have not wasted the Father's substance. They are not pleased at the reception given by the Father to that portion of Israel which has become Christian, and do not agree that repentance and faith in Christ as Saviour should bring a great reconciliation to the Father, and restoration to the blessings of Sonship. The elder brother is not pleased at the reception of Prodigal Israel according to the principles of the Christian Faith, and from the parable it would seem that when the feast is called to celebrate the finding of Lost Israel the Jew will still stand outside grumbling, and refuse to come in.

Very many teach that at our Lord's coming the Jews will accept Him as their Messiah, and will come into His Kingdom. We hope and pray they may, but we cannot find any indication in Christ's teaching that this will be so. In some later lessons we will deal with a few parables which reveal our Lord's teaching concerning the Jews.

When the Father invites him to join in the feasting, the elder brother makes a long statement in which he boasts of his own age-long obedience to the Divine Commandments, and voices his anger at the Father's reception of the Prodigal. This was the attitude of the Pharisees of our Lord's Day, and is the opinion of the Jews today. They have preserved the Law and the Traditions of their fathers, and do not feel that they need a Redeemer and Saviour from sin. The speech of the elder son agrees perfectly with the claims of the Jews at the end of the age. It is difficult, however, for many to understand the reply of the Father when He said: "Son, thou art ever with me, and all that I have is thine." Let us endeavour to paraphrase this remarkable sentence.

"Son, thou didst remain at home when thy brother broke away from the Kingdom and the Throne. Thou didst retain the law, the sceptre, and the religious ordinances I established and also the true worship of Jehovah; in fact all I have is thine. Thou hast the ancient Scriptures, and art in possession of all. But this wayward brother of thine has been dead

in wickedness and heathen worship; has been lost outside the covenant in which thou hast remained; he has been gentilized and divorced, but he has repented of his sin and has returned home. He needed a National Redeemer, and has accepted the Redemption I have provided. He has seen his need for forgiveness, and is trusting in the sacrifice which has been made on his behalf. It is meet that we should receive him and rejoice over his return. He is thy brother still; come and rejoice with us because of his repentance and his restoration."

But this paraphrase is not wholly satisfactory. The Jewish Elder brother stubbornly refuses to realize that his rejection of the Messiah has resulted in the forfeiture of all the rights and privileges of the Kingdom. "The Kingdom is taken from you" said our Lord. And enjoyment of its privileges can only be gain by acceptance of Christ as King.

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shall NOT BE ANY REMAINING of the HOUSE of ESAU, for JEHOVAH HATH SPOKEN IT." (Obadiah 1:18)

Thus we can understand that in the Lord's prophecy: "And it shall come to pass, in all the Land, (Holy Land) saith the Lord, TWO parts (66.6%) THEREIN shall be cut off and die, but the THIRD part shall be left therein, and I WILL BRING THE THIRD PART THROUGH THE FIRE:" etc. (Zech. 13:8. Note that the GREAT Tribulation is to be in JUDEA. Matt. 24:16,) the 'TWO PARTS' must refer to the ESAU-Zionists. A certain number of the true Semitic Jews, including some of the House of David, (with chesnut hair, blue eyes, and ruddy complexions like King David, 1 Sam. 16:12,) have always remained in Palestine, and they, with the other Semitic Jews, would appear to be the 'THIRD PART', to be brought through the FIRE, and 'refined'. (as in Zech. 12:10,—13:1, and Joel 3:21).

From these, and many other statements regarding Esau in the Scriptures, the very great majority of the political Zionists CANNOT be the 'Chosen People'.

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earth to restore His Kingdom, the Kingdom of God. The members of the Church, His Body, will be changed in the twinkling of an eye into bodies like Christ's immortal body. The dead cannot come back into the Kingdom, neither can the living enter it possessing our old mortal bodies composed of flesh and blood. Our new bodies will be incorruptible.

to be continued.

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.
Named 'Great'.
The chief of the nations.
A maritime nation, having command of the seas.

A company or commonwealth of nations.
A missionary nation.
The custodian of God's Word.
A just nation.

God's instrument in destroying evil.
An undefeated nation.
Blind to their identity.
Have an island home north and west of Palestine.
Occupy islands and coastlands.
Possess the gate of his enemies.
Have multitudinous seed.

Colonize and spread abroad.

Lose first colony and then expand, demanding more living space.
Irrigate the deserts and build the waste places.
Possess the wealth of the earth.
Possess the heritage of the heathen.
Receive strangers and refugees.

Set free slaves and prisoners.
Have a descendant of King David reigning over them.
Lose all trace of their lineage.

Gen. 12:2; 18:18; Deut. 4:7,8.
Gen. 12:2.
Gen. 27:29; Deut. 7:6; 15:6.
Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
Gen. 35:11; 48:49; Eph. 2:12.
Gen. 22:18; Isa. 43:21; 49:6; 66:19.
Psa. 147:19, 20; Isa. 59:21.
Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
Jer. 51:20; Dan. 2:34,35.
Isa. 54:17; Micah 5:8,9.
Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Gen. 22:17, 24:60.
Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8;
Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Isa. 49:20.

Isa. 35:1; 43:19, 20; 58:11, 12.
Gen. 27:28; 49:25, 26; Deut. 33:13-16.
2 Sam. 22:44; Psa. 2:8; 111:6.
Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Psa. 72:4; Isa. 42:7; 49:9; 58:6.
2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

For further information apply to: The Secretary, The British Israel World Federation,
132 Broadway Street, Sydney, 2001. N.S.W.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-5). Each one must be born again. (John 3:1-7). To confess Christ, who dies that sinful men might live, is individually supreme above all else. (Matt 1:32-33. Rom. 10:9-13).

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:6, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:19).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendants of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy 'People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).