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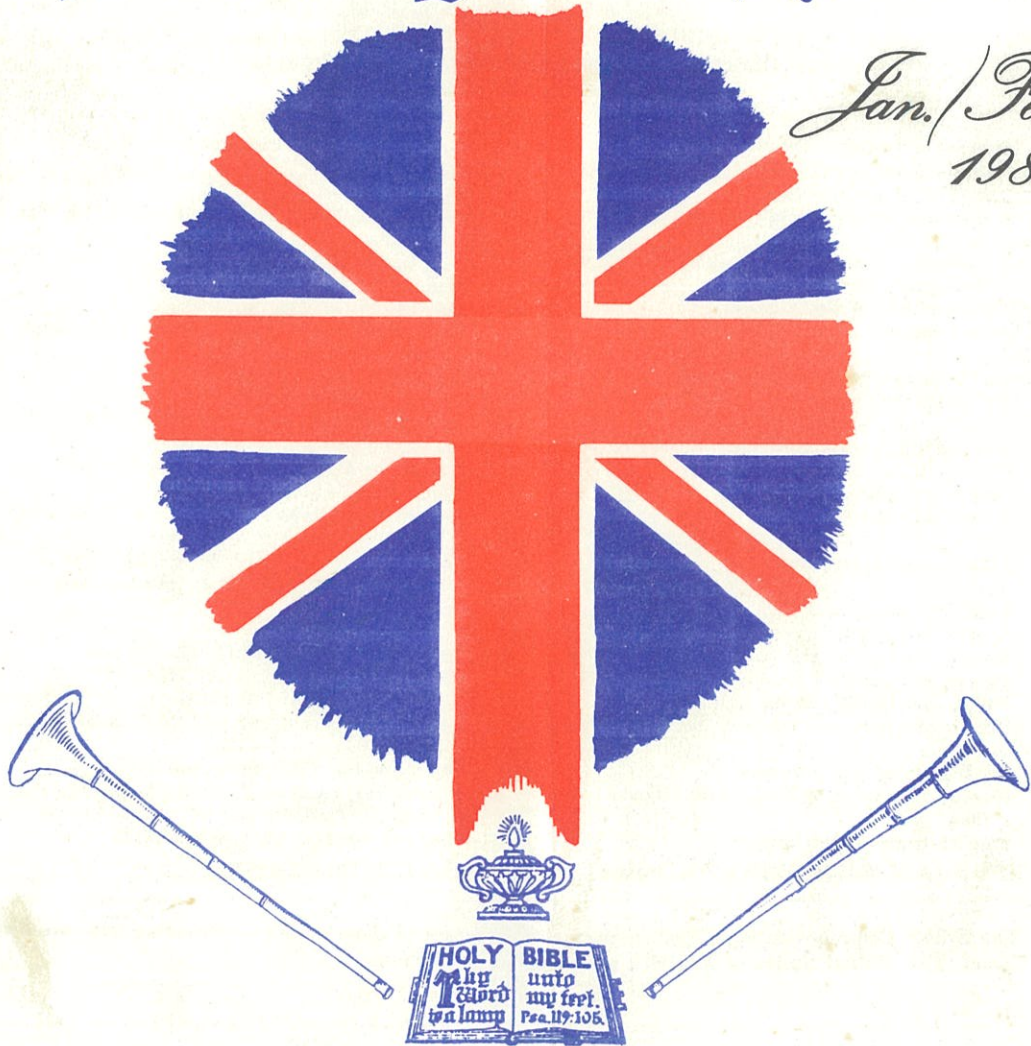
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The Kingdom Herald

*Jan./Feb.
1986*



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR

LORD JESUS CHRIST

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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.

The power of the Holy People is to be broken.

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; 48:19; 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.
89:35-37; Jer. 33:17.

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

Dan. 12:7; Deut. 32:29-36.

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.

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Dear Identity Reader

Because we as a people have forgotten to discern between the righteous and wicked (Malachi 3:18), the Israel nations of today have nearly arrived at a situation where their name is to be remembered no more (Psalm 82:3-4). The crafty counsel of the ungodly (or as Jude says, "There are certain men crept in unawares, who were before of old ordained to this condemnation"), have been allowed to hold office in high estate. We mustn't forget that Pharaoh's own magicians could cast down their rods and have them turned into serpents. (Exodus 7:10-12)

The inability of the church generally, to encourage discernment concerning matters of the nation, and the fact that the spiritual leaders rest in the belief that Christians should only rely upon God to get us out of the deepening crisis, has helped to bring about the serious position that we find ourselves in today. However, even though it is a minute before midnight, there are a few beginning to realise that the Christian is in the midst of a spiritual battle with virtually little of the armour mentioned by Paul in Ephesians 6. At least this is a starting point in realising our condition.

We read in Hebrew 5:14 the following: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to DISCERN BOTH GOOD AND EVIL". Discern here means to, "separate thoroughly with judicial estimation". An underlying thought is to discriminate. Is not this, what we are being discouraged to do in a world of so-called "equality"?

We are told in I Cor. 12:10 that one of the gifts is "the discerning of spirits". This word "discerning" has the same meaning as that of "discern" in Hebrews 5:14. The ability to discern the spirits can bring about both friends and enemies. Many in the past, and in the future, have learnt that this is a difficult gift to exercise.

Robert Bradford, B.Th, M.P. of Northern Ireland showed with his own life, the Christian maturity of true discernment. The book by his wife, Norah Bradford, "A Sword Bathed in Heaven",

clearly shows that this "Israelite in whom there was no guile", was prepared to stand out from the crowd.

As a friend of mine recently said in a discussion about the condition of the world, "God appears to be forcing the issue". God is separating the dross from the metal. He is bringing about circumstances that will fulfill the promises for the ELECT OF GOD. We must remember that He does not do this for Israel but for HIS HOLY NAME'S SAKE.

For those who are watching closely the worldly scene, it is becoming obvious that the leaven in the bread is slowly working in the hearts and minds of those who are being called out from the crowd. As politicians lose control of their representative powers and spiritual leaders lose sight of their calling, we are going to see very soon ordinary men and women, who have not as a general rule been tainted by "higher education", enquiring of the Lord in genuine repentance and submission to His Will. It will be only then that spiritual discernment, in conjunction with the teaching of His perfect Law, will become the natural thing to do. May that day come soon, when His Kingdom will be established upon this earth as it is in Heaven. Through Jesus Christ we pray. AMEN.



Hymn for the Month

'Jesus where'er Thy people meet
There they behold Thy mercy seat;
Where'er they seek Thee Thou art found
And every place is hallowed ground.

Dear Shepherd of Thy chosen few,
Thy former mercies here renew;
Here to our waiting hearts proclaim
The sweetness of Thy saving name.

Here may we prove the power of prayer
To strengthen faith and sweeten care,
To teach our faint desires to rise,
And bring all heaven before our eyes.

Lord, we are few, but Thou art near.
Nor short Thine arm nor deaf Thine ear;
O rend the heavens, come quickly down,
And make a thousand hearts Thine own.'

A NAME THAT NO MAN KNEW



By W.G. Finlay D.D.

(Courtesy
'The Covenant Message')

*"... and he had a name written that no man knew
but he himself ... and his name is called The Word of
God"*
Rev. 19:12-13).

When the prophet Isaiah wrote that "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2), the overall context reveals that he was writing of a situation which was far removed from his time — indeed for a time when 'the enemy shall come in like a flood' and when 'the Spirit of the Lord shall lift up a standard against him' (Isa. 59:19). In a nutshell, Isaiah was writing about the present time which is indeed highlighted by the flooding of the enemies of God who are finding little or no resistance to their incursions into all facets of life within the modern development of God's Covenant People.

To fully appreciate the importance of Isaiah's message concerning these times, it should be borne in mind that in the scriptures, the term 'darkness' has both literal and figurative meanings which are invariably determined by the context. For instance, in Matthew 27:45 it is stated: "Now from the sixth

hour there was darkness over all the land unto the ninth hour ..." and there can be no doubt that this darkness was literal and was probably occasioned by the sulphurous vapours which could have obscured the sun immediately prior to the great earthquake which attended the Crucifixion of the Lord Jesus Christ (Matt. 27:51). On the other hand, darkness, in the figurative sense, is synonymous with ignorance, blindness, sorrow and distress (Joel 2:2) — all senses of which appear to be incorporated in Isaiah's words when he wrote of darkness covering both the land and people. In other words, Isaiah wrote that the land — not the earth as a whole for the Hebrew word *erets* was used which is indicative of land or countries — would have a climate of indecision and confusion while the people, responding to this, would be in a state of total or gross ignorance.

If one looks objectively at the Anglo-Saxon com-

pany of nations today with its diminished and practically non-existent influence among the nations of the earth, it becomes more than a little apparent that these people have lost their way — have lost the natural attributes of nationhood and race and are drifting both aimlessly and hopelessly on the turbulent waters of the international scene. It is no exaggeration to say that national vision has gone and that the sense of destiny which gave birth to 20th Century civilisation has been replaced by a massive guilt complex under which, national denigration bordering on national suicide is the order of the day. This situation is the by-product of some cause and while it may be suggested that national conscience has a lot to do with it, there is a deeper and more significant source for the mechanism of destruction which is creating such havoc in Anglo-Saxondom today.

One should be under no delusion here. *Anglo-Saxondom has lost its way because it has lost its God and Maker.* There are of course, many who would nod their heads in affirmation of this statement and would enlarge on it by claiming that the people have become totally irreligious — but would this be correct? Has Anglo-Saxondom indeed become irreligious? Strange as it may appear, they are more *religious* today than ever before, but in common with the religions of the world, that of Anglo-Saxondom is the product of human preference. The worship of self-indulgence, of welfare, of sport, of money, of politics, of entertainment, of ideals and the hundred and one other obsessions which dominate individual occupations have become the religion of Anglo-Saxons to the almost total exclusion of the God of Bible Revelation. Darkness has indeed covered the land with the people groping for something tangible to hold on to — a something which is eluding them and which is denied them by those 'false shepherds' who will not 'feed the flocks' (Ezek. 34:2).

The Cause of Darkness

The opening scripture which prefaces this article has, as its context, the cause for the darkness which

covers God's People today. The indictment is tremendous, but many prefer to ignore it as though it did not exist, content to remain cloistered within persuasions which have an emotional appeal even if these are diametrically opposed to what the Word of God has to say. The Book of the Revelation tells the story of the Christian Dispensation as it really is and not as men fondly imagine it to be and its testimony is such that it is small wonder that men prefer to relegate it to the limbo of irrelevant things.

If Isaiah's writing is considered again, it will be seen that he assures that the prevailing darkness is to be dispelled by the coming of light — "Arise shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). In His Revelation, the Lord describes His Second Advent in the same context for in describing what he saw, John wrote: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth make war; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19:11-13). In analysing this, it will be noted that the 'rider' on the white horse whose attributes are 'faithfulness and truth', went to make war, but the adversaries are not mentioned. This being so, it is surely logical to infer that the adversaries are 'faithlessness and deception' — the opposites to the attributes of the 'rider on the white horse'. Thus at the outset, one may see the arena — "faithlessness and deception" — in which the war takes place to be followed by the specific reference to the identity of the 'Rider' Who is 'The Word of God'.

"In the beginning was the Word and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1,14). The end of the age controversy thus crystallises and one may see that according to the testimony of the Christ Himself, faithlessness and deception would attend

men's understanding of His Person which is the personification of the Word of God. Does such a situation exist? During His First Advent, the Lord Jesus Christ asked His disciples: "Whom do men say that I the Son of man am?" (Matt. 16:13) and if He came today and asked the same question, the multiplicity of answers would reflect the faithlessness and deception which He stated as would attend His Second Advent. Who indeed was this Man among men Whose impact on history has no equal and about Whom so much has been written, speculated and dogmatised? The 'light' has indeed gone out in Anglo-Saxondom today which wanders in the darkness which Isaiah described and no matter that they remember and commemorate the 'high days' and the 'holy days' with religious fervour, until they can truly identify He Who said: "I am the light of the kosmos" (John 8:12), they will continue to wallow in the traditions of men.

Identity

Today, the multiplicity of answers to the question: "Who was Jesus of Nazareth?" would range from one end of the spectrum of speculation to the other and would include 'the first social reformer'; 'the greatest humanitarian'; 'the greatest idealist'; 'a great prophet and philosopher'; 'a great impostor'; 'the saviour of all men'; 'a great liberator'; 'King of kings and Lord of lords' and 'King of the Jews'. There are some who will answer as did Peter: "... the Christ, the Son of the living God", but will accept this as a religious phraseology with little or no thought as to its implication. Jesus was indeed, *the anointed One, the Son of the living God*, but how is this established and what data is provided whereby His Identity as the Word of God may be recognised?

In the first Book of the New Testament, there are thirteen events in the Ministry of the Lord Jesus Christ which are positively identified as the fulfilment of one or more prophecies recorded by the prophets in the Old Testament. The references are: Matthew 1:22 ; 2:15 ; 2:17 ; 2:23 ; 4:14 ; 8:17 ; 12:17 ;

13:14 ; 13:35 ; 21:4 ; 26:54 ; 27:9 ; 27:35. In addition to these direct references, there are other features which add their weight to the testimony of His Identity. Daniel, in recording the mandate provided for the remnant of Judah and Benjamin to return from the Babylonian captivity, indicated the *time* of the Advent of the Messiah (Dan. 9:24-25) while Micah pin-pointed Bethlehem as the Birthplace (Mic. 5:2). Isaiah wrote of Galilee as the main area of the Messiah's Ministry (Isa. 9:1-2); Moses indicated His prophetic office (Deut. 18:13) while in the Psalms, His betrayal (Psalm 41:9), His trial and Crucifixion (Psalm 38:13). His death with malefactors and Resurrection (Psalm 16:10), His Ascension (Psalm 110:1) are all mentioned.

The Word of God i.e. the writings of the prophets and those of the Gospel writers, establish beyond a shadow of doubt that Jesus of Nazareth was the Messiah — was indeed the 'Immanuel' promised by God through Isaiah the prophet. What was the Purpose behind the promise? What situation had arisen to motivate the direct activity of God in causing a 'virgin to conceive' thus bearing a Son whose name was to be Immanuel? It is absolutely necessary to have the *scriptural* answers to these questions for speculative replies have caused the precise situation of which the Lord revealed as obtaining just prior to His Second Advent.

The Scriptural Answer

The Integrity of God, the Honour of His Holy Name and His declared purpose in blessing the nations of the earth were all wrapped up in His Covenant People. He had, through Covenant relationship, bound all three up with the Israel people who, if they failed to accomplish what He had declared, would jeopardise not only His Integrity, His Honour or Purpose, but also the evidence of His Reality. This of course, is an over-simplification of the subject but it serves to indicate something of the enormity of Israel's departure from the Law of the Lord and the nation's drift toward conformity with the then

other nations of the Middle East.

The total rejection of His Law (Hos. 8:12), the serving of other gods (Jer. 3:8 and 1st Kings 16:30-32) and the integration with 'strangers' who were racial aliens (Isa. 1:7, Hos 5:5-7 and 7:9) had created a situation which jeopardised the continuity of God's Integrity and Honour for these were the very things which He had warned against. The Law, to which even the Lord God of Israel was subservient, demanded that Israel, because of its continued transgression, be removed from the land and as the history of the Bible confirms, this happened. The northern kingdom of the house of Israel comprising ten tribes came under the 'bill of divorce' (Jer. 3:8) in terms of which they were prevented from returning to the land. The southern kingdom of the house of Judah did not come under that punitive clause, thus the remnant which did return under the decree of Cyrus (Ezra 1:3) were, in terms of God's Law, free to do so. However, God's Integrity, Honour and Purpose were not wrapped up in a remnant, but the whole family of Israel the greater majority of which was prohibited re-entry into Palestine in terms of the 'bill of divorce' (Deut. 24:1-4).

Disregarding the Israel people for a moment — after all they are only an instrument for God's use — the situation as it stood at that time was a serious threat to the Integrity and Honour of God. How could He continue with a people who were now under the punitive clauses of the Law? How could He unravel the tangled skein of transgression which had separated His people from Him? How could His oath-bound Promise (Gen. 22:16-17) be kept when the very people to whom He had made this were estranged from Him through the transgression of His Law? Being the Omnipresent God, He had foreknown this situation — indeed Moses had made reference to it (Deut. 4:26-31) — and had made provision against it by instituting a national day of atonement in which reconciliation was effected through substitutionary

sacrifice (Lev. 16:1-34). In addition to this, there was the 'feast of Passover' (Lev. 23:4-5) in which, because of the sacrificial blood of the lamb, the angel of death passed over. Once again, this is an over-simplification of the theme of reconciliation which the Lord God of Israel included in His Law to His Israel people — much more could be added to it but, for the present, it suffices to indicate that the mechanism of reconciliation was already in existence in the propitiatory sacrifices contained in the Ordinances of the Law.

To return to the Israel situation, the nation, because of its rejection of God's Law now suffered the penalty and was removed from the land. While David, in the Psalms had made mention of facets of the Ministry of an Anointed One, it remained to the prophets of Israel, during and after the captivity of Israel, to write of specifics concerning God's line of action in view of Israel's defection. It should be borne in mind that it is a New Testament contention that God spake to the fathers in time past through His servants the prophets (Heb. 1:1) and it should be noted that they, i.e. the prophets, were not used to communicate God's words *to the world*. The area of the prophet's work were the 'fathers' or literally the Israel generation involved with the particular situation which gave rise to the statements recorded by the prophets. God's reaction was thus to speak through the prophets to Israel concerning His intention and it was out of this that what is called the Messianic prophecies arose. In effect, what was promised was reconciliation — a restoring of the *status quo* as it obtained prior to the departure from His Holy Law.

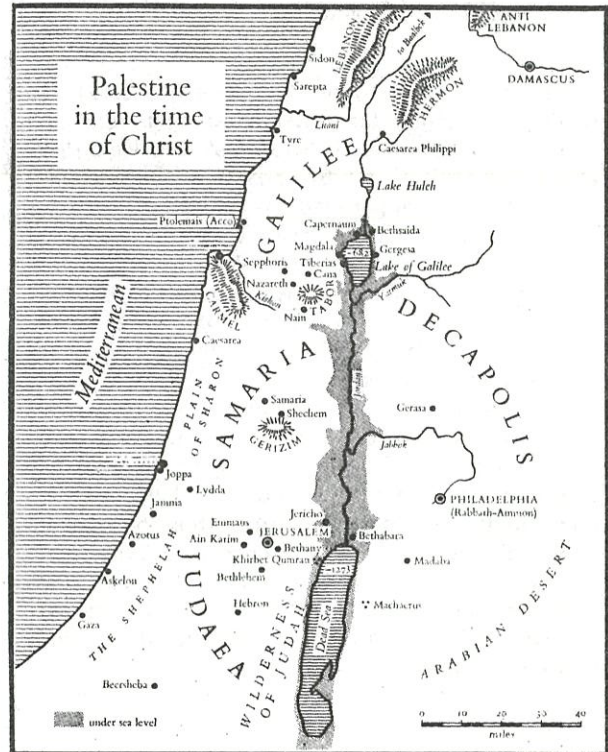
The Messianic Concept — First Advent

Bearing in mind that 42 360 of the tribes of Judah and Benjamin returned from the Babylonian captivity — a remnant of a small remnant of all Israel — one notes that the population of Judaea was increased by the addition of foreigners whose influence with the Persian over-lords was considerable (Ezra 4:1-16). As the mandated period provided for this remnant of

Judah and Benjamin began to run out, the Palestinian scene was highlighted by the polyglot composition of its population. During the 420 years which had elapsed since the return from Babylon, it was not only the composition of the population which had changed — the scriptures had been censored to conform with what the ruling hierarchy (mostly Edomites) wanted and the traditions of the Pharisees took precedence over the Word of God. However, it was not only the scriptures which had been changed, but also God's Purpose in Israel had been transposed to accommodate the heterogeneous people of Judaea.

At that time, Judaea was a province of Rome and the grandiose distortions of the Israel function which had now taken place in the Judaeian mind gave rise to a Messianic concept which was as foreign to the original as was the population to Israel. In the synagogues, the Pharisees preached the expectation of a Warrior Messiah who would drive the Romans into the sea and who would set up a militant kingdom in Judaea which would ultimately bring about the universal rule of God. However, in the north in Galilee where remnants of the house of Israel still remained having escaped the Assyrian invasions (Isa. 17:6) one finds even Jewish sources today acknowledging a difference from the Judaeans. Hugh Schonfield in his *Passover Plot* states: "There has been emerging ever clearer evidence that in the Galilean region an ancient Israelitish type of religion persisted in the time of Jesus, defying Judaeian efforts to obliterate it". It is strange, or is it that it was in Galilee that the majority of the Lord's Ministry was carried out.

The Warrior-Messiah concept which dominated in Judaea was not present in Galilee — the inhabitants of the latter being, as Schonfield described them more 'ancient Israelitish' than the Judaeans. It is quite conceivable that they held the hope of a Messiah as He was painted by the prophets Who would come as the 'Lamb of Sacrifice' in propitiation for the sins of Israel. This was indeed the purpose behind the First Advent — a purpose made plain by the Lord Himself Who said: "The Son of man is come to save that



which was (note, not is, but was — past tense) lost" (Matt. 18:11). The word 'lost' here is taken from the composite Greek word *apollumi* which means: *apo*, separated and *ollumi*, which means punishment or combined, separated by punishment.

At the time of His First Advent, the Lord was born into an environment which was dominated by a vociferous Judaeian population which demanded a Warrior-Messiah who would establish the Judaeans on the pinnacle of power and who would accomplish their dreams of dominion. A Child was born to a Virgin in the city of David — Bethlehem — and when the Edomite Herod heard of it, he ordered the slaughter of all the children under the age of two (Matt. 2:16) in order to forestall the fulfilment of prophecy, little realising that his act would only

serve to reinforce the reality of the prophetic word. This slaughter was that which Jeremiah had written of (Jer. 31:15) and inadvertently, while trying to circumvent prophetic fulfilment, Herod contributed to it. Whether or not they recognised the True Messiah in the Person of Jesus of Nazareth, the Pharisees did their best to invalidate His Mission. The antagonism of the Judaeans as distinct from the attitude of the Galileans was very marked and in John 11:7-8 is the account of the Galilean reaction to the Lord's suggestion concerning a visit to Judaea. "His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou hither again?"

The Crucifixion

As the fourteenth of Nisan drew near — the day of Passover — and notwithstanding the known antagonism of the Pharisees, the Lord went to Judaea as He knew that this was to be the time for His Messianic role to be accomplished (Matt. 26:2). On the eve of the Passover, the Lord instituted what has become known as The Lord's Supper which in effect, was the initiation of the New Covenant which had been promised to *Israel* (Jer. 31:31) in which God's Law was to be written on the heart and mind of His People. It should be borne in mind that it was the breaking of God's Law and the expulsion from the land which resulted in the prophecies concerning the coming Anointed One — the Messiah — and as He was about to become the 'Lamb' of sacrifice fulfilling the unique Israelitish Ordinance of propitiation, His words about the New Covenant fall into place.

He was of course, betrayed by Judas and the rapidity of His trial and judgment was not only a travesty of justice, it was a rejection by the Pharisees and Judaeans generally of any association with this Man from Galilee. In the normal course of events, a Judaeans was entitled to a five day trial — an intervening period of two days, one of which was the sabbath — and a judgment spoken on the eighth day. This formula was only applied to Judaeans — all others were denied this privilege from which it may be

ascertained that the Judaeans did not consider Jesus of Nazareth as one of them! He was arrested, tried and condemned within 12 hours.

The whole history of the Ministry of the Lord as recorded in the Gospels is a categorical denial of that which Christianity today claims as a paramount truth, namely that Jesus was a Jew. The word 'Jew' is an English translation of the Hebrew, Greek or Latin word for 'Judaeans'. The English translation of the inscription on the stake on which the Lord was Crucified is largely responsible for this. This being so, it would serve to consider this in depth. As Matthew and John's accounts are first-hand accounts — both Mark and Luke are theologically admitted second-hand records — attention is drawn to what appears to be a discrepancy between the two. According to John, the inscription read: "JESUS OF NAZARETH THE KING OF THE JEWS", while Matthew recorded it as: "THIS IS JESUS THE KING OF THE JEWS". *These are not two accounts of the same thing.* If the account in John 19 is considered carefully, it will be noted that Pilate wrote this inscription in three languages, Hebrew, Greek and Latin, and had it placed on the stake (Greek: *stauros* but translated as 'cross'). This inscription caused an argument between the chief priests and Pilate (John 19:21-22) which ended with Pilate stating: "What I have written I have written". All this took place *before* they parted the Lord's garments (John 19:23-24) — a feature which should be noted as Matthew's account picks up the story from that point. In Matthew 27:35 is the account of the parting of the Lord's garments and *after* this, as is stated in verse 37, they "set up over his head his *accusation* as distinct from the *title* in John's account, which read: "THIS IS JESUS THE KING OF THE JEWS".

As has been stated previously, these are *English translations* just as the word 'Jew' is an *English translation* and not a Hebrew word at all. What, in fact, did the original languages say and what *title* did Pilate write? Pilate's language was Latin and the Latin portion of the inscription would surely

carry its true meaning. "IESUS NAZARENUS REX IUDAEORUM" was the Latin form while in the common koine Greek it was "IESOUS NAZARETH BASILEUS IOUDAIOS". A literal translation of the inscription was thus "JESUS THE NAZARENE RULER (OR KING) OF THE JUDAEANS" and has absolutely nothing to do with identifying Jesus with the Jews — indeed, being a Nazarene, how could He be a Judaeen? One could go a bit further and ask the question: "How could Israel which went into captivity long before the name 'Judaea' was given to the Persian province be called Judaeans"?

Today

It is indeed small wonder that the Lord, in His Revelation to John, stated that His True Identity would be unknown at the end of the age (Rev. 19:12-13). Leaders in Christianity today have projected the deliberate error of the Pharisees down the centuries and have coined a phrase of which they are very proud. Christianity, so they claim is a 'Judeo-Christian religion' implying an affinity between that of the Jews and that practised by Christians today. The indictment against this is tremendous. The Lord Jesus Christ roundly condemned the religion of the Pharisees which today is called 'Judaism' for 'making the word of God of none effect' (Matt. 15:6) and yet modern teachers insist on *this* as the basis for their doctrine. One could go a bit further. In a letter in response to enquiry concerning information on Judaism, the National Jewish Information Service of Los Angeles, California, mailed a reply which, among other things, contained the following which, in the light of the so-called 'Judeo-Christian' origins, is most interesting. The letter stated: "Please study the enclosed pamphlet, 'What

is a Jew and How to Become a Jew'. In this pamphlet you will notice the great difference between the Jewish and Christian religions. But these are not all. We consider the two religions so different that one excludes the other.

"Therefore, as you notice in the ad. in which your package was wrapped, and is enclosed herein again, we emphasised that *there is no such thing as Judeo-Christian religion...*" No further comment is necessary.

"Faithlessness, deception... a name that no man knew but he himself... and that name is called The Word of God" — this is the picture as the Lord painted it just prior to His Return. Is it true? There are many who will contend that this is not the picture of Christianity today and that to suggest that it is little short of blasphemy. Be that as it may, the overall situation in Anglo-Saxondom — the main adherents to Protestant Christianity — is precisely as Isaiah described it in his 59th chapter which, because of the enormity of its departure from God, requires a Redeemer to come to dispel the darkness which covers both the land and the people. This is how God sees the situation in the end, what *He* sees, what *He* knows and what *He* decides will be of the paramount importance — what *individuals* think is of no importance at all. While men may speculate, while men may rebel, while men may decree decrees and propound their solutions to world problems, the Lord proceeds to accomplish those things which He has declared as essential to the fulfilment of His Purpose and whether His People like it or not, in the end, they will do precisely as He has prescribed for "Thy people shall be willing in the day of thy power..." (Psalm 110:3).



A MAN MAY BE A HERETIC IN THE TRUTH; AND IF HE BELIEVE THINGS ONLY BECAUSE HIS PASTOR SAYS SO OR THE ASSEMBLY SO DETERMINES,

WITHOUT KNOWING OTHER REASON, THOUGH HIS BELIEF BE TRUE, YET THE VERY TRUTH HE HOLDS BECOMES HIS HERESY.

Milton — Areopagitica

SPECIAL NOTICE

For greater efficiency and easier administration the Board has agreed to begin yearly membership and subscription to the Kingdom Herald from July 1st, of each year.

If you have already paid your membership fees and subscription to the Kingdom Herald please disregard this "Special Notice".

BUT if your membership fee and/or subscription have not been paid please fill in the appropriate section overleaf and forward to Head Office. By so doing this shall mean that your membership and subscription will be paid to 30th June 1987.

It would be appreciated if you complete the form overleaf as soon as possible. This will help to keep the records accurate.

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An Examination of Anti-Paulism

A Brief Report Prepared by

Destiny Publishers

Merrimac, Mass. 01860

(Courtesy 'Kingdom Digest')

There is a movement on foot to discredit the writings of the Apostle Paul in the Bible, declaring they are a perversion of the truth. The conclusion is that Paul's Epistles should be expunged from the New Testament.

This is the objective of a book entitled *Who Was Paul of Tarsus?* by Isabel Upton Van Etten. In this book, a premise is established, based upon "ifs," "surmises" and "assumptions" which enable the author to conclude that Paul was in opposition to the Gospel of our Lord Jesus Christ and was completely out of step with the teachings of the disciples of Jesus.

It is a faithful axiom that, once a premise is established and accepted, the deductions drawn naturally follow. After reading this little book, we are reminded of another book, also by a woman author, whose name was Mary Baker Eddy. She also established a premise and won the acceptance of a substantial following in support of her conclusions. We pose the question: Will

many succumb to the propaganda that Paul was subversive and that his writings are unacceptable and should be deleted from the New Testament? To counter an affirmative answer to this question, we will deal with some of the statements made that endeavor to repudiate Paul and reject his Epistles.

Paul's Conversion

First, let us cover the facts pertaining to Paul's conversion (Acts 9: 1-22). Paul's opponents contend there is no substantial proof of his conversion and they base this assumption on what they consider to be contradictory testimony given by Paul. In Acts 9: 7 it is recorded that the men with Paul heard "a voice," while, in Acts 22: 9, it is stated that "they heard not the voice." This apparent discrepancy is cited as an adequate reason to reject the genuineness of Paul's conversion.

However, the Greek word translated "voice" can also be rendered "sound" or "noise." Thus, the men with Paul were aware of a sound, or noise, but they did not comprehend the

voice that spoke to Paul. The Prophet Daniel had a similar experience at the time he had a vision (Dan. 10: 7-9). Daniel alone saw the vision; the men who were with him did not see it, but "a great quaking fell upon them" and they ran and hid themselves. What is completely overlooked in Paul's case is the full testimony given in Acts 22: 9 in regard to the men who were with Paul. It is stated that "they heard not the voice of him that spake to me." In other words, the words of the Lord were for the ears of Paul alone.

In order to discredit Ananias' testimony that the Lord expressly revealed to him the Divine determination to make Paul "a chosen vessel" (Acts 9: 15), the author of the above-mentioned book brings into question whether Ananias ever really existed because he is mentioned nowhere else in the Scriptures. The flimsiness of this argument is exposed by the fact that it is asserted that Matthias should be accepted in the place of Paul as a disciple, Matthias having been chosen by the eleven disciples to take the place of Judas (Acts 1: 21-26). Yet Matthias is nowhere else mentioned in the Scriptures and we have no writings bearing his name.

Paul's Ancestry

Of himself, Paul declared:

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." (Phil. 3: 5).

Only from the standpoint of his religion, before his conversion, could the Apostle Paul be called a Jew. He asserted:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Rom. 11: 1.)

Speaking of his racial background, Paul maintained he was "an Hebrew of the Hebrews," but in the category of ecclesiastical law, he was a Pharisee (Phil. 3: 5). By citizenship he was a free born Roman (Acts 22: 25-28), but due to his religious affiliation, he designated himself as a Jew (Acts 21: 39 & Acts 22: 3).

It was the Benjamites who were to become lightbearers and thus Paul was properly selected by the Lord from this tribe. Racially speaking, Paul was not a Jew. However, a question is raised by those who reject Paul, contending that he was not what he claimed to be; that is, a full-blooded Benjamite. This is based on the wording of his greeting in Romans 16: 11: "Salute Herodion my kinsman." The claim is

put forward that, in Paul's ancestry, there was the blood of the line of Herod. The fact of the matter is that the Greek word, here translated in the King James version as "kinsman," can just as readily be rendered "countryman."

Proceeding under this assumption of mixed blood, Paul's pronouncement in I Timothy 1: 4, not to "give heed to fables and endless genealogies," is styled as Paul's method of turning away an investigation of his own ancestry. Actually, according to historical sources, Paul was referring to endless and useless labors to try and reproduce the authentic records of ancestral background of many in his day, following Herod's destruction of those records of fire which had been kept in the archives of the Temple. Herod instigated that destruction, for he himself was an Idumean and hoped in that way to thwart an investigation of his own ancestral background.

Paul a Pharisee

Because our Lord Jesus condemned the scribes and Pharisees, who refused to believe Him and were plotting to destroy Him, this does not constitute a sweeping indictment of all Pharisees and their beliefs, without exception. Nicodemus was a Pharisee and he testified that



Frederic Shields, The Story of the Bible

The sophisticated thinkers of Athens were not receptive to St. Paul's teaching, but others, represented in this painting by the mother with her children, later became converts to the infant Christian Church

Jesus was "a teacher come from God" (John 3: 2).

When Paul stood before the Council and perceived that only a part of them were Sadducees, and the others were Pharisees, he cried out: "I am a pharisee, the son of a pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23: 6). The Sadducees did not believe in a resurrection; the Pharisees did. There is nothing unethical in any respect in the position thus

taken by Paul that, although he was now a Christian, he was still a Pharisee as to his belief in the resurrection. As a matter of fact, his declaration produced the desired result, for a controversy arose between the members of the Council over the issue of resurrection and Paul was acquitted of the charges brought against him! (Acts 23: 9).

Incidentally, this is an aspect of what Paul was alluding to when he declared: "I am made all things to all men" (I Cor. 9: 22). Paul called himself a Jew, an Israelite, a Benjamite, a Pharisee, a Roman, an apostle (I Cor. 15: 7-9), as well as referring to other attributes of character, and personal skills, to show that, having knowledge in all of these fields, he was qualified to speak his mind. It should not be deduced that Paul was a compromiser; not at all, for he spoke from the very wide experience to the end, as he said, that he "might, by all means, save some."

Paul and Gamaliel

The assumption is further drawn that, because Paul was a scholar, who had sat at the feet of Gamaliel (Acts 22: 3), therefore, he was forever after beholden to Gamaliel. There is no Scriptural evidence to sustain the implied accusation. Then, to downgrade the character of Ga-

maliel, it is inferred that he was the one most responsible for the crucifixion of Jesus Christ. Again, there is no Scriptural evidence whatever to sustain such a charge.

Paul and the Law

In his Epistles, Paul was addressing men and women familiar with the entire scope of the Law of the Lord, as contained in the commandments, statutes and judgments, as well as the ceremonial law contained in ordinances. Speaking of the law in his day, it was not necessary for the apostle to specify which of these four bodies of law was under consideration when he said:

"For ye are not under the law, but under grace." (Rom. 6: 14).

"But if ye be led of the Spirit, ye are not under the law." (Gal. 5: 18).

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 4).

Paul specifically designated the particular laws to which he was referring in these and other discussions. There is no good reason whatsoever to cater to modern theological stupidity and to the failure to evaluate Paul's assertions as to the aspect of law he had in mind which Christians need not now obey. The apostle himself clarifies this for us by his statement:

"Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3: 16.)

The Lord was specific as to why Abraham and his seed were to be blessed:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26: 5.)

Following the declaration that the promise was made to Abraham and his seed, Paul continued:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore, then, serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." (Gal. 3: 17-19.)

The commandments and statutes were in force in Abraham's day and were given to Abraham's seed at Mount Sinai, forming the organic basis of the national constitution. This became the Law of the Lord, to be administered as the law of the Kingdom.

What, then, was the law that was added to this great body of law four hundred and thirty years after Abraham's day? While Moses was away on the Mount to receive the written tables of stone, and because he was delayed in returning to the camp, the people demanded that Aaron make them gods to worship. Accordingly, Aaron consented to the casting of the golden calf and the people lapsed into idolatry. When Moses returned, there was a great slaughter of those practicing this idolatry, after which the laws contained in ordinances were added, with their sacrificial requirements. It was of that added law that Paul was speaking when he said:

"Wherefore the law [that was added] was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster [that is, the added law was no longer mandatory]." (Gal. 3: 24-25.)

The ceremonial ordinances of worship, including the elaborate system of rituals, were the "schoolmaster" to lead the believer to Jesus Christ, who became the Lamb slain from the foundation of the world for the remission of sins. At the time of the crucifixion of Jesus Christ, in confirmation of the fact that

the observance of the ordinances of worship was no longer required, the veil in the Temple was rent from the top to the bottom. However, the commandments, statutes and judgments of the Law of the Lord were still in effect, as Jesus declared:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy [the law], but to fulfill (prophecy). 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] be fulfilled." (Matt. 5:17-18.)

Our Lord went on to say that those who break the least of the commandments, and teach men so, shall be least in the Kingdom of God (Matt. 5: 19). Paul never gave instructions to violate the commandments, statutes and judgments of the Law of the Lord. In fact, we are informed that Paul dwelt two years in his own hired house "and received all that came in unto him, *preaching the kingdom of God* [which would include the observance of its laws], and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28: 30).

Baptism For the Dead
Objections to Paul's writings,

along with the attempt to use his own declarations to condemn him, are, in most instances, the result of lifting text out of context or the failure to compare other Scriptural statements which would clarify and confirm the position held by this apostle. Mistakes made in regard to the application of a text can cause serious misunderstandings, such as the primitive idea that Christians practiced post-mortem baptism. The passage cited to sustain this belief is:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15: 29.)

Previous to this verse, Paul was discussing death and the resurrection:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (I Cor. 12: 12-14 & 17-18.)

With this background of discussion, it is very clear as to why

the question is posed regarding baptism for the dead if death ends all and there is no resurrection. In a footnote in the Companion Bible, the following comment is given:

"Read, why are they baptized also? [It is] for the dead. It is to remain dead, as Christ remained, if there be no resurrection, v. 13. The argument is, What is the use of being baptized if it is only to remain dead? No suggestion here of the vicarious baptism which sprang up later among the Marcionites and others."

If Christ, then, is not risen, it is vain to be immersed in His name, for under such circumstances it is but to be baptized to remain dead if there is no life through the resurrection.

The State of the Dead

Paul knew about the state of the dead; that death is a sleep until the day of resurrection. However, to try to make Paul contradict himself, II Corinthians 5: 8 is cited in which Paul states his willingness to be "absent from the body" so that he might be "present with the Lord."

Actually, there is no discrepancy here. Paul was well aware that, because there is no thought, or knowledge, or device, in the grave, as stated by Solomon, the moment of death, insofar as the individual is concerned, is the

moment of resurrection. Although years may intervene between the day of death and the day of awakening in the resurrection, there will be no knowledge of the passing of time.

The individual experiences a small example of this every night when he goes to sleep in his bed. Upon awakening in the morning, the first question is: "What time is it?" In death both time and space are bridged, as though one went into a sound sleep in the berth of a Pullman car on a train, waking at journey's end, unaware of the passing of either time or space.

Inherit the Kingdom

Paul's statement in I Corinthians 15: 50 must not only be considered within its context, but also as to those who are addressed as "brethren." The apostle declared that "flesh and blood cannot inherit the kingdom of God." And he stated further that "neither doth corruption inherit incorruption." Now what does all this mean?

In the first place, it is not generally realized that the word "inherit" means "to become an heir to" the Kingdom; that is, to assume rulership in the Kingdom. It is only the elect-overcomers who will attain that official position, those who will receive the reward of immortality. There-

fore, they will not be "flesh and blood," but they will be like our Lord Jesus following His resurrection; that is, they will be "flesh and bone," for they shall be "like Him" when they "shall see Him as he is" (I John 3: 2).

Note that the passages in the 15th chapter of I Corinthians, which we are considering, are addressed to Paul's "brethren" and this, in its context, is an exclusive term which Paul defines in detail in I Thessalonians 5: 1-10. Paul proceeds to discourse on what he designates as "a mystery" (I Cor. 15: 51) when, "in a moment, in the twinkling of an eye," when "the trumpet shall sound," the dead shall be raised and the living, who are qualified to enter with our Lord into the Marriage Supper, "shall be changed" (I Cor. 15: 52). This subject need not be pursued further here as it is dealt with in detail in the booklet entitled *The Hope of the Resurrection*.*

Jesus' Appearing and Triumphant Return

Perhaps the most damaging indictment of Paul's veracity by his opponents is in connection with his declarations concerning what is to take place co-incidentally with our Lord's appearing. Paul was given a remarkable re-

velation regarding the initial phase of our Lord's return that is wholly misunderstood by the majority of Christians

We refer to the passages in I Thessalonians 4: 13-18 wherein it is revealed that "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In order to decry the accuracy of this agenda of events, as given by Paul, it is asserted that the disciples were told, at the time of our Lord's ascension from the Mount of Olives, that "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" (Acts 1: 11).

To disparage Paul's testimony, it is pointed out that, when the ascension occurred, no mention was made of meeting the Lord in the clouds, or in the air, as the apostle maintains. The question is then asked: Did Paul know more about the Lord's return than the two angels did, who came to comfort the disciples?

What is entirely disregarded is the fact that, at the time of the ascension, the two angels were informing the disciples concerning what would take place *when our Lord returns in triumph!*

The Prophet Zechariah tells us quite plainly that, "*in that day*," when "His feet shall stand upon the Mount of Olives" (Zech. 14: 4), the focal point will be reached when the Lord shall "go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14: 3). This harmonizes with what is portrayed in Revelation 19: 11-16 as our Lord's triumphant return when He descends victoriously to wage war in righteousness against the foes of His Kingdom. Furthermore, Zechariah's statement, "The Lord my God shall come, and all the saints with thee" (Zech. 14: 5), harmonizes with what is foretold in Revelation 19: 14.

In actuality, it was not essential for the angels, at the time of the ascension of our Lord, to inform the disciples about the event of which Paul later spoke; that is, the taking up of those qualified to meet the Lord in the air. The disciples had already been given this information (see Matthew 24: 30-31). Jesus instructed His disciples concerning the appearing of the Sign of the Son of man in the heavens, whereupon He will send forth His angels to gather His "elect" from one end of heaven to the other. These proceedings will fulfill the promise through Ma-

lachi that the Lord will spare His own "as a man spareth his own son that serveth him" (Mal. 3: 17). Paul was absolutely correct in his identification of those elect-overcomers who are not appointed to endure the time of wrath (I Thess. 5: 9).

Some forty years later, on the Isle of Patmos, the Apostle John received a revelation from our Lord Himself, describing the reaping from the cloud when, as Paul foretold, the living and the dead will ascend together to meet the Lord in the clouds.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." (Rev. 14: 14.)

The account goes on to declare that the Lord will reap from the cloud, to gather in, as the Prophet Esdras put it, "a grape from a cluster." Afterward the entire remaining vintage of the earth is to be cast into the Great Winepress of the Wrath of God. The Prophet Joel refers to the winepress scene, to take place when the harvest is ripe and the press is full so that the vats overflow, "for their wickedness is great." The prophet calls attention to the "multitudes in the valley of decision" (Joel 3:14), while the Ferrar Fenton render-

ing is: "Crowds upon crowds on the Plain of the Judgment," declaring that the Day of the Lord is near.

Following all this, Joel beheld the triumphant return of our Lord, exclaiming:

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem [this would follow His return to the Mount of Olives]; and the heavens and the earth shall shake: but the Lord shall be the hope of his people, and the strength of the children of Israel." (Joel 3: 16.)

An analysis of all Scriptural declarations concerning the order of events makes it abundantly clear that the institution of the Marriage Supper of the Lamb precedes the triumphant return of our Lord. Present at that Glorious Festival will be classified as elect-overcomers; those who are rescued from the earth prior to the Great and Terrible Day of Divine Wrath. Because this will be a special blessing, conferred on those who are accounted worthy, the Angel commanded John:

"Write, Blessed are they which are called unto the Marriage Supper of the Lamb. And he saith unto me, These are the sayings of God." (Rev. 19: 9.)

A Chosen Vessel

We accept the testimony of

Ananias that Paul was "a chosen vessel" by the Lord for the tasks he was to perform (Acts 9: 15). Paul's writings, which constitute so great a portion of the New Testament Scriptures, give us the basis for the Christian's walk in righteousness. In fact, the Apostle Paul's messages were directed to the elect-overcomers in particular, who were continually exhorted to strive for "the high calling of God in Christ Jesus."

Paul is castigated by those who would delete his Epistles from the New Testament as egotistical because he used his own name many times. This comes from ignorance of the fact that Paul's name was used as a salutation or a signature. To find fault with Paul for using the pronoun "I" so frequently would also bring into condemnation the Prophet Daniel who, in the 28 verses of the seventh chapter of his book, referred to himself 15 times. Paul is also falsely accused because he declared he "magnified" his office. What is wrong with that? He was not magnifying himself, but the office he held, knowing it was of the Lord and that it was greater than he himself.

Let us not forget that the Apostle Peter confirmed Paul's position as a chosen vessel unto the Lord. Following Peter's statement that we are to look for the

coming of "new heavens and a new earth, wherein dwelleth righteousness," we are admonished:

"Be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Peter 3: 14-16.)

The Apostle Peter placed the mark of approval upon the writings of Paul, confirming the fact that Paul's Epistles are a part of

the New Testament Scriptures. It will be well, also, to heed the purport of all of Peter's sound advice, given in support of his brother apostle, who labored with him in the work of the Lord.

The Apostle John was specially chosen of the Lord to "write in a book" what he beheld while he sojourned on the Isle of Patmos, which was to be a Letter from our Lord Jesus Christ to His faithful followers, becoming the final book in the Scriptures. Equally so, Paul of Tarsus was "a chosen vessel unto the Lord," to receive special revelations from Him and leave a written record behind him in his Epistles, as Peter testified, "according to the wisdom given unto him."



ISRAEL

THE Veil is lifted. Now we know our name, our Task, our Place. God is working out His purpose through the British race. And will set His kingdom up according to the Word. Israel must contend with Satan. Let these truths be heard—and understood, lest we be found unworthy of the trust. And Israel fall again into dishonour and the dust of God's displeasure.

Search the sacred books of Prophecy. See past visions in the mirror of our history. Is

it not the God of Jacob whom we now adore? He Who brought the Israelites through famine, plague, and war? The very God upon Whose name the British peoples call, is He not the God of David? Shall that kingdom fall? Never. It was not for this God scattered Israel's seed across the earth, thus raising up the Anglo-Saxon Breed. This truth shall be our sword and shield, our hope and citadel, the knowledge and the glorious faith that we are Israel.

PATIENCE STRONG

SPECIAL THANKS

The Board wishes to pass on our sincere thanks to all those who, so generously, donated money towards the Plate Maker and Printing Machine Appeal.

Without the many donations, both small and great, we would not possess the above items. From favourable comments received, it appears that readers of the Kingdom Herald have appreciated the Federation acquiring the above equipment. It must be also realised that the usual commitments of keeping the rooms open were also paid for, by all concerned.

It was originally agreed that once we reached \$8,300 with the appeal, it would be officially closed. This target has been reached.

Nevertheless as the printing machine cost \$1,800 more than originally planned, any further donations would be gratefully received. Please remember the ongoing costs, like that of paper and ink.

In closing please remember the work of the Federation in your prayers. We need your support in many ways, so as we can continue our work of broadcasting the KINGDOM MESSAGE.

May the God of Abraham, Isaac and Jacob bless and keep you all.

Federation Board

ORTHODOXY OR ISRAEL

THE HOUSE OF JACOB REVEALED
IN SCRIPTURE

REV. CLAUD COFFIN



WHY this alternative? Because recognised theological orthodoxy obstinately persists—in the face of contrary historical evidence—in placing Israel within Jewry. While Jewry came into being within the framework of Israel, that is, of the House of Jacob, at no time whatever has all Israel been incorporated in Jewry. The major portion of Israel has always been separate and distinct from Jewry and has travelled a different road of world history. This is understood and recognised by all Rabbinical theologians, who are aware that even to-day the major section of

the House of Jacob—the ten-tribed House of Israel—is not found within modern Jewry. At no time has the House of Israel or even the whole House of Judah been incorporated in Jewry. So long as Christian theology refuses to admit this fact the Scriptural teaching with regard to Israel will remain outside orthodoxy.

The Bogy of Religious Orthodoxy

Orthodoxy has become a religious bogy with which to scare the innocent enquirer after truth. It is no exaggeration to say that the greatest results in the quest for truth have accrued outside recognised orthodoxy. Sincere seekers after truth have had to break with orthodoxy and have been forced to go outside the camp. It is this that deters many from the pursuit of truth. They fear the stigma of unorthodoxy or the brand of heterodoxy. It is a bogy that haunts them. Even the dictionary definition of orthodoxy leaves the vital issue undetermined. It is threefold: (1) "Soundness of opinion or doctrine." Which raises the question as to what constitutes "soundness." The varied answers have been the most prolific source of agelong, bitter religious controversy. (2) "Belief in the commonly accepted opinions—especially in religion." But what is the test of the correctness or otherwise of these commonly accepted religious opinions? They may be, and frequently are, quite erroneous. (3) "From the Greek *Orthodoxos*, i.e. *Orthos*=right, and *Doxa*=opinion." With this all agree, but it

determines nothing. So orthodoxy is too indefinite to be a standard by which to measure truth.

The Menace of Religious Orthodoxy

The menace of orthodoxy is that it tends to stereotype belief in a world of unfolding and progressive knowledge and revelation. It menaces freedom of thought and creates barriers between those who should value and profit by exchange of views. It proscribes those whose contribution to the quest for truth may prove invaluable. Instead of welcoming the opportunity to compare findings it brands as heretics those who are pioneering in the realm of facts.

No British-Israel Orthodoxy

Those who rightly hold the belief that the House of Jacob in its modern reassembled form is found in the British peoples, or in its wider application in Celto-Saxondom, must at all costs avoid any attempt to create a British-Israel Orthodoxy. We must not stereotype certain views or opinions as orthodox and insist on their acceptance as being the British-Israel position. In the sphere of British-Israel study there must be no wanting to have the field all to ourselves. No offhand rejection of what does not entirely square with what we see of the vision. No refusing to have fellowship with those whose presentation may differ in part from ours. Rather let us welcome eagerly any light or knowledge, no matter from what quarter it may emanate or through whatever channel it may flow. This thing is far too big and too vital to be limited to any personal opinion or interpretation. If what we hold is shown to be wrong or incomplete, should we not gladly welcome what corrects it? To discover that we have been mistaken is as vitally important as discovering that we are right. None of us can afford to be biased because light breaks from a source unsympathetic to us. No, there must never be a British-Israel Orthodoxy.

Let us examine this question of the House of Jacob and endeavour to discover whether the Scriptures agree with the view most commonly held by orthodox theology that it is all included in modern Jewry. If we approach it with an open and unbiased mind—an admittedly very difficult thing to do, but not impossible—we shall soon find whether it is to be the Bible or Orthodoxy that is to determine our belief. After that the decision rests with each of us as to which it is to be—the Scriptures or what Orthodoxy has decided that they teach. Over ten years ago the writer decided to let the Scriptures be decisive, and the decision has never been regretted.

The purpose of this pamphlet is to point out that the Bible is the record of the House of Jacob as the focal centre of God's World Plan and not merely as an inset in that Plan.

There is no part of the Bible, Old or New Testaments, that is not a development of the House of Jacob at some stage or another of its history, a fact that is seldom recognised. But for the House of Jacob there would have been no Holy Scriptures at all—it is their main theme. The whole Plan of Redemption, the Redeemer of Israel and the Saviour of the World, the Christian Church and the coming Kingdom of God, are all placed within this Divinely appointed orbit. God revealed Himself through it; the Scriptures were, on the human side, the work of those belonging to it, and were entrusted to its custody. All the Prophets were members of it. It is to be the centre of coming world government.

How impossible all this is if the orthodox position is to be accepted as alone right. How utterly confusing if Jewry is the whole of Israel as orthodoxy maintains. Orthodoxy places national Jewry in Biblical history centuries before it existed, and fails to see the incongruity of it. It persists in the fallacy that Abraham was a Jew, it glibly talks about Jews being in Egypt, of Jews crossing the Red Sea, of Jews wandering in the

wilderness, of Jews conquering Canaan, and then expects us to take it seriously when it deals with other theological matters.

The Bible is the Story of the House of Jacob

To understand the unbroken link between the Old and the New Testaments as the record of the House of Jacob, first read two passages: *Jeremiah* 31: 27-37, and *Hebrews* 8: 1-13. When reading note the full context of both. They both refer to the House of Jacob under its two component sections, the House of Israel and the House of Judah—the Northern and the Southern Kingdoms, embracing respectively ten and two of the Tribes. We note in passing that because Jacob's name was changed to Israel, his House is also referred to as the Children of Israel, a term which stands for the whole twelve Tribes. The term "Children of Israel" is not used to define either the House of Israel or the House of Judah in their separate and respective capacities. Jewry is never referred to as the House of Jacob or by the generic term the Children of Israel, although it comes within the framework of that House and of those Children.

It is well to remember that the House of Jacob comes within the wider scope of the Hebrew Peoples, although not all Hebrews comprise the House of Jacob, but only the line of Abraham, Isaac and Jacob. For example, the Arabs, to mention but one, are Hebrews because descended from Abraham the Hebrew, but they are not of the House of Jacob and most certainly not Jews—as they would of necessity have been had Abraham been a Jew.

The New Covenant is Made with the House of Jacob

Both our passages clearly state that God is to

make a New Covenant with the two sections of the House of Jacob and that it refers to the Covenant of which Christ is the Mediator, to what we call the Christian Covenant resulting in those with whom it is made being called "The Children of God," a term we are told by orthodoxy applies only to the Church. Where did the idea emanate that this New Covenant is made with the Church when the Bible—both Old and New Testaments—most definitely states that it was to be made with the House of Israel and the House of Judah? Or does orthodoxy imply that the Church consists of the House of Israel and the House of Judah when it speaks of "Spiritual Israel"—a term never used in the Bible? Jewry has placed itself outside that Covenant by its rejection of Christ the Mediator—incidentally another indication that the House of Jacob cannot possibly be identical with Jewry. Neither must we make the mistake of identifying the whole House of Judah with the Jewish Nation, but bear in mind that the latter was never more than a remnant of the former after the Babylonian Captivity and existed nationally for only 490 years, terminating in A.D. 70, since when it has adopted the nationality of the nations among whom it is dispersed. Hence International Jewry.

The Old Testament and the House of Jacob

The following should convince any unbiased and unprejudiced student of Scripture that the development of the *House of Jacob* is a part of every book of the Bible.

Genesis The Book of the Beginnings. The beginning of everything with which the Bible deals. God, Creation, Man, the Adamic line leading to Abraham and the *House of Jacob*. This book leaves the *House of Jacob* in Egypt.

Exodus The Exodus of the *House of Jacob* from Egypt. Inauguration of God's Kingdom on Earth within the framework of the *House of Jacob*. Law and Constitution given.

Leviticus Ordinances of Worship in the *House of Jacob*. Not given to other nations.

Numbers The numbering or enumeration of the *House of Jacob*.

Deuteronomy Recapitulation of the Law to the post-wilderness generation of the *House of Jacob*.

Joshua The *House of Jacob* conquers Canaan under Joshua. Division of Canaan among the tribes of the *House of Jacob*.

Judges The *House of Jacob* under the Judges (Governors) in Canaan.

Ruth An episode within the *House of Jacob* introducing a part of the Messianic Line.

I and II Samuel The last of the Judges of the *House of Jacob* recording the transition to the Monarchy.

I and II Kings A record of the Kings of Israel and Judah, the two component sections of the *House of Jacob* after the division of the Kingdom.

I and II Chronicles The Chronicles of the same kings over the two sections of the *House of Jacob*.

Ezra and Nehemiah A record of the return of the remnant of the House of Judah after the Babylonian Captivity and the constitution of National Jewry within the framework of the *House of Jacob*.

Esther A part history of the major portion of the House of Judah which remained in Babylon after its conquest by Medo-Persia. All within the framework of the *House of Jacob*.

Job A much earlier book of the Genesis period. Commentators suggest a pre-Israelitish or pre-Hebrew date. *Genesis* 46: 13, R.V., mentions a "Job" as son of Issachar. Whichever way it stands in relation to the *House of Jacob*, it records an attempt of the enemy to frustrate God's purpose.

Psalms The National History of the *House of Jacob* in poetry. The writers all come within the orbit of the *House of Jacob*.

Proverbs, Ecclesiastes, Song of Solomon Works for the main part of Solomon, one of the Kings who reigned over the undivided *House of Jacob*.

Lamentations of Jeremiah Jeremiah's lamentation over the suffering of the House of Judah, a section of the *House of Jacob*.

Isaiah, Jeremiah, Ezekiel and Daniel The four Major Prophets — God's messengers to one or the other section of the *House of Jacob*.

Twelve Minor Prophets All God's messengers to some section of the *House of Jacob* or to some nation in contact with the *House of Jacob*.

Thus the whole of the Old Testament is seen to be a record of development within the *House of Jacob* or concerning it.

Bible History during the gap between the Old and New Testaments — about 400 years — is recorded in:

I and II Maccabees Concerning National Jewry (the Seventy-Weeks Nation of Daniel 9). An inset of the *House of Jacob*.

I and II Esdras Concerning the House of Israel (Northern ten-tribed Kingdom) in Assyria and its leaving Assyria and beginning its westward trek to The Isles. The major section of the *House of Jacob*.

The New Testament and the House of Jacob

Matthew, Mark, Luke and John The Gospels (Good News) recording the genealogy and advent of the Messiah and His life and ministry, death, resurrection, ascension and the promise of His return. Only one People has a Messiah (Jesus called the Christ) i.e. the Anointed. That people is the *House of Jacob*. The Gospels show Him to be "of the seed of Abraham" and of "the line of David." Gabriel when announcing His birth to Mary states that He is to receive the Throne of His father David—the throne set up over the *House of Jacob*—and to "reign over the *House of Jacob* for ever." Thus the New Testament continues the record of the *House of Jacob*.

The Acts of the Apostles The Apostles were chosen by our Lord and were all members of the *House of Jacob*. This book records the Birth of the Christian Church (Pentecost) within the framework of the *House of Jacob*. It did not take the place of the *House of Jacob*. It records the coming into being of the churches in Asia Minor. When believers of all races were added to the Church it is stated: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (*Gal. 3: 29*). It records that the Kingdom is to be restored to Israel—the re-gathered *House of Jacob* among whom it was originally inaugurated (*Acts 1: 6*).

Twenty-one Epistles By various writers (Paul, Peter, John, James and Jude), all members of the *House of Jacob*. These Epistles form a part of the early correspondence between the churches as they were established in Asia Minor and contain the Teaching, Doctrines and Discipline for their development. They emphasise the relationship existing between them and the *House of Jacob*. They retell the Story of Israel passing

from the Old Covenant to the New. The Epistle to the Hebrews in particular deals with this, and the Epistle of James is addressed to the Twelve Tribes.

The Revelation Jesus Christ Triumphant within the framework of the redeemed and restored *House of Jacob*. Jesus exalted is introduced as being the "Offspring of David." Almost all its symbology is that of the Old Testament and is an Israel setting. Its grand finale is the coming down from Heaven of "The New Jerusalem"—the City of the Great King—above the twelve gates of which are inscribed the names of the "Twelve Tribes" of the *House of Jacob*, and engraved on its twelve foundation-stones are the names of the twelve Apostles of the Lamb—all of the *House of Jacob*.

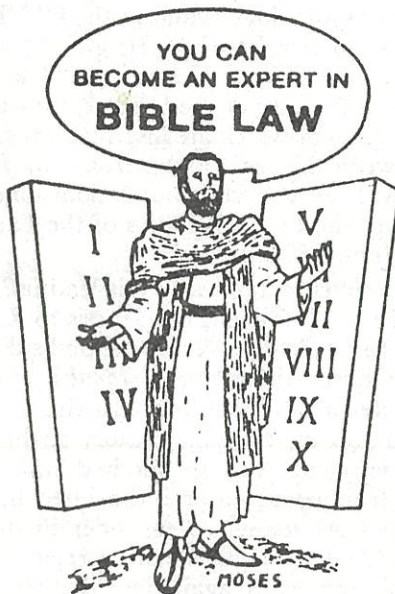
To what conclusion does all this lead us? Is it not that the whole Bible from Genesis to Revelation is an Israel Book, a record of God's dealing with and through the *House of Jacob*? It is not a Jewish Record, although it tells the story of Jewry and how the National History of the Jews runs its brief course of four hundred and ninety years and then passes out until the time when the Jew reverses his verdict given under Pilate and acclaims as Messiah Him Whom he rejected, and so finds his way back again into the *House of Jacob* and reunion with "All Israel."

The accusation so frequently made, that those who believe in British Israel just select a few odd texts and passages to support their claim, is thus seen to be quite false, because every book of the whole Bible is part of the Israel story. It would be easy to reverse the accusation, and ask those who make it to show us the books, chapters and verses that do NOT refer to Israel—the *House of Jacob*—directly or by inference. Let them select what they wish and from where they wish, and it can be shown that it is a part of the story of this People of world significance, chosen to be

God's Servant Nation to pioneer the other nations of the world into the Kingdom of God on earth.

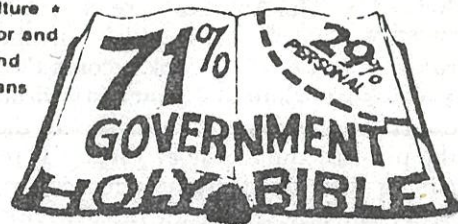
Particularly to-day, on the very eve of the New World Order, which to students of the Bible means the passing of the world from the old

systems and legacies of the non-Israel World Empires to the Government of Christ as recorded in *Isaiah* 9: 6, 7, how true is the statement: "Thy Word is a lamp unto my feet, and a light unto my path."



A Few of the Subjects Covered

Money * Interest * Inflation * National Debt *
 The Military, Draft, Deferments, Rules of Warfare * Clothing
 Qualifications for Citizenship and Public Office *
 Foreign Policy * Treatment of Allens * Integration/
 Segregation * Welfare * Civil Justice Procedures *
 Perjury * Bribery * Contempt of Court * Marriage *
 Divorce * Juvenile Delinquency * Homicide *
 Manslaughter * Murder * Rape * Capital Punishment *
 Food * Sanitation * Prostitution * Sodomy * Incest *
 Inheritance * National
 Holidays * Agriculture *
 Management, Labor and
 Wages * Crime and
 Punishment * Loans
 and Collateral *
 Theft *
 Weights and
 Measures *
 Kidnapping *
 Liability * Lost and
 Found * And
 much more.



The "COMMON LAW" mentioned in the seventh amendment
 to the UNITED STATES CONSTITUTION is BIBLE LAW!

FROM: _____

Gentlemen: ZIP _____

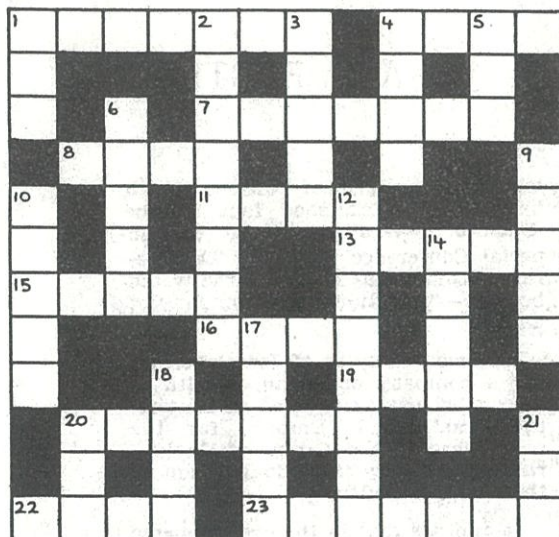
Please send free sample lessons in
 BIBLE LAW to my address above.

Signed _____

Post to:

Christian Identity
 P.O. Box 146
 Cardwell (Qld.) 4816
 Australia

B.I. Crossword



ACROSS

- 1- Uncover
 4- He that loveth his life shall ___ it (John 12:25)
 7- An exclamation of praise
 8- Mount from which 10 down looked out onto Canaan
 11-Will ye plead for ___ (Judges 6:31)
 13-Hebrew patriarch whose name means laughter
 15-Where ancient Palmyra may be found

- 16-Lacking speech
 19-A mighty fleet
 20-To bewilder
 22-___ yourselves, and wonder (Isa. 29:9)
 23-Enduring

DOWN

- 1- Vessel
 2- Hebrew king, son of Solomon
 3- Minor prophet of the 8th century B.C.
 4- Charity suffereth ___, and is kind (1 Cor. 13:4)
 5- They see Jesus walking on the ___ (John 6:19)
 6- Chief of the Twelve Apostles
 9- Fortunate
 10- Great Israel leader
 12- Similarity
 14- Thou shalt be blessed ___ all people (Deut. 7:14)
 17- Normal
 18- To the ___ wise God, our Saviour (Jude v25)
 20- Evildoers shall be ___ off (Psalm 37:9)
 21- Behold the ___ tree (Luke 21:29)

Solution on Page 63

There is a little known story of the days when King George VI was in the Royal Navy. His personal messenger was instructed to visit his cabin at certain times every day. He was to knock, enter and await instructions.

One day the messenger carried out his instructions and found the Prince on his knees, praying. A little embarrassed, the man stood and waited. After a few minutes, the king-to-be rose to his feet, put an arm around the messenger's shoulders and said: "If ever you find me on my knees, remember there is room for you by my side."

— The War Cry

The Grain of Mustard Seed

A. G. EASTMAN

There are many people to-day who deride the idea that the British people are the redeemed Israel nation, and yet, one cannot read far into the Bible with this knowledge in mind, before being convinced of its truth. Once this fact has been firmly established in our mind, we are immediately brought face to face with the faithfulness, the love and the mercy of our God, in that, no matter how sinful we may have been through history, He has never changed or wavered in His plan and purpose in the earth, to be carried out through the nation He formed to be His servant in Abraham, Isaac and Jacob-Israel.

Only once did His wrath against our forefathers wax so strong that He told Moses, He would make from his seed His servant nation, instead of from the children of Israel; and it was only when Moses pleaded with God for the children of Israel that God repented of His wrath. This was, indeed, a remarkable incident, probably done to test Moses' faith.

From its initial start in Abraham and Sarah, this great Israel nation grew in the earth, and has now attained to the remarkable position which God told Israel it would hold, viz., "A nation and a company of nations." (Gen. 35:11); and the interesting point is that this position has only come to pass quite recently, because, until the Armistice in 1918, the nation was known as the British Empire; but when the Armistice was signed with Germany, in 1918, the hitherto British Colonies of Canada, Australia, New Zealand and South Africa, signed the Armistice as separate nations under the Crown, and in that act was born the future Brit-

ish Commonwealth of Nations, which became an established fact by the Statute of Westminster, at the Imperial Conference in 1926. Thus Israel became what God said she would become—"A nation and a company of nations."

However, in spite of Israel becoming a company or commonwealth of nations, she still remained an Empire, the Israel-British Empire, for the same Throne—the Throne of David—ruled over every individual nation of the Commonwealth.

It appears that in the great scheme of God, this change of status in the nation in becoming a Commonwealth all subject to the same Throne, has been brought about so that when the Lord Jesus Christ returns to take the Throne, which is the Throne of David, other nations can become units in this great Commonwealth, so that the British Empire and Commonwealth, which is the Kingdom of God on earth, can become world-wide in its scope, and embrace all the nations of the earth under the one King.

This remarkable growth and world-wide expansion of this great Israel-British Kingdom Empire and Commonwealth of nations, was explained by our Lord in the parable He gave of the grain of mustard seed: "Another parable put He forth unto them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:31-32).

So many people seem to get confused when they read, in the parables, that "the kingdom of heaven" is like so and so; because they believe that the kingdom of heaven must be somewhere outside this earth; but that is not so. The kingdom of heaven which our Lord spoke so much about is His Kingdom on earth, which is to be brought on to the same basis as the Kingdom of God in heaven. That is why He told us to pray, "Thy Kingdom come on earth as it is in heaven."

In the parable our Lord said that the kingdom of heaven is like to a grain of mustard seed. No one could possibly compare the kingdom of God in heaven to a grain of mustard seed, for it has always been of unimaginable proportions covering the whole creation of God; but here our Lord compares the kingdom of God to the smallest seed there is, for He was speaking about the kingdom nation which had its tiny beginning in Abraham and Sarah, which God planted in His field, which is the world.

God did not choose one of the great nations of the earth for His special purpose. He chose one man, Abraham, and told him in the covenant which He made with him, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." (Gen. 12:2). The only nation which has the name "Great" is Great Britain. Here, indeed, was a grain of mustard seed, which was to grow in the earth until it became a great tree.

To the children of Israel who grew from this tiny seed, Moses said: 'For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which

He had sworn unto your fathers." (Deut. 7:6-8).

Here, then, was a remarkable people, formed by God in Abraham, Isaac and Jacob, and chosen by Him as a special people for Himself above all the other peoples of the earth. You cannot get around that statement, however much you try; therefore, we must abide by what God has done. He did not appoint Israel for favouritism, but because He wanted a servant nation to act for Him for the blessing of all the other nations. It's no good saying that these specially chosen people are the Jews, because the whole Bible shows that they are not; it was a nation which was to be redeemed by Jesus Christ, and become "a nation and a company of nations," all under one Throne, the Throne of David. The British people alone, of all the peoples of the earth, fulfil exactly all the identification marks and the specifications laid down by God for His chosen servant nation. If we are wise, therefore, we shall abide by what is so obviously in accordance with God's word written.

As we see from Moses's statement, God did not choose Israel because they were numerically stronger than other nations, for they were the smallest of nations; just the grain of mustard seed beginning to sprout and send out shoots. This growth, although retarded for many centuries by the sin of Israel, and their subsequent exile from the Promised Land, was quickened again when the Lord Jesus Christ came and shed His blood for the atonement of Israel's sin, and thus paid the price of our redemption in His life blood; and so the nation commenced to grow again. It was transplanted in the British Isles, the place which God had appointed for its growth, where it would not be interfered with as it had been in the past by the evil seed of the Canaanites.

God told David about this new land in which the mustard seed was to be transplanted: "Moreover I will appoint a place for My people Israel, and will plant them, that they may

dwelt in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (2 Sam. 7-103.

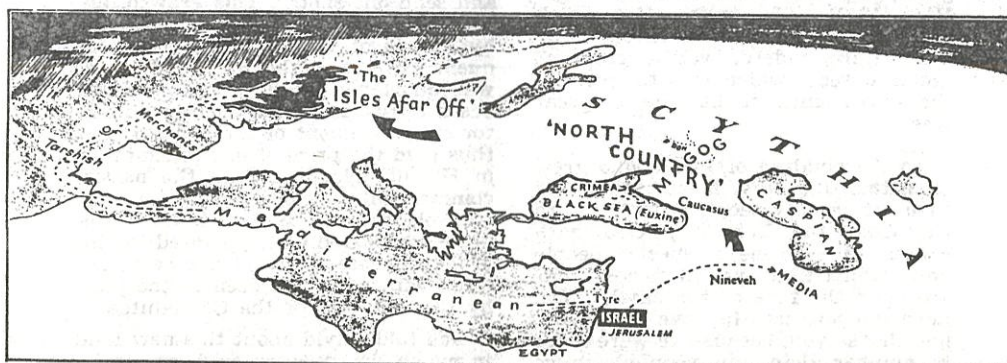
When the Israel tribes came into this appointed place of the British Isles, God blessed them in these words: "Keep silence before Me O islands; and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment . . . But thou Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away." (Is. 41).

So when the weary tribes of Israel arrived in the appointed place of the British Isles, God told them to rest and renew their strength; and then He told them, that although He had led them right across Europe to the Isles, they were still His servant nation whom He had chosen, and that He had not cast them away; they were still His people, because the Lord Jesus Christ had redeemed them and thus taken on Himself their former sin. That is the love of our national Redeemer for us, and that is why in the sight of God to-day we

are a righteous nation; and also the reason why we have been delivered from our enemies ever since the day when these tired tribes known as the Angles and Saxons, arrived in those blessed British Isles. "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 since the world began; that we should be saved from our enemies, and from the hand of all that hate us." (Luke 1:68-71).

Let us not fear, for we are the people whom God has blessed and protected; but rather let us turn back to our God; and repent for the way in which we have sinned against Him; and then thank Him for His faithfulness and His love to us.

The gain of mustard seed has now become a tree, and many of the birds of the air are already lodging in its branches under the good old Union Jack; but its growth is still in its early stages, because soon, under the reign of the Lord Jesus Christ it will assume huge proportions, until one day it will fill the whole earth. That will be the glorious Destiny of the British Empire.



Those islands, far away from the Bible Lands, but destined to be the homeland

and sanctuary of God's Servant Nation; 'the Isles Afar Off'—The British Isles

THE WHEAT AND THE TARES.

This Israel-British Kingdom, which is the kingdom of heaven or the kingdom of God on earth, is also described in the parable which our Lord gave about the wheat and the tares.

This parable clearly shows that the kingdom which our Lord was speaking about is here on this earth, for it contains both good and bad people, and if it was the kingdom of God in heaven it certainly would not.

In this parable we read that "The kingdom of heaven is likened unto a man which sowed good seed in his field." In the interpretation which our Lord also gave of this parable to His disciples, he explained that, He Himself was the Sower of the good seed, and that the field in which He had sown this seed was the world, and that this good seed refers to the children of the kingdom. This good seed which has been sown throughout the world is the wheat, and come from the stock of Seth, whom God appointed as the progenitor of this good seed in the world. Then we read: "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

We are told in the interpretation that the enemy is the devil, and these tares are his children; thus they come through from Cain, and are the Canaanites of later history, and the cause of all the evils in the world.

In the time of Abraham, God commenced to form this kingdom on earth on his seed through Isaac and Jacob; and in this particular branch of the seed of Seth, God formed the great Israel-British nation, which was to be in charge of His Kingdom on earth.

Then we read: "But when the blade was sprung up, and brought forth fruit, then appeared the tares also." It was only when this good seed through Abraham had become a nation that the tares began to show themselves among the wheat, so "The

servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? From whence, then, hath it tares? And he said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest (which we are told is the end of the world), and in the time of harvest I will say to the reapers (whom we are told are the angels), Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn (which is the Kingdom). So the servant nation of Israel-Britain has noticed this evil seed in its midst, but has not been permitted by God to root them out, because in doing so we might have rooted out wheat as well; and so God has left it to His angels; whom He is going to send in the time of harvest, or the end of the world, which is now at hand, to take out first of all these evil tares and bind them ready for destruction, but the wheat He is going to gather into His barn or Kingdom from all parts of the field or world in which they have been growing alongside the tares, and have become contaminated in consequence by this contact; but when these tares are taken away and destroyed, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:24-43).

A MESSAGE FROM GOD.

All through the Bible God is speaking to the Israel-British people, but mainly through ignorance of the fact that we are Israel, so many of our people will not read what He has to say. Here is one message which God addresses to us:—

"Hearken unto Me My people; and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteous-

ness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arms shall they trust." (Is. 51:4-5).

The British nation is God's chosen servant nation, and the Kingdom which we are in charge of is God's

Kingdom on earth which belongs to the Lord Jesus Christ.

The British Isles must wait upon God, as also all the Dominions which have sprung from those Isles; and we must trust on God's arm to deliver us from all dangers, as we pass into the Kingdom age.



Letter of Encouragement

The following few thoughts are from one of our readers. I hope that the thoughts expressed will encourage others to spread the message of His Kingdom.

"I can do with more of that literature. My sons are doing a good job of broadcasting the B.I. message among the farmers. One man said to my son, _____ if what you say is true, then we have a great responsibility on us.

I thank God my two sons have accepted the teachings of B.I. Now he is instructing his three sons. So do pray for them, as the grandsons tell me, drugs are being forced on children, and they are finding it hard going (they have left school) in the world outside their home. They are good living boys.

My sons are getting the Kingdom Herald. I have a Salvation Army man who comes here often to get more of the Israel Message. He was amazed when I explained it to him. He has accepted it, so I have another one to broadcast it."

Praise the Lord,

I remain the Watchman.

For *CHRIST* - Queen - and our Family of Nations

OUR CASE

The English-speaking and kindred peoples embody the bulk of the present-day descendants of God's Servant Nation, Israel. They have been commissioned by Him to form the nucleus of His expanding Kingdom on earth; to be a protector of Christ's Church and a vehicle of His Gospel

COULD ANY FAIR-MINDED CHRISTIAN CALL THIS 'RACIALISM'?

OUR TASK

To alert our Family of Nations to the fact that the ferocious pressure upon them, in fields political, military and economic, is Satanically inspired and that they have one course open to them if they are to avoid disaster

— TO RETURN TO THEIR GOD

Promises

ISAIAH, CHAPTER 59.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his

glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.



THE AUSTRALIAN REVOLUTION



ARTHUR TUCK

We are a lot further down the road to a totalitarian socialist state than most people realise — The Revolution is far advanced! There are many facets of the Revolution and the subject covered in this booklet is but one of them. It is, however, a very crucial aspect — dealing as it does with the role of women and the family.

The Humanist knows that if the family unit can be destroyed Christianity — the enemy of Humanism — will be weakened. The strength of the family depends to a large extent on the mother's love and teaching in the home and on the leadership of the father — both are under attack by the feminist revolution.

Some other aspects of the Revolution which are not considered in this booklet include:

- * *The plan to divide Australia into two nations — through Land Right claims and a Compact or Makarata with the Aboriginal people.*
- * *Medicare — which is not so much about giving health care as about people control — especially of the doctors.*
- * *Punitive taxation and the destruction of initiative.*
- * *Promotion of pornography and violence.*
- * *Promotion and promiscuity through the media and sex education.*
- * *Legalising and promoting homosexuality.*
- * *Multiculturalism.*
- * *Denigration of our Christian and British heritage symbolised by the push to change the flag and anthem, and for a Republic.*

Each of these would justify a book on its own!

Sir Robert Menzies in articles in the Courier Mail in March 1974 pointed out that to live in a Common Law country is in itself the very best guarantee of the rights of the individual. He said that countries without the protection of Common Law may need the protection of the United Nations Human Rights but for Australia United Nations Human Rights would be disastrous. The United Kingdom has realised this: I have a letter which states that the United Kingdom Government has realised that ratifying this United Nations Convention would destroy the system of Common Law built up over many centuries. We in Australia inherit our Common Law from England and this is too precious a heritage to be thrown away by ratifying this United Nations Convention. Any Government which would do so is unAustralian!

REASON FOR CENTRALISM

The Reason for Centralism is that Socialism needs it. You see when the existence of God is denied the highest authority you are left with is man — who is himself — if God does not exist — just a product of time and chance — of evolution — and therefore of no individual significance. Today the existence of God is denied by the religion of Humanism which totally controls the media and TV and School curriculum.

People like Senators Gareth Evans and Susan Ryan are idealists. They have a concept of a utopia based on their belief about the nature of man and they are determined to achieve — to build here — this utopia. Government becomes the ultimate authority which if put into the hands of the best brains can plan and control the mass for the betterment of mankind . . . to build the utopia. To do so requires strict central planning by the best brains and strict control to make sure no one harms the utopia and everyone lives correctly.

Then all injustice will be abolished by decree and all discrimination will be done away with — everyone will have enough, no one too much or too little and we will all have a fair and just society . . . and what a drab and frustrating society it would be! Because to do this you will have to lose your freedom. It will be a totalitarian system in which every aspect of life will be controlled. In the guise of giving us Human Rights we will lose the right to be human!

To do this they must have central control and if the Constitution doesn't give them this they must get it one way or another. They are men and women on a crusade . . . for the utopia . . . and constitutions, States rights and the will of the people cannot stand in the way.

So how are they to get the power?

TREATIES OVERRIDE THE CONSTITUTION

Back in 1945 Dr. Evatt devised the concept of signing United Nations treaties under external affairs powers on subjects over which the Federal Government would ordinarily have no jurisdiction and then declaring that they have the power to legislate for these matters. This doctrine has been pushed for years, and, in preparation, the High Court has been peopled with Centralist-thinking Federal Government appointees – men like Lionel Murphy.

Now the High Court, by their decision over the Tasmanian Dam, has given the Federal Government this power to legislate to put into effect the subject matter of any treaty they sign.

In 1974 Sir Robert Menzies said in "The Courier Mail", he could not conceive of the High Court deciding this way, but if it did, it would in effect be the end of the Federal System because there is then nothing that the Federal Government could not do.

We have had a revolution – by High Court decree! But a revolution all the same.

Listen to what our former Governor General said in 1969 when he was Professor Zellman Cowan, "Because of repeated failure at referenda the days when Governments tried to change the Constitution are gone . . . you have to accept the document and rely on all sorts of manipulations within its framework." Professor Cowan said "Australia would have to rely on the High Courts for its constitutional changes". In other words the people will not give up the power so we must take it by High Court decree!! And that is just what has happened.

As "The Australian" said on 9th July, 1983, "Australia has gained a river but sacrificed one of the safeguards of our democratic system — the constitutional requirement that the Constitution be amended only by referendum of a majority of the people in a majority of the States". It said "One of the most urgent tasks facing Australia is to consider the consequences of this landmark decision of the High Court. And if they perceive it to be the threat to our democracy which we believe it to be, to work to restore the Constitution to those to whom it belongs — the people." It does not belong to the High Court . . . or the Government — State or Federal.

CAN WE DO ANYTHING?

Do you see this High Court Decision as a threat to our democracy as "The Australian" does? Then what are you going to do about it? It is no good expecting the Federal Government to do anything about it because the High Court has given them the power they wanted for so long. There is little hope of the opposition doing anything about it because they want the power almost as much as Hawke. In fact I have a letter from the Shadow Minister for Employment and the Status of Women fully supporting the Government in ratifying this Convention and saying that it "relies for its validity on undoubted constitutional authority". He therefore supports the High Court decision.

The Queensland Premier, Sir Joh Bjelke-Petersen and Hon. Charles Porter are among very few voices speaking up against this destruction of our Constitution. They need your support if they are going to make any effective stand on this issue.

It is vital that we ensure that the next government comes into office having committed themselves unequivocally to having a constitutional referendum to return the control of the Constitution to the people. At the moment there is not the slightest indication that the Opposition, if returned to office, would do this. Only a tremendous groundswell of public pressure can change this.

RATIFICATION

It was very significant that as soon as the High Court decision over

the Tasmanian Dam was announced Gareth Evans, the Attorney General, said the Government would now be ratifying the UN Convention on the Elimination of all forms of Discrimination against Women, and would use these new powers for the Sex Discrimination Act, and for a new Bill of Rights. The Hawke Government then ratified this Convention without any debate in Parliament and against the wishes of well over 100,000 petitioners against ratification.

THE OPPRESSED HOUSEWIFE

The concept of the Convention is that a woman is oppressed when in the traditional role of mother and wife, and especially when she is a housewife. Woman will only be free when she fulfils her work responsibilities to the country as a man does, in the paid workforce. A mothers maternity period is recognised by the Convention as purely a "social function" and society must be educated to that end. (Article 5b). Bringing up children is also regarded as a social responsibility and hence the network of child minding centres to enable the woman to contribute the maximum to the paid workforce and the minimum to child care.

The feminist regards the wife who stays at home as little more than a prostitute — she is kept by a man! Dr Anne Summers, Director of the Office for the Status of Women in the Prime Minister's Office, said, "the Marriage law is the most damnable outrage ever perpetrated against women"! This is quoted from the "Combat Sexism" kit issued for women's studies in schools and universities.

The implementation of the Convention will seriously weaken the family unit. Indeed that is the aim of the feminists behind it. Gloria Steinam, a leading US feminist has publicly stated "...we have to abolish and reform the institution of marriage . . . by the year 2000 we will, I hope, raise our children to believe in human potential, not God". She also said: "We must understand that what we (the feminists) are attempting is a revolution, NOT a public relations movement . . . it is humanism that is the goal."

The feminists are on the verge of succeeding and 95% of the

Australian population know nothing about it! And yet this Convention can dramatically alter our lifestyles, our families, our working lives and our freedoms. In one clever move it has bypassed the people, the Parliament, and even the Constitution. Worse still, Parliament ceases to have sovereignty over the implementation of the changes of laws and lifestyles that it requires.

EDUCATION

Probably the most sinister aspect of the feminist revolution is the social engineering being perpetrated on our unsuspecting children in the classroom.

I have a copy of a leaflet entitled "Rosie" which was sent to all female members of the Queensland Teachers Union in May 1984. This gives guidelines on how to teach unisex attitudes in class and how to change feminine girls into unisex persons!

I will quote a few points to illustrate:

- * While reading aloud from sexist material reverse the names or roles of the characters.
- * Similarly reverse the pronouns "she" for "he" or alternate them.
- * Have the children themselves do the reversing . . .
- * Consciously teach non-traditional skills . . . (e.g. boys in sewing, girls hammering nails).
- * Don't use sex as a criterion for dividing people up — not even in roll books.
- * Encourage uniform dress for girls and boys.
- * Use assertive girls in the class as role models for others.
- * Send up sexism, point out how absurd it is; laughter with a serious intent. (Comment: how devastating this could be!)
- * At first positively discriminate towards girls in the group situation to make sure they take leadership roles . . .

CAN WE LEARN FROM RUSSIA

Russia has had women in all areas of the work force equally with men for quite some time. What has been their experience? Has the utopia arrived there?

THE KINGDOM HERALD

In the "Melbourne Age" of 12th Dec. 1980 Natalaya Malachovskaya one of three feminists sent out of Russia in 1980 said: "Emancipation has turned out for us (women in USSR) to be a much harder oppression than before. True love is possible only between a man and a woman and not between hermaphrodites." She went on to complain that women in the USSR's "equal" society are not allowed to develop as women. They cannot "learn to have compassion or tenderness and because they cannot create they destroy".

The same article told of the high and rising infant mortality rate — at that time three times that of the USA — and this was attributed to the break-up of the extended family and the fact that young children spend much of their time in State child minding centres.

Russia has also found that a further result is that very few babies are now being born! And so concerned have they become that the "London Times" reported on 1st January 1981 that the USSR has now banned women from 460 of the heaviest jobs! The article concluded "The Soviet Union has embarked on a campaign to get women off the factory floor and back into the home, an ironic reversal of decades of communist ideology."

TO SUM UP

To sum up, therefore, this Convention and the Sex Discrimination Act are part of a massive pressure campaign to detach women from their wife and mother role and drive them into the workforce and in doing so to weaken the family unit. This will be accomplished by means of punitive taxation, ending the spouse rebate, massive publicity and educational programmes, Affirmative Action and the application of the Sex Discrimination Act.

The Act is not so much about "giving women freedom of choice" as about taking away freedom of choice from all of us . . . freedom, for instance, to choose who we will employ and who should teach our children. It is about a massive loss of Common Law rights and unwarranted intrusion into private lives by Human Rights Commissioners and their deputies.

To legislate on the basis of equality in all areas is to ignore the

fundamental differences between men and women and their distinct but complementary roles in the purposes ordained by God. Of probably greatest concern is the threat to the nuclear family as this Act puts marriage on the same level as de facto and homosexual relationships.

WAKE UP!

Do you want this sort of interference with your rights and freedoms? Should we not be demanding a Referendum so that the people of Australia — not a Communist dominated UN Committee — decide what we and our children may do and say and read?

This is the natural result of our Nation rejecting God as the basis of our system of law, human rights and morality. God does exist and if this Nation is again to know the freedom and prosperity it has known in the past we must, as individuals and as a Nation, put God in His rightful place in our personal lives and in the life of our Nation.

God says, "If my people, who are called by my Name, will humble themselves and pray, and seek my face and turn from their wicked ways then will I hear from heaven and will forgive their sins and heal their land."

GOD BLESS YOU!

APPENDIX 3
Extracts from "The Origin of the Family" p. 184 by Friedrich Engels:

"The emancipation of women will be possible only when women can take part in production in a large social scale . . . The first condition for her liberation as a wife is to bring the whole female sex back into public industry . . . Then the care and education of the children become a public affair; society looks after all the children."

APPENDIX 4

Extracts from the Humanist Manifesto 2, 1973

ON RELIGION:

"We believe that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so . . . We find insufficient evidence for a belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfilment of the human race. As non theists we begin with humans not God – nature not deity.

"We can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves."

ON SEXUALITY:

"In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognised. While we do not approve of exploitive denigrating forms of sexual expression, neither do we wish to prohibit by law or social sanction, sexual behaviour between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil'. Without countenancing mindless permissive or unbridled promiscuity, a civilised society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire."

above few quotes are from a book entitled "The Australian Revolution" by Arthur Tuck. Copies of this excellent book are available from the following address: Silky Oak Court, P.O. Box 187, Yandina, Q.4561. The book in a very concise manner shows how the Family, the Constitution, System of Law and Way of Life are all under threat.

QUEEN VICTORIA and ENOCH POWELL M.P.

The following quotes will show that Queen Victoria and Enoch Powell both understood the error of Roman Catholic doctrine and how if officially adopted it would greatly change the whole fabric of English life.

The first quote is taken from the book, "Warnings to the Churches", by Bishop J.C. Ryle, p.170

NOTE.

I ask every reader of this paper to read, mark, learn, and inwardly digest the language of the following declaration. It is the declaration which, under the 'Act of Settlement' and by the law of England, every Sovereign of this country, at his or her coronation, must 'make, subscribe, and audibly repeat.' It is the declaration, be it remembered, which was made, subscribed and repeated by Her Gracious Majesty, Queen Victoria.

'I, Victoria, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious, and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons or power whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.'

May the day never come when British Sovereigns shall cease to make the above declaration!

The following quotes are taken from "Identity", Aug. 1981
"....In England and Scotland alone, under the only true, that is, prescriptive - monarchy in the world, does the person of the monarch unite the headship of the state and the headship of the church". Mr Powell further said it was "constitutionally and logically unthinkable for England to contain both the Queen and the Pope. Before that could happen, the essential character of the one or the other would have to be surrendered. If the Queen is "on earth supreme governor of the Church in England", then His Holiness is not in this realm "Christ's vicar upon earth". Either the Pope's authority is not universal or the Church of England is not the Catholic and Apostolic Church in this land".

"The royal supremacy of the Church in England is not mere fiction and historical relic," he said. "It is a living reality, without which the Church of England could not be the Church of England and the British nation could not be the British nation. In England the supremacy of the Crown in Parliament is the guarantee to millions that their inheritance in the church can never be taken away from them by arbitrary decision or clerical fashion". Thus did Mr Powell put his finger on the crux of the whole issue. Destroy this inheritance and sovereignty and we destroy England as a bastion of liberty, and place in question the whole future of Western Civilisation, which is the fabric for the construction of the literal Kingdom of God upon earth. Indeed, it is that important.

ONLY ONE APOSTLE DIED A NATURAL DEATH

ANDREW died on the cross.
BARTHOLOMEW was flayed alive.
JAMES (son of Zebedee) was beheaded.
SIMON was crucified.
PAUL was beheaded by Nero.
JAMES (son of Alphaeus) was beaten to death.
THOMAS was run through with a lance.

MATTHIAS was stoned, and then beheaded.
MATTHEW was slain by the sword.
PETER was crucified, head downward.
THADDEUS was shot to death with arrows.
PHILIP was hanged.
JUDAS committed suicide.
Only JOHN escaped martyrdom.

—Ripley's "Believe It or Not"

Branch News

The Board would like to express sincere thanks to those people who helped to make Miss Green's visit to Australia a memorable occasion.

We know that Miss Green appreciated the kindness shown by those people who arranged the accommodation, trips around Sydney and the meeting held in the rooms.

A tape of Miss Green's talk is available at the price of \$3.50 including postage.

DAYS OF RECKONING NOTICE

As from this issue Mrs Price's article "Days of Reckoning" will not be appearing in the Kingdom Herald. If you would like to receive her article arrangements can be made for you to receive it.

By forwarding your name and address to our office in Sydney and indicating that you would like to receive Days of Reckoning, a copy will be sent to you. Thank you.

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WHICH SIDE ARE YOU ON?

Compiled by NANCY CAMPBELL

Courtesy "ABOVE RUBIES"

MAN

or

GOD

Feminists are in the **DESTROYING?** business!
DESTROY MOTHERHOOD

"As long as the family and the myth of maternity and the maternal instinct are not **DESTROYED**, women will still be oppressed." *Feminist Lit.*

"**ELIMINATE** sex, marriage, motherhood and love," Ti-Grace Atkinson, founding member of "The Feminist," former President of NOW. She claims that "Marriage is legalised servitude" and that "male-female relationship is the basis for all human oppression" *"The Pantagraphy."*

"The government should provide the finance for free child-care centres, open to all children from early infancy for 24 hours a day." *A Strategy for Women's Liberation.*

DESTROY MARRIAGE

"Heterosexual relationships are by their nature oppressive to women in a male dominated society. ... We know it is the institution that has failed us and we must **DESTROY** it. The end of the institution of marriage is a necessary condition for the liberation of women. Therefore it is important for us to encourage women to leave their husbands and not to live individually with men. We must build alternatives to marriage. We must work to **DESTROY** it." *The Document: Declaration of Feminism.*

"We have to **ABOLISH** and reform the institution of legal marriage" *Gloria Steinem.*

God is in the **BUILDING** business!
BUILD MOTHERHOOD

"Every **WISE** woman **BUILDS** her house, but the foolish plucks it down with her hands" *Proverbs 14.1.*

"He makes the barren woman to keep house and to be a **JOYFUL MOTHER OF** children." *Psalms 113.9*

"By wisdom is a house **BUILT**, and by understanding it is **ESTABLISHED**." *Proverbs 24.3.*

"Teach the young women to . . . love their children. ." *Titus 2.3-5.*

BUILD MARRIAGE

"A virtuous woman is a crown to her husband. . . the heart of her husband doth safely trust in her, so that he shall have no need of spoil." *Proverbs 12.4; 31.10-12.*

"Husbands, love your wives even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. . . . let every one of you in particular so love his wife even as himself." *Ephesians 5.25-33.*

DESTROY LOVE

"We must **DESTROY** love. . . love promotes vulnerability, dependence, possessiveness, susceptibility to pain, and prevents the full development of woman's human potential by directing all her energies outward in the interest of others." *Women's Liberation, notes from the second year. The Document: Declaration of Feminism.*

DESTROY FAMILY RELATIONSHIPS

"We really don't know how to raise children. . . It's a dilemma. In order to raise children with equality, we **MUST TAKE THEM AWAY FROM THEIR FAMILIES** and communally raise them" *Dr. Mary Jo Bane, "Tulsa World," August 21, 1977 Associated Press.*

"The rearing, social welfare and education of children should become the responsibility of Society, rather than the individual parents. All laws enforcing individual ownership of children should be **ABOLISHED.**" *Strategy for Women's Liberation.*

"No woman should be allowed to stay home to raise her children. Women should not have that choice, precisely because if there is such a choice, too many women will make that one." *Simone de Beauvoir, The Second Sex.*

DESTROY SANCTITY OF SEX

"The new liberated woman of 1970 is not an old battle axe. Well educated, privileged, she is often attractive & she is furious. She has nothing against pre-marital sex & has usually tried it. She finds it disappointing at best, not worth the trouble (isn't it easier to masturbate?). . . She wants to reform sex practices in line with sex experiments" *Caroline Bird "Born Female."*

"Feminism is lesbianism. . . only when women don't rely on men to fulfil sexual needs are they fully free from masculine control." *Jill Johnston, TIME.*

"Liberated sexuality is freedom from oppressive stereotyping. The freedom to choose heterosexuality, homosexuality, bi-sexuality, or a-sexuality but not to be bound by them." *The Document: Declaration of feminism.*

BUILD LOVE

"A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples if you have love one to another." *John 13.34,35.*

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." *Ephesians 4.32.*

"Thou shalt love thy neighbour as thyself." *Leviticus 19.18.*

BUILD FAMILY RELATIONSHIPS

"Jesus said, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." *Mark 10.14.*

"Children, obey your **PARENTS** in the Lord: for this is right. **HONOUR THY FATHER & MOTHER**, which is the first commandment with promise; that it may be well with thee, & thou mayest live long on the earth. Fathers provoke not your children to wrath, but bring them up in the **NURTURE AND ADMONITION OF THE LORD.**" *Ephesians 6.1-4.*

"Homes are made by the wisdom of women, but are destroyed by foolishness." *Proverbs 14.1 GNB.*

"Who can find a virtuous woman? For her price is far above rubies. . . . Her children arise up, and call her blessed; her husband also, and he praiseth her." *Isaiah 40.11. Proverbs 31.10,28. Proverbs 22.6.*

PROTECT SANCTITY OF SEX

"God wants you to be holy & completely free from sexual immorality. Each of you men should know how to live with his wife in a holy & honourable way, . . . God did not call us to live in immorality, but in holiness." *1 Thessalonians 4.4-8. GNB.*

"Know ye not that neither fornicators, nor adulterers, nor effeminate (homosexual perverts) will inherit the kingdom of God?" *1 Corinthians 6.9-10.*

"Marriage is honourable in all & the bed undefiled but God will surely punish all those who are immoral or commit adultery." *Hebrews 13.4 GNB.*

"Flee fornication. Every sin that a man does without the body, but he that commits fornication **SINNETH AGAINST HIS OWN BODY**" *1 Corinthians 6.18-20.*

DESTROY HUMAN SEXUALITY

"All pressures on women to prepare themselves for so called 'Women's work,' such as home-making, secretarial work, nursing and teaching **MUST BE ENDED.**" *A strategy for Women's Liberation.*

"To modify the social & cultural patterns of conduct of men & women with a view to achieving the **ELIMINATION** of . . . stereotyped roles for men & women." *UN Convention, Article 5(a).*

"State parties shall take all appropriate measures for the **ELIMINATION** of any stereotyped concept of the roles of men & women at all levels & in all forms of education." *UN Convention, Article 10.*

DESTROY HUMAN LIFE

"Women must be given the sole right whether or not to prevent or terminate pregnancy, with no government interference. Government restrictions on abortion & contraception must be **ABOLISHED.** Every woman who decides to **END HER PREGNANCY** or to be sterilised must be guaranteed the right to have that decision carried out under the best medical conditions & at no cost". *A Strategy for Women's Liberation.*

DESTROY BELIEF IN GOD

"No deity will save us, we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory & harmful." *Humanist Manifesto II, signed by Betty Friedan, founder of National Organisation of Women.*

"By the year 2000 we will, I hope, raise our children to believe in human potential, not God. . ." *Gloria Steinem, Editor of Ms. magazine from Sat. Review of Education, March 1973.*

The above article is available from the publication "ABOVE RUBIES" P.O. BOX 500, BROADBEACH, QLD. 4218. Above Rubies, is a magazine to promote the Christian Family Life. It is highly recommended.

PROTECT HUMAN SEXUALITY

"So God created man in His own image, in the image of God created he him; male & female created he them. **AND GOD BLESSED THEM.**" *Genesis 1.27-28.*

"A woman shall not wear men's clothing nor shall a man put on a woman's dress; for anyone doing such thing is abhorrent to the Lord your God." *Deuteronomy 22.5.*

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." *Genesis 2.23,24.*

PROTECT HUMAN LIFE

"Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvellous — and how well I know it. You were there while I was being formed in utter seclusion! You saw me before I began to breathe. Every day was recorded in your Book! *Psalms 139.14-16.*

"When Elizabeth heard the greeting of Mary, the babe leaped in her womb. . . the babe in my womb leaped for joy." *Luke 1.41,44.*

GOD IS TRUTH — TRUTH IS GOD

The **FOOL** has said in his heart, there is no God". *Psalms 14.1.*

"The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power & Godhead, **so that they are without excuse.**" *Romans 1.18-20.*

"Let God be true, but every man a liar." *Romans 3.4.*

The Stone of Destiny

(Courtesy 'National Message')

THE stone upon which the British kings are crowned is the most ancient monumental symbol of empire we possess. It has been termed the "palladium of empire", for around it hangs an ancient tradition handed down to us in Bellenden's translation of Boece's history written between 1527 and 1531:

The Scottis sall brwke that realme as native ground,
Geif weirdis faill nocht, quhairever this chair is found.¹

The full history of our coronation stone is not definitely known. Boece's history, as epitomised by Skene, tells us that:

Gathelus, a Greek, the son either of the Athenian Cecrops or the Argive Neolus, went to Egypt at the time of the Exodus, where he married Scota, the daughter of Pharaoh, and after the destruction of the Egyptian army in the Red Sea, fled with her by the Mediterranean till he arrived in Portingall, where he landed, and founded a kingdom at Brigantium, now Compostella. Here he reigned in the marble chair, which was the "lapis fatalis cathedræ instar", or fatal stone like a chair, and wherever it was found portended kingdom to the Scots.

We are then told that:

"Simon Breck, a descendant of Gathelus, brought the chair from Spain to Ireland, and was crowned in it as King of Ireland," and that eventually Fergus brought the stone from Ireland to Dunstaffnage in Scotland, from which country it was removed to England by Edward I in 1296.

¹ "The Scots shall brook that realm as native ground, if words fail not, wherever this chair is found."

THE *Chronicon Rythmicum*, another old Scottish account, gives a story similar to that of Boece, but also calls the stone "lapis Pharaonis", or Pharaoh's stone from Egypt.

In the account of William of Rishanger, written about A.D. 1327, the coronation stone is identified as that upon which Jacob rested his head; Rishanger writes:

John de Balioll, on the following feast of St. Andrew's, placed upon the regal stone, which Jacob placed under his head when he went from Bersabee to Haran, was solemnly crowned in the church of the canons regular at Scone.

IRISH records state that the *Tuatha de Danaan* brought the Lia Fail to Ireland; from historical sources we can identify these people with the Greek Danoi and the Biblical Danites, the former being identified by the Greeks themselves as having originally been Israelites from the land of Egypt.

We must not accept too literally the chronological datings of the ancient Irish legends which place the arrival of the Lia Fail from Egypt as soon after the Exodus, for longevities of enormous span have been added by monkish editors. Historically we know that the Danaan contact with Ireland was somewhere between 1000 B.C., when the Phœnicians colonised the west, and the fall of Carthage in 163 B.C., when Phœnician and Greek contact with the west ceased.

FURTHER, there is a parallel between the coronation ceremonies of different tribes descended from Israel—the Swedes, Franks,

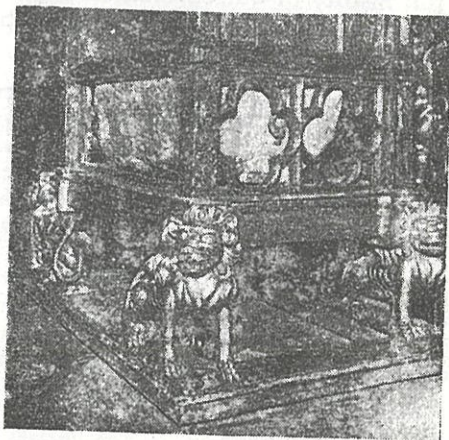
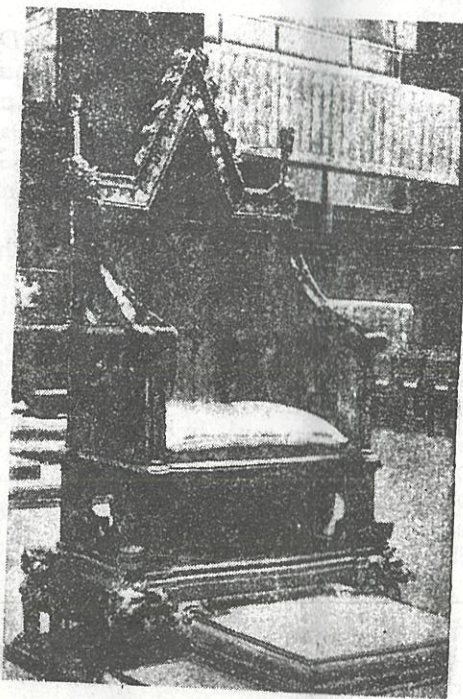
Saxons, and Scots—and the ceremony observed in Israel until a late period. Just as the Scots, passing from the east into Spain, Ireland, Scotland, and eventually England, crowned their kings upon the Lia Fail, so, too, the Franks crowned their kings upon a similar monument. Charlemagne was crowned upon the "Marmorne Stuhl". The Swedish kings were crowned upon a sacred pillar at Upsala. The Saxon kings of England were crowned upon the stone which still stands at Kingston-on-Thames. So, too, a similar custom prevailed in ancient Israel, and which custom may well be the forerunner of our own coronation ceremony. We recall that in thwarting Athaliah's attempt to put a puppet on the throne, Joash was rushed to the throne, and according to the *then* age-old custom, Jehoiada the priest

... brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.

And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king . . . (2 Kings xi. 12-14.)

HERE, then, is a coronation ceremony similar to that of ancient Scotland of centuries later, and practised in the region indicated by both Scottish and Irish accounts as that from which the Lia Fail, or Stone of Destiny, originally came.

The veneration of sacred pillars was com-



Topical Press Agency

The Coronation Chair and Stone which is reputedly 'Jacob's pillow', and travelled from Israel to England via Ireland and Scotland, the Throne being 'overturned' three times and finally settling in England (Ezek. 21:27)

mon in ancient Israel. Jacob anointed and established as a witness the stone upon which he laid his head when at Bethel, when he received his remarkable promise of futurity:

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

It is hard to imagine that his descendants would leave a monument with such remarkable associations simply to lie in the fields and be lost; indeed, it is most likely that this stone would be kept and venerated down through the ages precisely as is our own Stone of Destiny, for in effect it was such. The Bible indicates that Jacob's pillow was preserved as a sacred relic, for Jacob himself declared: "And this stone, which I have set for a pillar, shall be God's house . . ." (Gen. xxviii. 22).

ON the removal of the House of David from Jerusalem, the survivors of the king's children, his daughters, accompanied

the prophet Jeremiah to Egypt, which was, strange to say, the land from which came the princess Scota with the sacred Lia Fail and the Greek Gathelus with his followers of Danaan origin. The tribe of Dan occupied territory adjacent to Jerusalem (Benjamin), so that it is very likely that Danites also fled to Egypt in Jeremiah's time.

The coronation ceremony of the Lia Fail was certainly not of Egyptian origin; it is peculiar to Israel and to those tribes descended from that nation; and it seems very likely that the Stone of Destiny is indeed the sacred relic identified by William of Rishanger, namely, the stone upon which the patriarch Jacob rested his head.

In the transfer of the House of David to Ireland, we see the explanation of the words written by the father of the famous astronomer Galileo, who informs us that the Irish used to say that they had descended from the Royal Prophet David.



Prayer for the Month

O Lord, the Hope of Israel, we have forsaken Thee and Thy Holy Law and we are ashamed. We have departed from Thee and have despised the Sacrifice of Thy Dear Son, our Lord and Saviour Jesus Christ. Forgive us, O Lord, for our iniquity which is great in Thy Sight for we need Thee every hour Who art our only Hope in this time of great evil.

Let our enemies be confounded, O Lord, for they persecute us, let them be dismayed.

Bring upon them the day of evil and destroy them with a double destruction. O Lord, save Thy people who are called by Thy Name. Bring them to a full understanding concerning Thy Will and above all forgive them for their sin against Thee.

These and all mercies we ask in the Name of Jesus Christ our Lord, our Saviour and soon coming King,

Amen.

The Feasts of the Lord

(Courtesy 'National Message')

First of two parts

REVEREND H. R. TOURTEL

'Honour the Lord with thy substance, and with the firstfruits of all thine increase' Proverbs 3:9

THERE were seven great Feasts in the economy of Israel. They were: 1. The Passover; 2. Unleavened Bread; 3. Firstfruits; 4. Pentecost; 5. Trumpets; 6. Day of Atonement; 7. Tabernacles. In addition to these there were two lesser Feasts, namely, Dedication of the Temple and Purim.

Purim (or the Feast of Lots), commemorated the deliverance of the Jews from destruction in Persia at the time of Esther and Mordecai. The Feast of Dedication is also called 'the Feast of Lights', or 'Hanukah' (Hebrew for 'Dedication'). It commemorated the cleansing of the Temple after its desecration by Antiochus Epiphanes. Lights were lit for eight nights because of the miracle said to have happened when the Temple was taken back from the Syrians as the pagans were driven back therefrom. Only a small jar of oil, just enough for one day, was left behind. But this jar of oil burned for eight days and nights until new oil could be made to fill the lamps. This symbolizes the light of freedom and liberty won by Judas Maccabeus and his brave army. Such is the legend of the Lights; but the deliverance is history. It was commemorated in the *Feast of Dedication*. Our Lord was in Jerusalem on one occasion of this Feast and it was winter. 'Jesus walked in the temple in Solomon's

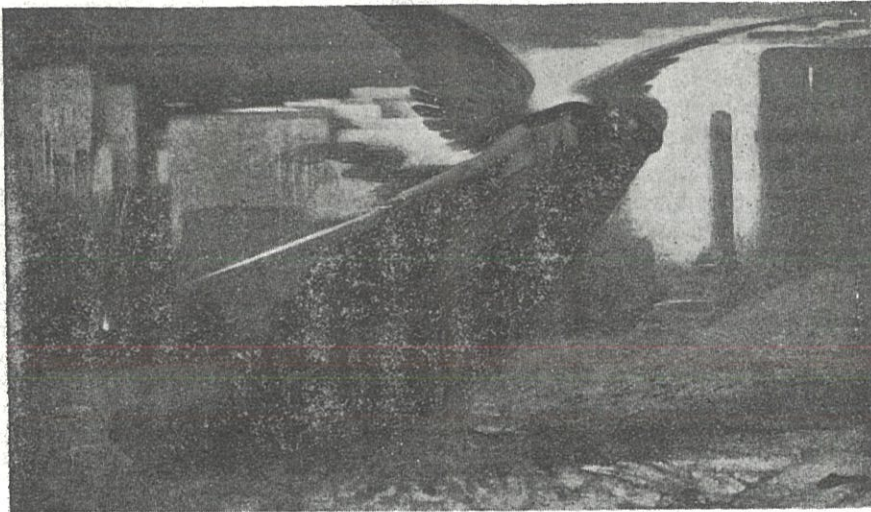
porch' (*John* 10:22, 23).

Another 'Holy Day', that called 'Rosh Hoshana', or New Year, together with 'Yom Kippur', or the Day of Atonement, which we will consider later in these studies, was regarded as the most holy day of the year, as distinct from the Feasts. The Feasts themselves marked the progress of the life and experience of the People of God, and were typical of the grand and deeper fulfilment under the New Covenant from the First Advent of Christ to His Second Coming.

It is with these great Feasts we are dealing in their sequence, beginning with the Passover which, together with Pentecost, is the most familiar of all to the ordinary Christian believer. We read in *Leviticus* 23:3: 'These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.' Then in verse 5: 'In the fourteenth day of the first month at even is the LORD's passover.'

1. The Feast of the Passover

Historically this great event is associated with the deliverance of the Children of Israel from Egypt. At the fall of the tenth plague—that of the first-born in all the houses of the Egyptians,



The Tenth Plague, the Angel of Death, typified in the picture by Arthur Hacker, A.R.A. 'And there was a great cry in Egypt'

and of their cattle—Israel was told to select a lamb of the first year in each home, or group of homes, if the one home was too small, and slay it. It had to be a lamb without blemish. Its blood was to be sprinkled on the doorposts and lintel, after which the inmates were to eat the flesh of the lamb, in the middle of the night, with bitter herbs.

'And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: its the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and

ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever' (*Exod. 12:11-14*).

The Lamb of God

St. Paul makes it clear—if it were not abundantly clear from the words of John the Baptist, 'Behold the Lamb of God', and from the last actions and words of our Lord Himself before His death, by the institution of the Lord's Supper immediately after He had partaken with His disciples of the Passover Feast—that the Passover lamb was a type of our Lord when he said, 'Christ our passover is sacrificed for us' (1 *Cor. 5:7*). Dr. Scofield, in the *Scofield Bible*, points out five ways in which our Lord fulfilled the type as the great Antitype of the Passover Lamb:

(i) The lamb must be without blemish, and to test this it was kept four days. So our Lord's public life was under

hostile scrutiny, a testing which proved His holiness. Even His enemies could find no fault in Him.

(ii) The lamb thus tested must be slain; as was our Lord.

(iii) The blood must be applied. This answers to appropriation by personal faith. ('My faith would lay her hand On that meek head of Thine, While as a penitent I stand, And here confess my sin.')

(iv) The blood thus applied, of itself, without anything in addition, constituted a perfect protection from judgment.

(v) The Feast typified Christ, the Bread of Life, answering to the Memorial Supper.

The command to observe the Passover Feast was not obeyed by the Israelites through many generations, until in the days of Hezekiah it was found necessary to establish a decree and make a proclamation throughout all Israel 'from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written' (2 Chron. 30:5).

A Falling Away

Some translators render it that 'not many', or 'only a few', observed it 'according to the scriptures'. The result in each case is very much the same: a great declension or apostasy, a 'falling away' from this great memorial Feast, which commemorated the greatest event in the nation's history. Only at times of reformation and revival, as in the days of Josiah, when 'there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Judah' (note the distinction); only in the days of King

Josiah wherein this Passover was holden to the Lord in Jerusalem (2 Kings 23:22, 23), and in the days of Hezekiah, as we have seen, was there a temporary return to a full and adequate observance of this Feast.

In the days of our Lord the faithful still observed it in some fashion, though with much commercialism and disorder. The parents of Jesus 'went to Jerusalem every year at the feast of the passover' (Luke 2:41). Our Lord Himself attended it during His ministry and, as we know, it was at that most memorable feast of all that He Himself became the true Passover Lamb—'the Lamb of God that taketh away the sin of the world' (John 1:29).

Today the Jewish Passover is still observed by Jewish communities in an attenuated form. They use unleavened bread, bitter herbs which recall the bitterness of their slavery in Egypt, but the 'lamb' is reduced to a bone as a reminder, and a pitiful reminder it is, of the lamb whose blood was their protection, whose death was their life. The true 'Passover Lamb' was delivered over to a foreign power by their own priests and rulers. So no lamb is offered today, for it could only be offered at Jerusalem in the Temple. A dead bone for a living Saviour, a veritable mockery of the Divine intention.

But 'Christ our passover is sacrificed for us'. For us, yes, who believe, but how many truly 'keep the feast' today in its true antitypical sincerity of spirit? Surely one of the signs of the apostasy which Paul said would come upon us in the last days, the 'falling away', was not so much from the ritual as from the true spirit of worship.

What the true spirit involves the same Apostle himself makes plain. But that

leads us to the next great Feast, so closely associated with the Passover that it really forms part of it, yet is so important in itself that it merits separate treatment, as it does in the succession of the Feasts. It is:

2. The Feast of Unleavened Bread

Leviticus 23:6-8 reads: 'And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.'

It should be made clear that all the 'Feasts' in the observance of Israel in the Old Testament have their counterpart and antitypical fulfilment in the life and experience of the Christian Church, or New Covenant Israel. As we have seen, the Passover is the Sacrifice of Calvary when on 'Good Friday' we commemorate Him Whose 'soul was made an offering for every man'. 'My soul is exceeding sorrowful unto death' (*Mark* 14:34). So we shall find, later on, the 'First-fruits' in the Resurrection of Christ, Pentecost, the ingathering of souls, and so on to 'Tabernacles', the inauguration of the Kingdom Age. We are not dealing with these 'Feasts' in an academic way, but with a firm and intensely practical desire to show how all were fulfilled in Christ and His ministry, and by faith, in the experience of those who believe in Him and His 'finished work'.

The Eighth Day

And so we come to this '*Feast of Unleavened Bread*'. It began on the day

following the Passover and continued seven days. Seven is a complete and perfect number. Seven days *after* Passover brings us to the *eighth day*, the day of new beginnings, the 'octave'. Eight is the number of the Risen Christ. The Feast of Unleavened Bread is therefore the *Memorial Feast* of the Passover. 'Feast', which means 'Festival', is here not an orgy of eating and drinking but in the Old Testament the memorial feast of the Passover, typifying, in its New Covenant fulfilment, a spiritual experience—that of communion with Christ, 'feeding on Him', as the Communion Service has it, 'by faith with thanksgiving'.

Why *Unleavened*? Because leaven in the Bible stands for corruption, fermentation. It is used in an evil sense. Its symbolic meaning is 'malice and wickedness' as contrasted with 'sincerity and truth'. Witness Paul in *I Corinthians* 5:6-8: 'Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are *unleavened*.' The contrast is not between old and new leaven, but between leaven and 'unleavened'. Paul goes on, 'For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the *unleavened* bread of sincerity and truth.'

Because of the Leaven

Our Lord Himself confirms this view of leaven when, after the feeding of the five thousand, He and His disciples were together in the boat, and they had forgotten to take bread. Jesus said to them, 'Take heed and beware of the leaven of the Pharisees and of the Sadducees' (*Matt.* 16:6). Mark records 'beware of the leaven of Herod'—probably because the Sadducees had allied themselves with



THE HYMN OF THE LAST SUPPER. *From a painting by W. Smetham*

the Herodians in their opposition to Jesus. St. Mark's word is in chapter 8, verse 15. Luke records that our Lord called the leaven of the Pharisees *hypocrisy* (Luke 12:1).

Our Lord's conversation with the disciples in the boat is interesting and revealing. 'They [the disciples] reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? *Then understood they* how that he bade them not beware of the leaven of bread, but of the

doctrine of the Pharisees and of the Sadducees' (Matt. 16:7-12).

The doctrine of the Pharisees was *externalism* in religion, leading to pride and hypocrisy. That of the Sadducees was scepticism, leading to infidelity. The 'leaven' of Herod was worldliness. Scepticism always does lead to wordliness. The Sadducees and the Herodians were well matched.

The Leaven of Ritualism

All these forms of leaven are in the Christian world today, Ritualism, the external rite, taking the place of the spiritual observance. Scepticism and its dead-sea fruit of the so-called 'Higher Criticism' and worldliness that puts its faith in politics, wealth and rank, rather than the pure, unadulterated truth of the Gospel. It is not without significance that one of the marks of our Lord's fulfilment of Isaiah's prophecy of the Spirit of the Lord being upon Him (*Isa.* 61:1), was that 'the poor have the gospel

preached to them' (*Matt.* 11:5), and that 'the common people heard him gladly' (*Mark* 12:37). All these evil things are foreign to the Spirit of Christ, 'our Passover', Who is 'sacrificed for us'. We must 'keep the feast' with *unleavened* bread of 'sincerity and truth'; humble-minded, pure in doctrine and the teaching of the Word of God, not the traditions of men.

In order to do this we must purge ourselves of the 'old leaven, that ye may be a new lump, as ye are unleavened'. We feed upon Him Who is the 'Bread of Life', and there was no evil in Him. He was 'without sin', 'without spot or blemish'. Dr. Scofield points out the beauty of the order here between the Feast of the Passover and that of the Unleavened Bread. 'The Divine order here', he says, 'is beautiful; first, redemption, then a holy walk.' 'Wherefore come out from among them, and be ye separate,' says Paul, 'and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty' (2 *Cor.* 6:17, 18).

What does being 'separate' mean? Not monkish cell or hermit's cave. You can take the leaven of pride and hypocrisy, of doubt and insincerity, even of a worldly heart, with you into the cell or the cave. There is no guarantee of separation there. Of the flesh, yes, but not of the spirit. 'I pray', said our Blessed Lord Himself, in His High Priestly prayer, 'not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil' (*John* 17:15). 'Faithful is he that calleth you, who also will do it' (1 *Thess.* 5:24).

3. The Feast of the Firstfruits

This is outlined for us in *Leviticus*

23:9-14. It came at the beginning of harvest. The people were commanded to take one of the sheaves—probably the first—and to bring it to the priest, thus demonstrating their gratitude to God for the harvest. It was also a kind of prophecy, of a successful harvest ingathering. Certain ceremonies were ordered to accompany the offering: a he-lamb of the first year, without blemish, for a burnt-offering, and a meal-offering of fine flour mixed with oil, together with a drink-offering. Until this was done, together with the offering of the sheaf of the firstfruits itself, they were not to eat anything, 'neither bread, nor parched corn, nor green ears' (v. 14). The *firstfruits* offering was the *first* duty of the people in this regard.

There can be no doubt whatever that in view of Paul's words in 1 *Corinthians* 15:20-23, the firstfruits were a type of the Resurrection of the Lord Jesus Christ. 'But now is Christ risen from the dead, and become the firstfruits of them that slept. 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. But every man in his own order: *Christ the firstfruits*; afterward they that are Christ's at his coming.'

In the burnt-offering we see the voluntary devoted offering of Christ Himself to God; an offering of a sweet-smelling savour, acceptable to God. The fruit of that voluntary sacrifice is seen in the glorious fact, recorded in prophecy by the Psalmist (16:10) and noted in its fulfilment by Peter at Pentecost (*Acts* 2:27, 31). 'Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption'; 'His soul was not left in hell, neither his flesh did see corruption.'

Fulfilment in our Lord

The identification of this fulfilment in our Lord is made emphatic in Peter's words: 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption' (*Acts 2:29-31*). He goes on, 'This Jesus hath God raised up, whereof we all are witnesses' (v. 32).

But a meal-offering was also commanded to be offered. The meal-offering typified two things; the purity of Christ as to His character, which was to be as 'fine flour' and 'without leaven', and the example of Christ that we, too, should, as Paul exhorts us, 'present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (*Rom. 12:1*). Not that we are pure in ourselves. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us' (*1 John 1:8*). But, as verse 9 goes on to assure us, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

All this is a prophecy that as we present our bodies 'a living sacrifice', we, too, shall in due course be 'raised up', even as He was. 'This corruptible must put on incorruption, and this mortal must put on immortality' (*1 Cor. 15:53*). When that comes to pass then 'shall be brought to pass the saying that is written, Death is swallowed up in victory' (v. 54). We shall deal with this aspect of Resurrection in the sequel,

when we come to 'every man in his own order'. The point here is that the Resurrection of Christ, both in prophecy and in reality, is both an act and an assurance.

It has been said that the Resurrection of Christ is the best-attested fact in history. It has been denied, evaded, denounced as fraudulent without any evidence to bear out the accusation, but *it has never been disproved*. This is not the place to go into this question in detail. We may freely admit, however, that (as Paul says), 'If Christ be not raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable. *But now is Christ risen from the dead, and become the first-fruits of them that slept*' (*1 Cor. 15:19, 20*).

'Christ the Firstfruits'

It is all or nothing for the Christian. 'If there be no resurrection.' There is no resurrection if Christ be not raised. 'Christ the firstfruits!' There is no 'first-fruits' if Christ is not just that. And if no firstfruits there is thus no harvest, in God's order. That is surely why the Apostles, particularly Peter and Paul, place so much importance upon it. Peter made it the first plank in his evidence that Jesus was the Christ. *Psalm 16* was to the effect that God would raise up Christ to sit upon His Throne. Peter, quoting from this, says that 'Christ' was Jesus. 'This Jesus hath God raised up.'

St. Paul devotes the whole of that wonderful chapter (*1 Cor. 15*) to this theme, applying the argument in his usual practical way at the end, where he says, 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour

is not in vain in the Lord' (v. 58).

Bringing souls to a dead Christ would be a mockery and a scandal! No other so-called religion in the world preaches Resurrection. Without it the Christian Faith would be no true religion either. 'Christ the firstfruits; afterward they that are Christ's at his coming' (v. 23).

But there is one more thing. The firstfruits sheaf, representing Christ, was to be waved before the priest. 'He shall wave the sheaf before the LORD, to be accepted for you' (Lev. 23:11). Note these words, 'accepted for you'. The waving before the Lord meant a waving to and fro, not like the heave-offering, up and down. Not the relation between heaven and earth, but the relation of the firstfruit sheaf to the earth in its fullest compass.

In the type this was limited to the congregation of Israel, the camp of which was spread on every side with the tabernacle in the midst. But in Christ it is broadened to all who come into the congregation by faith. Waved before God it was as though to draw attention to this universal application.

Universal Application of Messiah's Work

Israel found it hard to believe and accept this universal application of the

Messiah's work, the 'revelation of the mystery', as St. Paul called it, 'the mystery of his will . . . that in the dispensation of the fulness of times he might gather together in one all things in Christ'—that mystery 'which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel' (Eph. 1:10, 11; 3:5, 6).

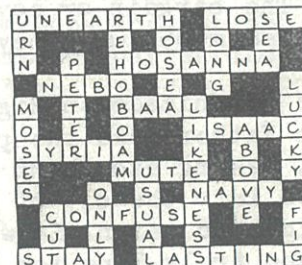
Yet so it is, and the 'wave-sheaf' of the firstfruits declared it right from the beginning. 'For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16).

The wave-sheaf is for all who accept it and their part in it. It is their assurance, their imperishable hope. 'Christ the firstfruits, afterward they that are Christ's, at his coming.' 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years' (Rev. 20:6).

'Thanks be unto God for his unspeakable gift' (2 Cor. 9:15).

Solution to B.I. Crossword

from Page 31



British - Israel Bible Lesson

Chapter 51

PARABLES OF THE KINGDOM - #13

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 Nebuchadnezzar 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 dishonest 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 Stan 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."



British-Israel World Federation



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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 under the Mosaic law and its identity temporarily lost to history, but known to God; it was to be recovenanted 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.

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 Holy Spirit and His Mission. (John 14:26, Acts 2.)

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 in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, 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. 19:9).

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 that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

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

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).

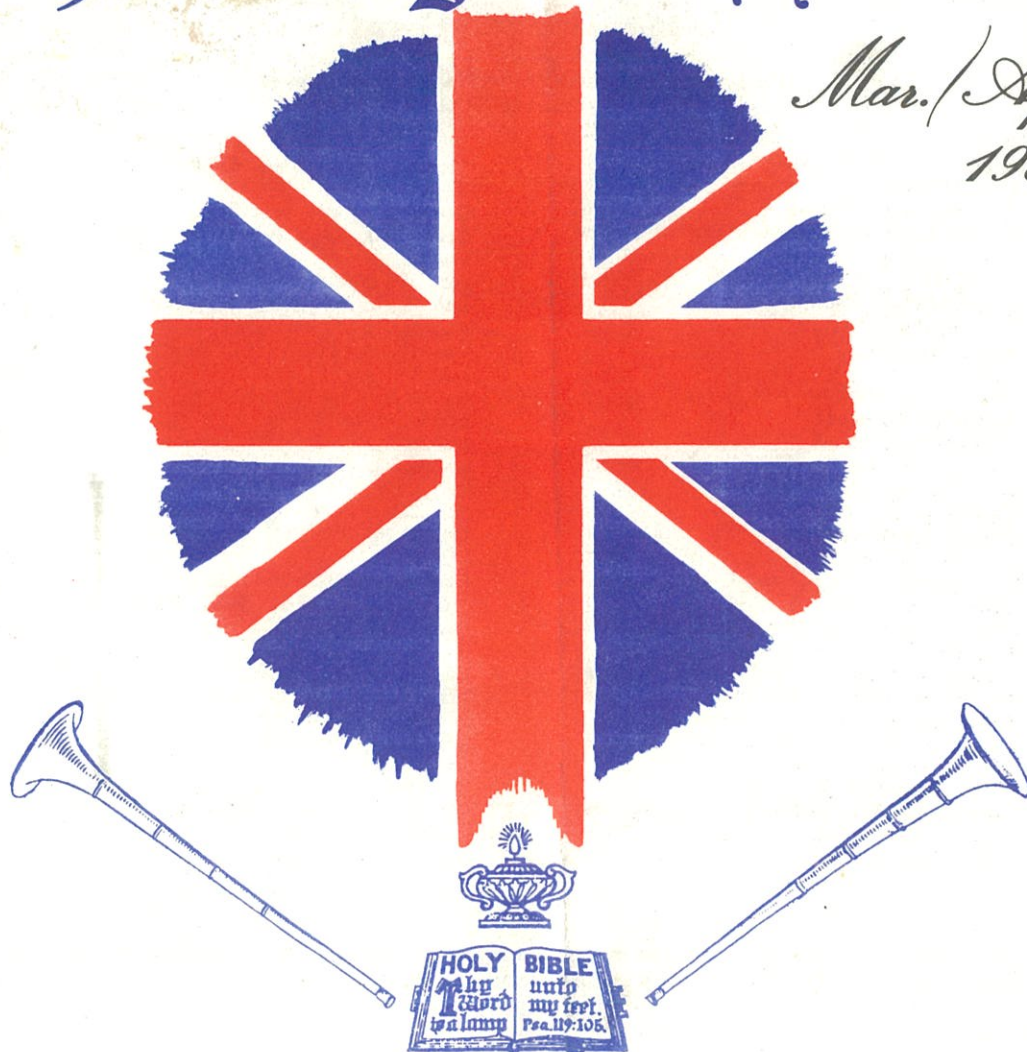
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Mar./Apr.
1986



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR

LORD JESUS CHRIST

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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.

The power of the Holy People is to be broken.

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; 48:19; 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.
89:35-37; Jer. 33:17.

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

Dan. 12:7; Deut. 32:29-36.

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.

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The views expressed in the various articles are those of the authors concerned, and do not necessarily reflect the views of the Federation.

Dear Identity Reader

When one sees all around, the destructive influence in our society, it is not surprising for many to think that God has forgotten His many promises of preservation. What will the future bring?, is a shuddering thought.

There is nothing new under the sun. Many people have been thinking along these lines throughout the path of History. This is especially the case in regard to the safe keeping of Israel. We read in Jer. 33:24, "Have you not observed what this people have said, that the Lord has cast off the two families whom He chose and has spurned His people, so as to be no longer a nation before Him?" (Smith and Goodspeed Version). From the context it would appear that it was not the enemies of Israel saying this, but rather many of Israel.

In no way can this passage refer to the Church or Body of Christ. This chapter and the many cross reference verses confirm the special relationship and protection for a chosen people, Israel. To say that this chapter refers to the Church is to deny the existence of the heavenly bodies mentioned in verses 20 and 25. Neither can this chapter refer to the Jewish community in the world today, for very obvious reasons.

We can only be left with a very apparent reply: "The Lord will not abandon His people, nor will He forsake His inheritance". (Ps. 94:14). When one reads a number of passages relating to the restoration of Israel, one becomes aware of the destruction that will come about, before restoration is to proceed. Every facet of our lives will be changed in some way. With the influence of the tares and the absurd willingness of certain people of Israel being prepared to sell their inheritance, one must come to the conclusion that we must solely rely upon a covenant keeping God, the God of Abraham, Isaac and Jacob.

The conspiracy of silence as regards the outcome of His people, Israel, has brought about considerable difference of opinion concerning endtime events. The regathering and the resulting

awareness of God's plan and purpose does not mean that we are to be casual about our faith in a covenant keeping God. We each one are to be worthy of the crown of life. Remember that we are told there will be many in the Kingdom cast out into the darkness. Of all people we are expected to be the front line defence. We are to be fully armed in this battle of mind control.

The faith we have should be nothing less than the assurance of what we hope for and the conviction of things we cannot see.

(Heb.11:1) May our faith in a covenant keeping God never waver in the days ahead, when we will see and feel the forces of Satan making preparation for the final onslaught upon the Body and Bride of Christ.

Our Heritage — The Bible

Author Unknown.

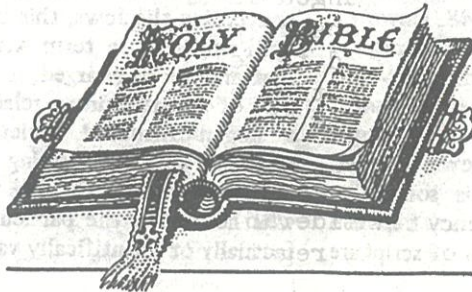
Submitted by Ethel Davidson.

Though covers are worn
And the pages are torn
And places show traces of tears,
Yet more precious than gold
Is this Book worn and old
Which can shatter and scatter my fears.

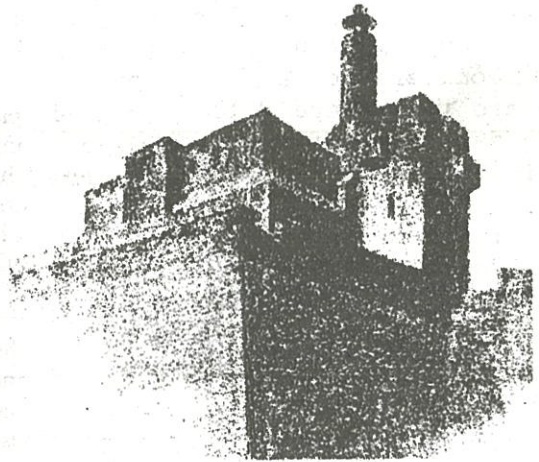
When I prayerfully look
In this precious old Book
Many pleasures and treasures I see.
Many tokens of love
From my Father above
Who is nearest and dearest to me.

This old Book is my guide
It is a friend by my side
It will lighten and brighten my way.
And each promise I find
Sooths and gladdens my mind
As I read it and heed it today.

To this Book I will cling
Of its worth I will sing
Tho' great losses and crosses be mine.
For I cannot despair
Tho' surrounded by care
While possessing this blessing Divine.



MISSING THE OBVIOUS



NATIONAL BLINDNESS —
A TRUE MARK OF IDENTITY.

by W.G. Finlay D.D

"Nations which know thee not, shall call upon thee, and people which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee"
(Isa. 55:5 — Septuagint Version)

In the world of today which is so filled with irreconcilable contradictions, one begins to understand something of what lay behind Isaiah's statement: "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). Nowhere is this principle more forcibly demonstrated than in the prevailing attitude toward the Israeli state which was set up in 1948. However, before considering the above scripture — in respect of its context and the time of its enactment — it is advisable to anticipate the reaction of certain people who are casualties in the modern war of propaganda. Looking at what Isaiah wrote, even a superficial glance will show that there is something wrong — that there is a wide discrepancy between what men have accepted as the Truth of scripture

and what the scripture of Truth actually says. Israel is obviously the entity which is not known by the nations in the above statement and as the Jews have never been lost to world recognition, something has gone awry somewhere.

Within a very large circle in what is commonly called modern Christendom, if anything is said or written which is contrary to commonly held views concerning the Jews, this is immediately labelled as 'anti-semitic' — a term which carries such a stigma that anyone so charged, is made to feel outside the pale of normal human relations. Being caught up in a slogan-orientated society, most people are so obsessed with conforming with the so-called mainstream of current thought that they never question whether or not the particular and popular slogan is factually or scientifically valid.

Today, and indeed for some considerable time, the term 'anti-semitic' has been projected as being that peculiar state of mind which is exclusively 'anti-Jewish' and yet, if one analyses it, this term, in its exclusive application to anything anti-Jewish, will be found to be more than a little ambiguous. Although many people may not know it, the word 'semitic' derives its origin from the Grecian form of the Hebrew name Shem who, was, as all must surely know, one of the three sons of Noah (Gen. 10:1). This being so, it is purely logical that anyone who traces their ancestry back to Shem is a 'Shemite' or, to use the modern equivalent, a 'semitic'. If one considers the historical account of Genesis 11:10-26, it will be seen that nine generations of Shemites are recorded, each of whom are said to have had sons and daughters who, although passing out of the Biblical story and following an entirely different course from that ascribed to Abram's progeny, are, and remain Shemites.

Abram was the ninth generation of Shemites although significantly, he is not called by this name — the account in Genesis 14:13 referring to him as a 'Hebrew', the first time that this word is used in the Bible. There are, naturally enough, many who contend that the word Hebrew is derived from Eber, the great-grandson of Shem but as none of the other five named descendants of Eber are ever called by this name, one is left to conclude that the name has some other origin. According to the Septuagint, the Greek version of the Old Testament scriptures, and by way of explanation, it is suggested that the word 'Hebrew' merely means 'one who crosses over', possibly alluding to Joshua 24:2 where the crossing of the Euphrates river is implied. Be that as it may, that which has been written above shows conclusively and on historical basis that for *any one people* to lay claim to the term 'semitic' is a deliberate perversion of fact. The *Jewish Encyclopaedia* classifies the Arabs among the Shemitic people which would make any 'anti-semitic' charge against a pro-Arab, anti-Israeli stance rather ambiguous.

Palestine — 1948

Within the context of the Isaiah scripture which prefaces this article and which claims the fact that insofar as Israel is concerned, 'the nations know thee not', attention is directed to the creation of the Israeli state in Palestine in 1948 which most of Christendom hailed as the 'return of Israel to its ancient homeland'. Either the Christian acclamation of the 'return' is incorrect or Isaiah was totally ignorant of the true facts concerning Israel. As there is this disparity between Christian thought and what Isaiah wrote, it would serve to take another look at the matter so as to establish precisely who was responsible for the political state in Palestine.

Palestine, since the end of the Crusades, had been under Muslim dominion and during the following six centuries, there appears to be no record of any Jewish enthusiasm to make Palestine its national home. During this period, history records a very strong anti-Jewish attitude by the western European nations — this beginning from the 14th Century — and yet there does not appear to be any move by the Jews to establish a homeland in which they could be safe from persecution. In 1523 and in Palestine, the entire Jewish population was considerably less than four thousand and to indicate that a 'Jewish homeland' concept was totally missing, some two hundred years later, i.e. in 1730, the figure had barely reached the seven thousand mark. There appeared to be nothing in Palestine which excited the Jews and probably because it was a desert-dominated land, there was no reason for them to attempt a settlement there. However, in the 19th Century and probably because of an overall anti-Jewish feeling which was capped by the widespread anti-Jewish riots in Russia, a movement was begun to find a permanent homeland for the Jews and while Palestine was mooted as the ideal country for this purpose, it was by no means the only country considered. One of the strongest arguments against Palestine was the fact that the

Ottoman Turkish Empire had effective dominion in that country and as this Empire was considerable at that time and being Muslim, they would hardly view with favour any attempt to establish a Jewish homeland in that country.

In 1903, the Sixth Zionist Congress met at Basle in which Britain's offer of Uganda in Africa as a home for the Jews was on the agenda, but as the Congress drew to its close, Dr. Max Nordau rejected the British offer demanding that Britain, the then world's 'super power', use its good offices in securing Palestine for the Jews. If the Britain of that time is considered together with its Empire on which the sun never set, it will be appreciated that she did not consider the Palestinian issue of sufficient importance to confront the then not inconsiderable Turkish Empire. However, while British politicians dismissed the Palestinian dream as impracticable, other forces were at work which were manipulating events which could place Britain in a position whereby she could offer Palestine for Jewish purposes. The Turkish Empire, weakened in the Crimean War, found itself contracting and with the 1912-13 Balkan War found itself in a considerably weakened condition.

With the outbreak of the First World War in August of 1914, that which was demanded by Dr. Nordau in 1903 took a step nearer in its realisation for, as history records, Turkey was forced into that war as an ally of Germany which in fact meant that the Ottoman Empire was at war with both Britain and France. That which could not be conceived in 1903, now became a distinct possibility for the British Empire was at war with Turkey, fighting in a land which had been coveted as a homeland for the Jews. A further step was taken in the realisation of Dr. Nordau's demand for the Palestinian home for the Jews when, on November 2nd, 1917, a document known as the Balfour Declaration was signed in which, the British Government was said to view with favour, the establishment of such a homeland in Palestine. This docu-



Lloyd George and Balfour discuss the Declaration which was to have far-reaching implications for Palestine.

ment was a rather incredible one for it presupposed that Britain would not only renege on its commitment to the Arabs for their contribution in the Middle East War — which promised Arab sovereignty in Palestine — but it presupposed that Britain would be in a position to implement what it viewed with such favour. There can be no doubt that strange forces were at work — a fact which caused Winston Churchill, some 18 years later to charge: "America should have minded her own business and stayed out of the World War. If you hadn't entered the war the Allies would have made peace with Germany in the Spring of 1917. Had we made peace then there would have been no collapse in Russia followed by Communism . . . and if England had made peace early in 1917, it would have saved over one million British, French, American and other lives." A strange indictment indeed, but one fully justified when one realises the immensity of the intrigues which went on in those days.

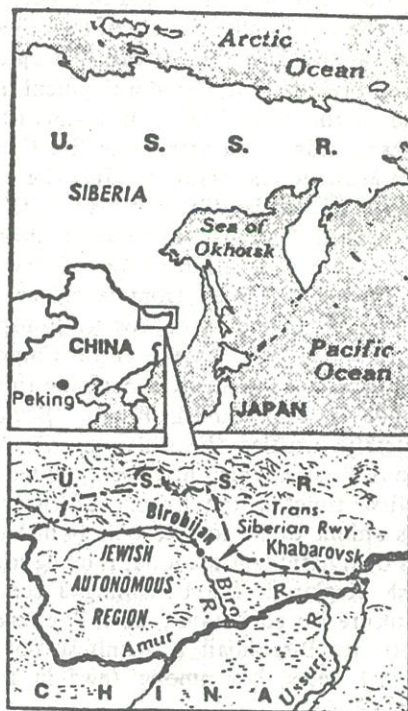
The Balfour Declaration was signed, the war came to an end, the Turks had been driven from Palestine and yet Britain was not in a position to implement its commitment for the League of Nations was in the process of formation and there was no guarantee that Britain would receive a mandate to administer the territory of Palestine — after all, France, who was not committed by any Declaration, was as involved in the Middle East as

was Britain. The League of Nations was born on January 10th, 1920, and as though to reinforce its claim as the mandatory power under the League of Nations, Britain began its civil administration of Palestine on July 1st, 1920. The official act of empowering Britain to administer the territory for the League of Nations only coming into effect on the 29th September, 1923. Forty-five years later, studded with Arab rebellions, Jewish terrorism and the Second World War, the Israeli state was born — the 1903 determination of the Sixth Zionist Congress had been realised.

Another 'Homeland'

Before considering the Israeli state and its relevance to the opening scripture which prefaces this article, there are two features which require comment. The first of these is the incredible amounts of money which have been given to the Jewish state in Palestine as though someone, somewhere wanted this state to be there and survive. Deputy Assistant Secretary of State in the United States, Michael Sterner, recently told the National Conference of Jewish Women that the United States had, since 1948, given the Jewish state no less than twenty billion dollars. Insofar as the West German Government is concerned, they have given to the Israeli state, Jewish organisations and Jewish individuals some sixty thousand, two hundred and fifty-four billion marks and have agreed to pay a further twenty-five thousand billion making a total of eighty-six point five billion marks or forty-six billion American dollars at the current rate of exchange.

The second of the points to be noted before considering the scriptural implication is that relating to the creation of another Jewish 'homeland' which predates the Israeli state by some 14 years. In the June 14th, 1977 issue of the *Los Angeles Times*, staff writer Robert C. Toth provided the story of a Jewish Autonomous Region in the east of



Russia which comprises an area infinitely larger than the Israeli state in Palestine and which was set up in 1934. According to the article which appeared only once without any follow-up criticism or any further comment, Mikhail Kallinin, then President of the Soviet Union, had, in 1926, presented the Politburo's view of the cultural choice facing the Jews and in which he said: "The Jewish working people have two possible ways to progress and develop, which they can choose voluntarily: living mainly in cities and assimilating, or compactly settling on the land for national self-preservation and development into a nation." This is precisely what the 1903 Zionist Conference at Basle was called to consider and here, in 1926, it was being offered without any problems in displacing the existing population or creating trouble for anyone. The fourteen thousand square miles offered was

land of extra-ordinary fertility and infinitely much better than the sun-parched deserts of Palestine.

It would appear that the Russian Jew opted for national self-preservation and development into a nation and in the early 1930s, thousands of Jews streamed eastwards to an area some five thousand miles from Moscow and began building the 'Jewish national state' in Russia. Within two years, the Russian village called Tikhona had become Birobidjan which then had a population of 18 000 Jews who had come from Russia itself, from Paris, New York, Los Angeles and other parts of Western Europe. On August 29th, 1936, the Soviet Central Committee issued the following statement concerning this now established Jewish homeland in Russia. "Birobidjan has completely justified the status of the Jewish Autonomous Region which had been granted to it. For the first time in the history of the Jewish people, its ardent desire to create its homeland, to achieve its own national statehood, is being realised. The Jewish Region is fast becoming a centre of national culture for all Jewish toilers. The eagerness to emigrate to Birobidjan is manifest not only among Soviet Jews, but among Jews in foreign lands as well."

In the light of the *Los Angeles Times* report which has not been repudiated or challenged as to its authenticity, what was the Palestinian story with its displacement of countless Palestinian Arabs, its terrorism and its continuing world tension potential all about? There was an alternative in east Russia whose prospects were infinitely more desirable than Palestine if the authors of the exercise were truly concerned with the 'homeless' status of the Jews. Ignoring the obvious intrigues and political manipulations, there are many who would say that notwithstanding the Russian Birobidjan Jewish homeland, the Jews *had* to return to Palestine as this was their 'ancient homeland' and it had been decreed by God that they should return. Those of this persuasion are either wilfully ignorant of the facts, or are part and parcel of a conspiracy which is reducing the faithfulness of God's Word to a de-

pendency upon the political intrigues of men. When all the facts are weighed up it cannot be doubted that the Israeli state is the by-product of men whose ambitions are world dominion and in which, the Hand of God is totally absent. Despite all this, there are still those who justify everything that is going on in Palestine — even the Knesset's declaration of Jerusalem as the undivided, eternal capital city of the Israeli state — as the extension of the Biblical story into modern times. What they do not seem to realise in their 'historical justification' stance is that they are unconsciously exposing the fact that *the Jews are not and cannot be the Israel of the Bible*.

God's People — a Blind Nation

"Nations which know thee not . . . peoples which are not acquainted with thee" — these are descriptive words of *Israel's* condition at the end of the age — at a time when: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:13). These words tell of nations not *recognising Israel* as the true Israel people of God — of people not familiar with the function of Israel in God's Service, of nations and people utterly bewildered by the revelation of a nation whose identity they had never dreamed of. How can this situation apply to the Jews who, on their own claims plus that of Christianity as a whole, trace themselves back to Biblical times? In the same chapter i.e. Isaiah 55, the Lord God of Israel assured that His word would "not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11) and if this word is reconsidered, it will be seen that national blindness *must* be the hallmark of true Israel until the very end of the age.

God's Word was of course, recorded by the prophets, those "holy men of God who spake as they were moved by the Holy Ghost" (2nd Peter 1:21) — those men who were activated by Israel's

departure from the Law of the Lord — and one cannot help but see in the writings of those men that national blindness was related to Law transgression. As is starkly portrayed in the writing of Moses, awareness of identity revolved implicitly around the full implementation of the Divine Constitution which naturally enough, gave content and meaning to their name of *Israel* — ruled by God. It is a matter of pure logic that if the nation was governed by any other Constitution it would not be entitled to its name which, in the process of time, would become lost to them.

As one begins to sift through the history of Israel in the Old Testament the picture of the creeping paralysis of national blindness is one which dominates and time and again one reads that "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest (Heb: *kohen*, administrator) to me: seeing thou hast *forgotten the law of thy God*, I will also forget thy children" (Hos. 4:6); "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18). *Israel* lost its identity when it lost its Law and until it rediscovers *that* law, it will continue to be a blind nation, groping its way down the centuries, buffeted not only by the continuing punitive clauses of that Law, but also by the intrigues of those who have appropriated her name and her function to themselves. In a day to come, and again within the 'word' which the Lord said would not return unto Him void, when the "noise of the strangers" (Heb: *zuwr*, aliens) has reached its peak (Isa. 25:5), when 'Jacob's trouble' which too is 'stranger' orientated (Jer. 30:7-8) reaches disastrous national proportions, the word of the Lord assures that *then* "... he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. 25:7) — the very situation of which Isaiah wrote in his 55th chapter.

No Jewish Blindness

By way of contrast with what the prophets of

the Lord wrote concerning Israel and its national blindness, one finds that the Gospel writers exposed the fact that the then heterogeneous Judean population insisted on a 'national' memory in which they traced their ancestry back to Abraham (John 8:33) but significantly not specifically mentioning Isaac and Jacob, the true Covenant heirs. This 'national' memory, despite the spurious nature of the claim, has persisted to the present day and it is patently obvious that insofar as the nations of the world are concerned, they too have always been familiar with a people who claimed to be 'God's Chosen' — a direct contradiction to the situation which the prophets said would obtain in respect of *true Israel* (Isa. 55:5). This contradiction — for this is what it is — is brushed aside by many today who steadfastly refuse to allow the Old Testament to have any relevance to their 'Christian life' merely being content to claim that they are 'Jewish scriptures' and applicable only to the Jews with whatever contradictions are found in it. What such people do not seem to realise is that in repudiating or dismissing the Old Testament in such a way they are effectively censoring five-sixths of the Gospel account of the Life of the Lord Jesus Christ thus making whatever faith *they* profess, nothing but religious speculation.

The First Advent and Israel's Blindness

If one considers the Gospel accounts of events prior to the Virgin Birth of the Lord, it will be seen that the annunciations made to Joseph, Mary and Zacharias, the father of John the Baptist (Matt. 1:21, Luke 1:28-33, 1:67-73) were all in the national context of Israel which at that time was outside the borders of Palestine. When one comes to the proclamation by the Lord Himself as to His Mission, the same context is seen and as though to reinforce the continuity of 'blind Israel', He said: "The Son of man is come to save that which is lost" (Matt. 18:11). This statement will no doubt immediately evoke from those who insist on censoring the Gospels the charge that the Lord Jesus

Christ came to save sinners who were lost — which is precisely what the Lord *did not say*. Previously, and after He had selected twelve disciples, He sent them to the “lost sheep of the house of Israel” (Matt. 10:6), to the same people whom He stated as the objective of His Mission when speaking to the Syro-phenician woman (Matt. 15:24).

It would serve as an enlightening exercise to those who insist on putting words into the mouth of the Lord, to consider this word ‘lost’ as it appears in the Greek text and to note that it has been translated from a composite of two words, *apo*, which means to be ‘cut off’ or ‘separated’, and *ollumi*, which means ‘punishment’. As Israel was the only people who had been ‘cut off’ or ‘separated’ in ‘punishment’ for Law transgression and as the Lord had categorically stated that He had come to *these* people, how can anyone maintain the stance that the Old Testament and its history of blind Israel has no continuity in the New?

There is however, much more to the story of Israel’s blindness in the teaching of the Lord. If one looks at the parables that He used, one cannot help but come to the conclusion that *Israel*, blind to its identity and certainly blind to its relationship to God, was the underlying motive in these. If one looks at the seven parables recorded in Matthew 13, one sees a train of teaching which is very much opposed to that popularly accepted today and significantly the first of these has to do with the potential to accept the things of the Kingdom of God. The dominating principle in the Parable of the Sower is that in four areas of sowing the seed, only one, the fertile soil *can* produce the required result. The second parable, that of the ‘wheat and the tares’, is a clear indication of a people blind to the dangers of integration and thus blind to the fact that the Law requires complete and total separation in all spheres. This ‘growing together’ until the end of the age is a clear indication that God’s Holy Law in respect of relationships will continue to be neglected until He does something about it. In the third parable, that of the Mustard

Seed, one finds that this is that which ‘a man’ took and ‘sowed in *his* field’ — not, it should be noted, in the world. In most cases when symbolism or parables are used to communicate a Truth, one is able to find that the symbols used are usually identifiable, but in this case, the mustard seed remains an enigma with absolutely no means of knowing what it represents. However, in the *Israel* context, it falls into place.

If one goes back into Old Testament history, it will be seen that while God undoubtedly promised Palestine, from the Euphrates to the River of Egypt, just south of Gaza to Abraham and his descendants as a dispensational possession (Gen. 15:18), He had also promised a national expansion (Gen. 28:14) to other lands which had been set aside by Him for Israel’s use (Deut. 32:7-9) — a fact confirmed to David when he was ruling an undivided kingdom extending over the very territory which had been promised to Abraham (2nd Sam. 7:10). After national Redemption had been accomplished, Israel fled to its ‘appointed place’ (Rev. 12:6) totally unidentifiable as Israel and was planted in the ‘field’ which the Lord had set aside.

The next parable, that of the ‘leaven’ too carries unmistakable evidences of a blind and unidentifiable Israel people. The emphasis in the parable has always been taken to centre on the leaven, whereas it should be on the place where the leaven was set. One is of course, familiar with the phrase ‘the leaven of the Pharisees’ which immediately sets the ‘leaven’ in the context of Pharisaic hypocrisy but in this parable, the ‘leaven’ is said to represent the ‘kingdom of heaven’ which cannot, by any stretch of the imagination be said to be ‘hypocrisy’. However, the ‘leaven’ of the kingdom was placed in three measures of ‘meal’ which, like the previous parable, indicates something that has lost its identity. The word ‘meal’ in this instance is translated from the Greek *aleuron* and is derived from the verb *aleo*, to ‘grind’. There are of course, many ‘grains which are ground into ‘meal’ and this in the parable and its particular usage, certainly indicates a state no longer recognisable

as that of its original. This is precisely what happened to Israel.

One could of course continue with these 'parables of the kingdom' and consider the 'treasure hid in the field', the 'pearl of great price' and the 'dragnet' — all of which tell the unmistakable story of a blind Israel nation drifting on the tide of human events. However, the main feature in these parables is the fact that none of them could apply to the Jews which, among many other facts, should cause the average intelligent person to begin to think on these things. Conversely, each and every one of the parables could and certainly do apply to some stage in Anglo-Saxon history with particular reference to the 'wheat and tares' and the 'dragnet' being uniquely applicable. There can be absolutely no doubt that of all the people in the world, the Anglo-Saxon people are the ones who are more prepared to live amicably with everyone else, even to the extent of compromising themselves to accommodate the aliens who are encouraged to live among them.

As one looks at this modern company of nations as the development of God's true Israel people and as one sees the drift toward one-worldism in its national policy, one is reminded of what Isaiah wrote concerning Israel at a time when 'the enemy shall come in like a flood'. He wrote: "They shall feel for the wall as blind men, and shall feel for it as if they had no eyes: and they shall feel at noon-day as at midnight; they shall groan as dying men. They shall proceed together as a bear and as a dove . . . And Truth has been taken away, and they have turned aside their mind from understanding" (Isa. 59:10-15 Septuagint). If Truth has indeed been taken away from Israel — as indeed it has been — and if they have themselves turned away their mind from understanding — as too is the case, it is small wonder that the whole prophetic picture of the end of the age is characterised by a missing nation — the Israel nation.

However, the Bible story does not end with the

tragedy of a blind Israel people — far from it. In continuing with what Isaiah wrote, it will be seen that the God of Israel is indeed very much aware of what is going on. "And the Lord saw it, and it pleased him not that there was no judgment. And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and stablished them with his mercy. And he put on the righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak, as one about to render recompence, even reproach to his adversaries" (Isa. 59:16-18 Septuagint).

This action — Divine intervention — results from two related although differing situations. The first, and this resulting from national blindness in continued defiance of God's Holy Law, is the state in Israel in its relationship to the 'strangers' in their lands (Jer. 30:7-8; Isa. 25:5). The second is the attempt by a spurious counterfeit which, having deluded the world by its so-called 'return to its homeland', is doing things which God said He would do. It is this act which, as the Lord Himself says, will cause 'his fury to come up in His face' (Ezek. 38:19). The Lord states that in the day when His feet shall stand on the mount of Olives (Zech. 14:4) that a great change in the physical character of Palestine will take place, not the least of which is the fact that the Mediterranean Sea and the Dead Sea will be linked with 'living waters' going out of Jerusalem. At the moment and in conjunction with the decision to make Jerusalem the capital of the Israeli state, the Knesset resolved to build a sea canal stretching from Gaza in the south to the southern end of the Dead Sea. This seaway is scheduled to be completed by 1990. By building this canal, the Jews are doing what in fact God said He would do and *this* is that which invokes the Divine reaction. In the promised 'great shaking' in the land of Palestine (Ezek. 38:20) as the result of God's 'fury', one may see the way in which He

deals with this challenge to the integrity of His Word. *This* will indeed be the time when the missing Israel nation is unveiled before the nations of the world (Isa. 55:5) — the time when the 'covering' cast over all people, and the vail that is spread over all nations' (Isa. 25:7) will be removed and all will see and know that He is indeed the God of Israel Who, during the long centuries of Israel's blindness, has neither slumbered nor slept, but has been ever mindful of His People and their need.

The Flag They Would Change

Permission has been granted to use the following article from a publication called "CORVETTE", the official organ of the Royal Australian Navy Corvettes Association (N.S.W.)

THE FLAG THEY WOULD CHANGE



IT'S OUR FLAG. It proclaims our origin: that our forebears came from England, Ireland, Scotland or Wales. Are we ashamed of that?

ARE WE ASHAMED of those ancestors, whether convicts, soldiers or free settlers who overcame hardship and loneliness in a strange and hostile land to pioneer this nation?

ARE WE ASHAMED that our fathers were proud to fight beneath this Australian flag at Gallipoli, the Somme, Villiers Bretton-eaux and, "all that were left to them" to toil for us and to build this Nation.

ARE WE ASHAMED that we sailed and fought in ships which wore the Australian Jack and the White Ensign, which both tell of our origin.

Let those from the confusion of Europe, the hotch-potch of Asia, the savagery of the Middle East resent, yet envy, the history of our flag. But let them remember that they were quick to flee to its shelter and to beg its charity.

And let those minorities within our own ranks join us, look back on our heritage, and be proud of this rectangle of bunting which proclaims our origin, and unites us under the Southern Cross.

LET US BE PROUD. IT IS OUR FLAG.



WE HAVE MOVED

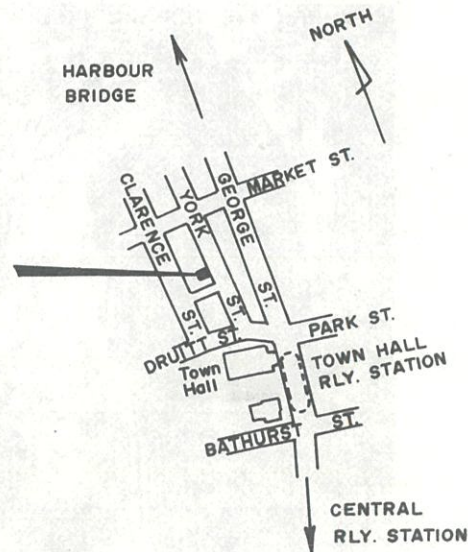
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By W. PASCOE GOARD



"FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN." *The picture is taken from an old engraving illustrating Matthew 4:19*

WHEN the Lord made choice of His disciples, He chose them from a certain type of men. As far as we know they were laymen. Their minds had not been greatly charged with theological matters and other pre-conceptions.

They were outdoors men, at least in part. Some were fisher folk. They had the type of mind of those who "go down

to the sea in ships." These, as a generalization, are of very direct minds. They are quick to observe that which goes on within the range of their vision. They notice the changes in the clouds. They notice the variations in the waters; the run of the waves, the set of the currents, shades of color which denote deep water, and the other shades which tell of shallows. They note the

varying strength of the winds, and change their sails to suit the occasion, both as to set and spread. There is little that passes which is not seen and noted by the watchkeepers on the seas.

Others of the disciples were from a like station in life. Their eyes were quick to see, their ears were quick to hear, and their minds were open to understand and know.

Witnesses

This class were selected as *witnesses* to those things which Jesus "began both to do, and to teach." Their daily fellowship with their Leader slowly developed in their minds the conviction that they were attending upon the Christ of God; the Son of God.

They saw His miracles. These began in what may be termed the primary class of miracles, namely, in the turning of water into wine. Then followed more and more stupendous miracles. The stilling of the tempest, the healing of the paralytic, the cleansing of the lepers, the feeding of the five thousand people, the casting out of devils, the raising of the dead, namely, the widow's son, the ruler's daughter, Lazarus. And then, the resurrection from the dead on Easter morning. They heard His teaching, saw His sufferings and death.

Thereafter they were given the privilege to attend for over five weeks at the then one and only Church gathering in the world, namely, the Upper Room at Jerusalem. There our Lord Himself officiated as the first and only Pastor. They heard Him speak and saw Him demonstrate day after day the fact of His own physical resurrection. This

He did by sight, sound, touch, and by the full round of His fellowship. He ate before them a two-course meal—a fish course, and honey for dessert.

On another occasion, early one morning, He cooked a meal for them at the lake-side. He moved with them and they knew and realized beyond question the mighty fact of the physical resurrection. There was no argument, no theologizing, only the overwhelming demonstration of the fact.

Thus they saw, and heard, all that Jesus did and said; all that He endured and suffered; even to the death upon the Cross. They witnessed all that He enjoyed of triumph, on the Mount of Transfiguration, and on the Mount of Ascension. Slowly, step by step, on a solid basis of fact, their knowledge of Jesus the Messiah, and that indeed He is God manifest in the flesh, was developed in their minds.

The things they saw made first-hand impressions on the unsullied tables of their minds. Theological difficulties they had none, for they were not theologians. Scientific difficulties they had none, for they were not scientists. They knew what they saw, and what they heard, and they were ready to give their testimony to the great facts of the case. They knew that their facts demonstrated the *doctrine* of the Christian faith.

Testimony

Now came the first rush of the impact of the world upon the infant Church.

The Church and the world were not as yet at the stage of *argument as to doctrine*. The question was essentially a

question of facts. These facts could only be established by the testimony of unprejudiced eyewitnesses. For this the disciples were called, and for this they were marvellously fitted by the quality of their minds, and by the absence of those prepossessions. Prepossessions made it impossible for the trained minds of the Scribes and Pharisees to accept and teach the truth. The reactions of the different classes to that which they saw and heard are instructive and interesting.

The Scribes and Pharisees saw and heard what the Disciples saw and heard. In the former it produced varied emotions, such as wonder, fear, anger, jealousy for the system to which they belonged, and for the nation of which they were a part. The Scribes and Pharisees refrained from accepting the evident conclusion, because of *prepossessions*. The Disciples accepted freely because they had not any.

Now came the time of the Pentecost and of the launching of the great forward movement of Christianity. In the disciples was manifested *a miracle of speaking and hearing*, so that the peoples who were present from many countries heard in their own tongue the wonderful works of God.

The attention of all the multitude was attracted by this strange phenomenon. It was a greater wonder than a modern broadcasting set would be if suddenly, as it often has been, it were introduced to a wholly unprepared gathering. One tongue spoke the words, but as the words passed through the ears of the listeners they were self-translated into every present language. There was no static "interference." There was no

crossing of currents of sound. Every man heard in his own tongue wherein he was born.

Some said: "These men are drunken with new wine." Whoever heard of drunkenness performing such a miracle. St. Peter interpreted the phenomenon as being the prophesied outpouring of the Holy Spirit. Later they showed *demonstrations of power*, such as the healing of the impotent man; and claimed that the *truth* of their testimony was established by the power displayed.

Having thus prepared the minds of the people by doing things which were out of the ordinary, they proceeded to tell them of the resurrection of Jesus from the dead. This also was out of the ordinary, but this also was true.

So on and on they went, doing signs and wonders, and in the strength of these demonstrations, teaching and preaching the Gospel of the Kingdom, and of salvation through the death and resurrection of Jesus Christ our Lord.

Doctrine

But now there came the need, in some cases even the desperate need, for the preaching of *the doctrines* of the Christian faith. So there was selected and trained by the Lord a chosen vessel who should give forth the *jurisprudence* and other theological and scientific phases of the Gospel. This was the special mission of St. Paul.

St. Paul tells us that he was separated to the service of God from his birth. The Lord made choice of him for the very purpose of being *the theologian of the Christian faith*. He had, as a youth, all that Tarsus could give to him. Then he

came to the university at Jerusalem, and sat at the feet of that finished scholar, Gamaliel. His scholarship embraced Hebrew, Aramaic, Greek and Latin. He was instructed in all the involved doctrines of the Talmud writings. He knew something of the Word of God. He was a religious zealot.

All that the disciples testified to went for worse than nothing with him. He "persecuted this way" to the death, at home and in foreign cities. But at the last God took drastic measures to bring him to Himself. Light at midday above the light of the sun shone upon him, so that his eyes were blinded. The Voice spoke to him out of the brightness. He was brought to a sudden and powerful realization that *facts are greater than doctrines; and experiences are more certain than beliefs*. By external phenomena and by internal experience the Apostle Paul was convinced of the resurrection of Jesus.

Then St. Paul's post-graduate course in theology began. He went to Arabia. Then he went home to Asia. After that he was called and went on his mission. In the meantime much had taken place in his experience. He had been caught up, and had seen the Lord face to face. He had been made to receive instruction from heavenly minds as to the truths of the Gospel. He was thus fully prepared to meet every storm of error which should and did arise. Thus he met *the assumption of superiority* by the Romans with the ethnology of the Epistle to the Romans, dividing humanity into three classes: *the natural man, the Jew, and the Israelite*.

He met *the antinomian doctrine* which subverted the Corinthian Church with the profound foundation of Christian

biology as set forth in the second chapter of the first Epistle, contrasting between the natural and the spiritual man. Thence he showed the fatality to the spiritual life of following after the flesh. Proceeding, he gave an example of Christian administration by instructing the Church to deliver the incestuous Corinthian "to Satan for the destruction of the flesh." So the Epistle was a sentence to death.

The second Epistle sets forth the great act and doctrine of *repentance* and *restoration*. Thus he reversed the sentence he had made.

When the *formalists* came to the Church at Galatia and subverted the members to the view that ordinances were essential to salvation, and that salvation was secured by such ordinances, he made his masterly demonstration of the principle of *faith* as the one act and step leading to salvation. And so he moves on, giving quite as masterly a demonstration of doctrine as the other Apostles had given and were giving of facts and truths.

Vision

When our Lord wanted a man of transcendent spirituality, a seer and a poet of the highest order, then He found him in the disciple whom He Himself loved.

The open direct vision of the other disciples furnished the very highest type of witnesses, who saw and heard, and then bore simple testimony to the things they saw and heard.

St. John raises his testimony to a higher plane. His testimony is couched in the highest form of beauty. His statements of fact are luminous transparen-

cies.

In the opening sentences of the Gospel, St. John prepares the canvas. It is an illuminated canvas upon which is portrayed, as a background, the Creation:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not." (St. John 1: 1-5.)

The figure of the Christ does not yet appear.

Thus we have the background of the Creation filled in on the illuminated canvas.

Now for the transparency: "And the light shineth in darkness; and the darkness comprehended it not."

The next is a step further in the preparation of the selfsame picture. St. John picks up his brush and begins to fill in the central figure. It now begins to take form — a figure, tangible, visible, real, which had been seen and handled by the writer of the Epistle and by his associates, which now is to be manifested unto us. (See St. John 1: 1-3.)

In the same studio we watch the work of the same painter, as he brings out in striking beauty the very Person of the Christ in His glory.

First we hear the trumpet voice of the Son of God announcing His own attributes and glory:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is,

and which was, and which is to come, the Almighty." (Rev. 1: 8.)

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (Rev. 1: 10, 11.)

Thus far the word is addressed to the ear. Strong, clear, penetrating, we hear the thrilling trumpet-like voice. But now the Apostle — for the development of this picture in three stages is sufficient to settle for me the identical authorship of the three — with the masterly stroke of his brush paints in the photograph of the Son of God:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 12-18.)

Thereafter the great poet and painter undertakes to do for us a task such as no other writer has ever seriously attempted, namely, to give to us a living picture of the reality of the "throne set in Heaven"; of the ONE Who "sat on the throne"; of the countless attendants; of the Lamb in the midst of the throne, and of the moving drama of the administration during the Christian era. It is stupendous. It is amazing. In

the highest meaning of the adjective it is Divine, and deserves your attention!

So we see the various types of worker who from the beginning the Lord has chosen to carry on His work by every kind of means. In that selection of workers we may have our place and task. Thus the invitation is given:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



THE END OF DAYS

By

MRS. M.H. PULFORD

*God has a Plan and Purpose
In this earth on which we dwell,
For Israel is His Kingdom here below;
Though Satan and his forces
Would disrupt and hinder Him,
It will not be long before they're put in Hell!*

*An Angel sent from Heaven
With a Great Chain in his hand
Will confine him to the Pit a thousand years;
He'll not deceive the Nations
Till the Thousand Years are o'er —
When again he'll have a chance to take his stand.*

*He'll gather up his forces
From the Nations round about
Who are numerous as the sand upon the shore;*

*They'll go around the City
And the Camp of Saints below
Till the Fire of God comes down and wipes them out!*

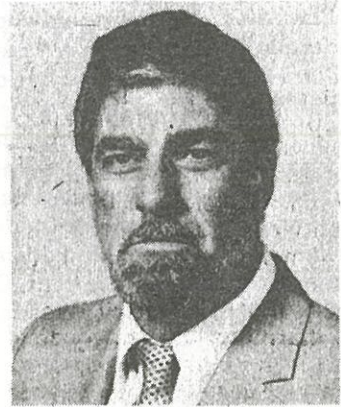
*The Devil who deceived them
Will be cast into the Lake
Where the Beast and The False Prophet shall be found,
And they will be tormented
Day and night forevermore —
So these Words should cause the Devil's Hosts to quake!*

*God's People should be happy
That things have been revealed,
And they know that they will surely come to pass;
If they have Faith in Jesus,
(He's the Living Word of God)
They will know that they are safe beneath that Shield!*



Universities in Dereliction

Courtesy "Wake Up"



Prof. Hiram Caton

Since May of last year, Women Who Want to be Women and other groups have actively expressed their concern about the political bias of the proposed women's studies undergraduate major at Griffith University in Brisbane. Although Griffith professes to be democratic, it refused the 4 W's request to put its views to the institution's deliberative bodies. The charges of bias were dismissed with the pronouncement that the proposal was valid and objective.

The Griffith case is unique because for the first time an academic has challenged the juggernaut that is installing feminist courses in most Australian universities and CAE's. It is opposed by Professor Hiram Caton. Professor Caton, who has been in Griffith's School of Humanities since 1976, has held appointments at Harvard University, the Research School of Social Sciences (A.N.U.), and the National Humanities Centre (U.S.A.). He is the author of more than eighty books and articles. WAKE UP! invited him to state his case.

Feminism as a political movement aims to secure equal employment and career opportunities for women. This is a formidable objective because it requires that the natural encumbrance upon the career-path of most women, child-bearing and nurturing, somehow be cancelled out. The compensations presently pursued through Commonwealth policies are the establishment of child-care centres,

which shift the site of nurturing from home to the workplace, and in so doing transfer the cost of nurturing from the family to the public. A further compensation is the programme of employment and promotion targets meant to increase the number of women in the workplace and in all categories of employment, ultimately to a 50-50 ratio.

* * *

"... child-care centres ... shift the site of nurturing from home to the workplace ..."

These drastic goals have about them the air of utopian fantasy. Indeed, they have been major objectives of many utopian social experiments undertaken in this century, notably in the Soviet Union and on the Israeli kibbutz. These experiments are known to be failures. The submission of this and other factual evidence concerning the feasibility and probable outcome of employment equality are kept out of public debate by a repertory of abuse meant to intimidate critics. One might think that in universities things are better. They after all are set up at great public expense with the express mission to pursue knowledge objectively and impartially. Unfortunately this does not always happen. Women's studies courses are and are perceived to be primarily an exercise in advocacy for social reforms. The advocacy is justified on the ground that women have suffered manifold injuries and impediments from an oppressive mechanism called "patriarchy". The courses consist of rehearsals of what are called "women's experiences". The experiences discussed are highly selective and depressive: experience of rejection, of the male put-down, of loss and anxiety. In addition, such courses typically undertake sociological and historical investigations of the causes and structure of the purported patriarchal prejudice against women.

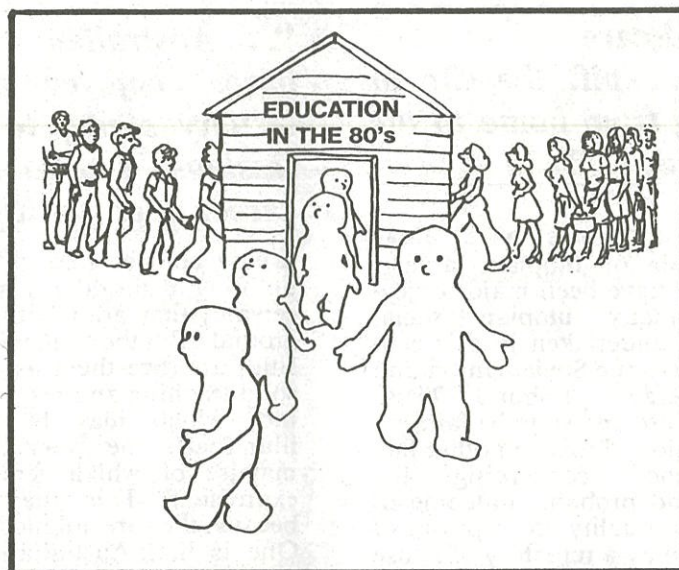
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"... Australian women have ... enjoyed access to tertiary study, to the professions, and to numerous career opportunities."

These courses may be effective in uplifting demoralized women; conceivably they are justifiable on those grounds. But the canker is that universities approve them as academically solid teaching and research programmes which may be expected to illuminate the very deep social malaise of which feminism is an expression. This they cannot do because they are hobbled by bias. Bias One is that Australian women are victims of male prejudice. The facts are that Australian women have for generations enjoyed access to tertiary study, to the professions, and to numerous career opportunities. Their situation is favorable relative to other developed nations and infinitely superior to the condition of women and men in most nations, now or in the past. The victimology bias also blinds such courses to the victim experiences of men. Men die younger, are much more liable than women to alcoholism, accidental death, imprisonment and other adversities. Although these experiences usually impinge on women — and children — they are neglected because the taboos dominating women's studies forbid that men should get a sympathetic look-in.

* * *

Bias Two is the dogmatic rejection of the so-called traditional roles of women. In the extreme case motherhood is rejected. More com-



monly the family is subjected to destructive criticism meant to debunk the still dominant notion that the family is a safe and secure place for women and children. To this end disturbing facts about domestic violence and sexual abuse are used to suggest that most men are wife-bashers and rapists. Meanwhile the actual causes of domestic violence by men are left uninvestigated because these courses lack a methodology capable of assigning demonstrable causes for the greater proneness of men to violence of all types. The outcome is altogether unsatisfactory. The place of objective analysis is usurped by mere ascription of the epithet, sexism. The family is debunked although the alternative arrangement, the "single parent family", is manifestly half a loaf. Finally, women are made to feel ashamed of continuing in so-called traditional roles although the majority

of Australian women are in those roles and are likely to continue in them.

* * *

"... women are experiencing trauma, distress and mistrust owing to unhappy experiences with men."

Let us make a fresh start. The material circumstances and job opportunities of Australian women have never been better. Despite that, there is abundant evidence that many women are experiencing trauma, distress, and mistrust owing to unhappy experiences with men. One source of these disturbances is marital breakdown, which afflicts about one in three marriages. Broken marriages typically administer severe emotional shocks resulting in depressive neurosis, des-

pair, self-doubt, and insecurity. Men and children suffer also; but women suffer more because of their greater attachment to children and spouse and because of their dependency on the spouse-provider. The spin-off effects on young women are considerable. They understandably doubt that the family is a secure institution for making the enormous investment of time and emotion required by motherhood. It is not surprising that they demand equal parenting of men and security of employment from society. In a word, men have reneged on the marriage vow and the high dudgeon of feminism is a resounding rebuke for the desertion. Pride will not allow feminists to admit this anger, but I think it is true nonetheless.

* * *

Women's courses do not target greater security of marriage as an avenue of remedy because they are locked into an anti-family bias. However, since the human species has yet to discover an alternative reproductive arrangement, it behoves us to search for causes that have placed the family in such distress. Let me propose two deep causes. One springs from the socioeconomic change induced by industrialisation. Prior to that momentous change, most people lived on the land or close to it. Their meagre economic means were devoted largely to the maintenance of the family. The transfer of goods and property through marriage was the most important transaction that most families made. Marriage occurred largely in kin networks where a system of reciprocal obligations provided a safety net for those in difficulty. All these arrangements were sanctioned by religion and facilitated by church congregations. Then came the altered relationship of the provider to the

source of provision introduced by wage labour. Land, small business, and artisan vocations could all be passed to sons; but wage labour could figure as family capital only through savings. Urban migration disrupted the ancient system of kin reciprocity and mutual support. Finally, in this century the increase of wealth made divorce economically possible for many. In sum, increased wealth, the weakening of kin association, and the nearly complete dissociation of income source from partner choice opened the door to widespread divorce.

“... increases in venereal disease and school-girl pregnancy are not acknowledged to be evidence suggesting caution, but new reasons for expanding education in safe promiscuity.”

The second probable cause of marital breakdown is the permissiveness unleashed by reliable contraception. The quarter century that has elapsed since use of the Pill became widespread amounts to a massive experiment with sexual behaviour and family attachment; for never in human history had the sexual act been sundered so entirely from reproduction. No one took responsibility for the experiment. In the professions and academic disciplines most closely associated with contraception, one finds little recognition that a gigantic social experiment is being made; I know of no sustained attempts to study its effects on the basis of the available scientific theory. Instead, contracep-

tion has been pursued as the benign clinical and social gift of family planning. This was soon supplemented by other supposedly benign gifts, including abortion. Many women who accepted the Pill discovered that its prolonged use induced infertility. IVF and other expensive technologies were invented to remedy this unfortunate side-effect.

It is unchallenged dogma in many quarters that these experiments with reproduction are good things. Indeed, the reproductive technologies have been promoted to the status of rights, a sacred status which is taboo to question. Nevertheless, their social benignity has never to my knowledge been conclusively established. The substantial evidence to the contrary is denied or muted by verbal gymnastics. Thus, sharp increases in venereal disease and school-girl pregnancy are not acknowledged to be evidence suggesting caution, but new reasons for expanding education in safe promiscuity. The deep impact of infidelity on marriage stability is diverted by boisterous gesturing and high social rant about a whole new list of rights unknown prior to the Pill — the right to personal life-style, to freedom in partner choice, to personal fulfilment and expression. Thus the courts removed the stigma from pornography, legislatures and law-enforcement agencies became lax about drugs, and divorce was made a no-fault goodbye, all to the accompaniment of much self-congratulation for victories over hypocrisy and out-moded traditional values. It is sobering to read today the extravagant promises made by our self-anointed guardians, the social planners, as they led the public to the Sodom of self-gratification. We know

that they were false promises. The pornographic revolution has been repudiated by the public. Its one identifiable social function today is to inspire brutal rapes and other social mischief. The once prestigious drug cult collapsed as millions learned, after disastrous experiments in living, that so-called harmless hallucinogens can warp the mind. The people who joined the sexual revolution began to recoil from it in the late Seventies. Open marriages proved to be a rosy path leading to divorce courts. The fast lane of the swingers was rudely blocked by a nasty viral invader, herpes. And millions of young women learned, often after bitter experience, the truth of the adage that they should not grant their favours to a roving Jake.

* * *

“The social planners do not acknowledge the failure of their experiments . . .”

The social planners do not acknowledge the failure of their experiments, nor do they accept responsibility for the wreckage that they have so righteously inflicted upon society. As the catastrophic effects of their policies become ever more apparent, they dig ever deeper into the pits of obscurantism in the effort to bamboozle the public. Thus, the feminist campaign against sexual harassment and representation of women as sex objects has injected a decidedly puritanical note into the permissive society they espouse.

They do not read this entirely healthy self-defense as a sharp reproach to their Sodomite utopia. Instead they applaud the fight against “sexism” and

continue their railing against honest religious people who for years have been sounding the alarm against that very same "sexism".

"The life-style glories in self-gratification, is violent in its hostility to family, rejects women, and molests their sons."

It is instructive to observe too their response to the latest calamity, the AIDS epidemic. Homosexual practices have been taboo among all peoples. Historical records, among them the Bible, connects the prohibition with containment of disease. From the beginning of gay liberation, the medical profession have known that homosexual practices spread a host of diseases: syphilis, gonorrhoea, enteric diseases, wart virus, herpes virus, cytomegalovirus, hepatitis B. It was also known that this enormous load of disease is a direct consequence of the essence of homosexuality, promiscuity. Homosexuals may have three or more copulations a day and perform the act with a thousand partners a year. Most of these copulations are entirely loveless because they are entirely anonymous; anonymity heightens arousal. It is significant of the intentions of our guardians, the social planners, that they have so assiduously striven to raise the

homosexual life-style to prestige status. They do this not *despite* but *because* homosexuality is an extremely destructive force. The life-style glories in self-gratification, is violent in its hostility to family, rejects women, and molests their sons. That our guardians consciously and deliberately foist this destruction on the public is proved by their response to the AIDS epidemic. For they have flown to the defense of homosexuals and reproach as "discrimination" measures taken by the uninfected population to contain this disease, aptly nick-named The Wrath of God.

* * *

One citadel of the social planners is the arts faculties of the universities. The influence of these institutions is now such that the public need to understand what they are about. Why do they ceaselessly inveigh against the family, against property, against honest work and in sum against the institutions and values upon which our civilisation depends? They do it because it is their business. Their trade is attitudinising about social problems. The more there are, the greater the demand for attitudinisers and planners. They have been known to enflame existing conflicts or to create conflicts so that they might establish a new bureau to superintend the mess. In the present circumstances, there are two things that the public can do: say "no" to the planners, and demand university reform.

"The political confrontation of the 1980's will be between, not conservatives and liberals, socialists and anti-socialists, but between Christianity and Humanism. In terms of that political

confrontation it will be a 'war to the death'. Everything will be done to disguise from Christians the reality of that battle, so that they will continue to halt between two opinions"

— Professor Rousas Rushdoony

IDENTITY

How important is identity?

Most important, particularly when it has been destroyed by loss of memory. Identity determines parentage, heritage, location of residence (home), obligations, responsibility, inheritance — among other important factors.

When ten-tribed Israel (the “prodigal son” of the parable) lost his identity as the son of His father and became as one of the heathen (gentilised), many of the above privileges and responsibilities were no longer his. When Israel was no longer known (in a “far country”) as “a son of God” but as a gentile or heathen; or no longer known as a son (descendant) of Abraham; but as a Saxon, etc. (Isaac’s son), how could he serve his father or his father’s house when he knew not who his father was?

“He came to himself”, and returned homewards as a humbled “intending” servant. God knew and met him (converted him from a repentent sinner to a son of his Father God). (He became Christian.) However, in the main he had not completely realised his identity as a son of his earthly forefathers Abraham, Isaac and Jacob.

When ten-tribed Anglo-Celtic-Saxon House of Israel recognises whose son he is, and claims his identity and heritage, with a full realisation of obligation and responsibility thereto, he will, in complete fullness, have become a worthy son of his father whose identity for so long has been hidden from his sight.

Identity is most important, for without it, most things are meaningless and unrecognizable to the one who has lost it, depriving that one of the full life and the home and fellowship which is his rightful birthright.

The Moscow Spider and It's Web

A. G. EASTMAN

With world events rapidly shaping according to the pattern of Bible prophecy, it is, indeed, amazing that the leaders of both Church and State in Anglo-Saxon-Israel, are still quite heedless of this fact, and, indeed, seem quite surprised and alarmed at the dangerous situation which is quickly forming, and yet it is one which is so very clearly outlined by God in His word.

The forces of evil centred in the Kremlin in Moscow are like a spider in the centre of its web, with its arms radiating to all parts of the perimeter of its huge land mass, which is gradually extending to swallow up more and more of the countries abutting on its holding. Because Anglo-Saxon-Israel was unaware of the fact that she is Israel, God's servant nation on the earth, she foolishly joined U.N.O., when it was formed, and thus placed herself in the position of having to act for this materialistic organisation, instead of acting for God, and obeying His instructions as laid down in His word.

Now we find that Anglo-Saxon-Israel has to honour her pledge to U.N.O. and send forces to bite at the fringes of this huge Russian web, with no hope whatever of ever being able to get at the spider itself, which can sit complacently in Moscow and laugh at the attempts being made to destroy him by such means.

If our leaders would only consult God's word, they would know that we can never do this on our own; it can only be done by God's power in His Spirit; and eventually, when we have to call upon Him for His aid, He will do it for us: "I will yet for this be enquired of by the house of Israel to do it for them." (Ezek. 36:37).



As it is to-day, we do not know which way to turn or what to do, and will have to obey the instructions given by the Security Council. Not much "Security" in this! And yet we have the promise of absolute security from our God, if we would only turn to Him now; but I am afraid we shall not; we have forgotten Him in our lust for wealth and trade.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1-3).

Before we are through the coming great tribulation on the earth we shall have lost all our present material wealth and trade, which we are still trying desperately to cling to; but in their places, God is going to give us such wealth and power that it beggars description; not according to the present Babylonian order based on money, but on the coming order of His Kingdom on earth; which will be brought into full operation once this great tribulation is over.

We should all clearly recognise the fact that the giant Soviet power centred in Moscow, although a satanic organisation, is, nevertheless, being used by Almighty God, the God of Israel, to destroy the power of Babylon the great, in the same way as He used the Red Sea of old to destroy the power of Pharaoh of Egypt, and so release His people from their bondage.

Anglo-Saxon-Israel is to-day a world-wide power, spread in every quarter of the globe; whereas Soviet Russia is a great land mass, growing greater every day, and thus capable of moving armies across land, instead of overseas, as Anglo-Saxon-Israel must do if she is to attack this spider.

No one knows in which quarter this spider will strike next, and so Anglo-Saxon-Israel has to be prepared for any eventuality in Europe or Asia. There is no doubt that we shall have to abandon all Asia, as this huge heathen anti-god power works its way, under the overruling hand of God to its destined end in Palestine.

The Middle East, and not either Europe or Asia, is to be the focal

point of this time of great trouble in the earth; for God states that He is going to gather all nations against Jerusalem to battle. These nations are the non-Christian or heathen nations, spoken of as the Gentiles. Their gigantic armaments have not been built by chance; they, although they do not know it, have been carrying out a proclamation given by God to them, so that He can destroy them all at the battle of that Great Day of God Almighty.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord.

"Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.

"Put ye in the sickle for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." (Joel 3:9-16).

This will be the battle of that great day of God Almighty, when God, after placing His people of Israel-Anglo-Saxondom aside in their own lands, will go forth to fight against these nations which He has assembled before Jerusalem; and there, will

take place the harvest of this world, when God puts in His sickle and destroys all those wicked men who have hoped to harvest mankind with their own puny hammer and sickle. In this coming time of danger to the British Kingdom, which is the Kingdom of God on earth, what should we do as regards arming ourselves?

We should most certainly call up every fit man from 20 years old and upwards in accordance with God's law (Numb. 1:2-3), and train them for military service in defence of this great Kingdom; but more important still, we should spiritually arm ourselves; for spiritual armament is incomparably greater than material weapons. Total spiritual armament would ensure the complete defence and protection of the nation; for we would then be in right relationship with our God. If this could be attained by every individual in the nation we should suffer no losses at all; no bombs would fall upon us, and no fear would be in our hearts; but, as I think you will readily see, this wonderful state of affairs cannot be attained at present; we have nationally forgotten God; we have almost completely ignored His word and His commandments, and so our present spiritual strength is at a very low ebb, indeed; but, thank God, our deliverance from our enemies does not depend on ourselves. It rests solely on the love and faithfulness of our God, Who, in His mercy, sent His Son to redeem us from all evil; and in His sight, although we have ourselves fallen so far short of perfection, and have been so corrupted and weakened in our spiritual strength, are, nevertheless, a righteous people in His sight.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Is. 53:6). That wonderful love of our Saviour and Redeemer for us, should certainly stir our dormant spiritual power, and make us desire to make ourselves just a little bit worthier of His love.

Far too much has been preached about a wrathful God; and so little, so very little, about a loving Heavenly Father, Whose love for us is so immense that it cannot be measured in any way by human standards. Love is the basis of all God's commandments; and if we would spiritually arm ourselves, we must first put on love, love of God and love for our neighbour. Let us cast hate and fear aside, for these are the weapons of Satan, who has been trying to completely break our faith in God. Let us have done with Satan's lies, and let us put on the Truth of God.

God's word, the Bible, will show us the Truth, and our Lord Jesus Christ said, "I am the way, the truth and the life, no man cometh unto the Father but by Me." (John 14:6). Thus we cannot spiritually arm ourselves until such time as we have individually put on Jesus Christ, and accepted Him as the Son of God, and our own personal Saviour. When we have truly done this, then we are true Christians, and have His protection.

To attain to this glorious condition we must have faith. Now, faith can only come by understanding. You cannot have faith in a man until you have proof that his promises are always kept. Put this same test to God. You have a Bible, read it and see if He has kept His promises made to Abraham, Isaac and Jacob-Israel. If He has, then you can have faith in Him.

You will find that God has most certainly kept all His covenant promises; and you will also find that they have been fulfilled in the British nation, and not in the Jews as so many have tried to tell us. If the Jews are all Israel, well, then, we have to face one terrible fact—God has not kept His promises made by Covenant with Abraham, Isaac, and Jacob-Israel. It would be hard, therefore, to have much faith, wouldn't it? But you will find as you read God's word and promises, that He has faithfully fulfilled everything;

therefore, your faith in Him must grow immensely; and you will really be arming yourself with worth-while weapons.

Faith will bring righteousness, and righteousness will bring blessing, and so, if every individual in the British Commonwealth would thus re-arm spiritually, we should, indeed, be a very powerful nation to-day; and nothing that our enemies could do against us would have any effect whatsoever.

Nevertheless, even though we have so far fallen short of perfection, God has not failed us, and never will, for He has said because of our redemption: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord." (Is. 54:47).

THE ONLY WAY.

"THE ONLY WAY.—This heading has been used before. It cannot be improved. An ever-growing number of people in many parts of the world are convinced that, in the ultimate sense, there is only one way. Our observers find that, on every side, people ask how it is possible to accept the physical facts of the present situation without reaching the conclusion that, important though material things are and must be, the supreme need is for a sweeping fire of spiritual revival throughout the world.

"What less could bring psychological and political warfare to real consummation? What else can give the Atlantic nations enough endurance for a long cold war or a heavy clash in hot war? What other offers any real hope of future human happiness?

"Can any of us honestly say that democracy alone, or the common man's century, or materialism, offer any real chance of security or an answer to the contemporary problem? Does not history, on the other hand,

show deeply impressive instances of spiritual revival averting many threatened disasters?"

True spiritual revival on a national scale can only take place by a complete change of heart and spirit in every individual in the nation; and this very thing is promised to Israel-Anglo-Saxondom by God under the terms of the New Covenant.

This is a Divine operation on a national scale, which can only be performed by the God of Israel, Who is the Great Surgeon. This is what He has promised to do for us in this regard: and it is sure of fulfilment:

"I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you." That will be God's cleansing process of our wound prior to His great operation which is: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." (Ezek. 36:25-28).

So this Divine operation will be carried out by our God on us, at the time when He winds up this evil world at the battle of that great day of God Almighty; and we nationally return to the Promised Land as the whole house of Israel; we shall then be His people, indeed, and He will be our God, Whom all will love and worship.

THE CURSE OF IGNORANCE.

If we people of the British Commonwealth and the United States realised the fact that we are the descendants of Ephraim and Manasseh, the two sons of Joseph respectively, and that as such we comprise the Birthright Tribe of Israel, which

Birthright is actually to-day in the hand of Ephraim-England; we should, I think, very soon change our attitude and our outlook towards our God.

Ignorance is the main cause of our spiritual lethargy; our people do not know the Truth about ourselves, and unfortunately the churches are doing nothing to enlighten us at all. They have no real message for us to-day

because they, too, are in ignorance of this great truth of our identity as God's servant nation in charge of His Kingdom on earth; but the change is soon coming, and then we shall all know the truth and the glorious destiny of the British Empire as the Kingdom of God soon to come under the personal rule of the Lord Jesus Christ.



Hymn for the Month

God bless our native land;
May His protecting hand
Still guard our shore;
May peace her sway extend,
Foe be transformed to friend,
And Britain's power depend
On war no more.

Lord God, our Monarch bless:
Girded with righteousness,
Long may he reign!
His heart inspire and move
With wisdom from above;
Throned on a nation's love,
His power maintain.

Break, Lord, all lawless might;
Founded in truth and right,
Stablish our laws;
God of all equity,
Set Thou the captive free;
Give the poor liberty,
Judge Thou his cause.

Not on this land alone—
But be Thy mercies known
From shore to shore.
May men and nations see
That all should brothers be,
One Commonwealth, one family,
The wide world o'er.

W. E. HICKSON (1808-70).



MISTAKEN IDENTITY?

Courtesy NEW TIMES

By Jeremy Lee.

During the Christmas period in 1984 the Rev. Jerry Falwell, head of the fundamentalist movement the Moral Majority, in the United States, stated that his organisation stood for a Christian America. Such a statement would go without saying amongst the millions of Americans who have rallied round the Moral Majority banner.

Not so well known, however, was the reaction to this statement from certain sections of the Jewish community, and Falwell's subsequent backdown from his stated position.

The *'Chicago Jewish Sentinel'* (March 14, 1985) carried this article:

"MIAMI BEACH (JTA) — the Rev. Jerry Falwell, leader of the Moral Majority, apologised for calling for the Christianisation of America. "We are wrong and we are sorry", Falwell told more than 1,200 Conservative rabbis attending the annual convention of the Rabbinical Assembly. "What more can I say?"

Marc Tannenbaum, director of international relations for the American Jewish Committee, who shared the platform with Falwell, told reporters later that Falwell's apology appeared "sincere, and the way has been cleared for the genuine dialogue between conservative evangelical Christians and the Jewish Community", Tannenbaum told his Conservative rabbinical colleagues who gathered for the 85th annual meeting.

'MYTH' OF CHRISTIAN U.S.

One week later, the Jewish press spelled out more clearly Tannenbaum's position. *"Jewish Week"* (March 22, 1984), said:

"Rabbi Marc H. Tannenbaum has denounced as "myths and lies" the idea that America was once great because it was a Christian nation. "Spokesmen for the new Christian right who seek to Christianise America are promoting an ideologically-dangerous myth for American democracy which must not go uncontested," Tannenbaum said at a ceremony honouring his

30 years of leadership improving relations between Christians and Jews.

APOLOGISING FOR CHRISTIANITY

The Rev. Falwell's abject apology to the Jewish Community, and his subsequent backdown from the idea that America should be a Christian nation is something Christians should ponder very carefully.

Something of this deception can be seen in an article "Christians, Jews Working on Joint Worship Details" which appeared in the *Los Angeles Times* (July 14, 1979):

"NEW YORK - Interfaith-inclined Christian and Jewish leaders, who have explored most aspects of mutual understanding in relative harmony, are trying to resolve a particularly sticky question - how to conduct inoffensive but enriching joint worship services.

Christians and Jews, both people of "The Book" acknowledging and worshipping the same God, have thus a unique relationship.

One of the most dramatic incidents in their dialogue was a recent day-long symposium sponsored by the National Council of Churches and the Union of American Hebrew Congregations.

The symposium participants later agreed on guidelines being finalised jointly for distribution by Reform Judaism and NCC affiliates that prayers "Should be addressed to God alone. . . and should not be in the name of the Trinity."

Falwell is attempting to follow Christ on the one hand and on the other he is convinced that today's Jews and the Israeli nation are chosen and ordained by God irrespective of how far they may stray from Christ's teachings, and of how much they spurn and reject His Name and His place in the Godhead. This position is scripturally and historically wrong, and must in the end lead to destruction.

Jerry Falwell has said - on his "Old Time Gospel Hour" on January 27, 1985: "I am a Zionist. I am a strong supporter of the state of Israel and the Jewish position everywhere and in the past 30 years of my ministry I have worked very hard to get Bible-believing preachers across America, evangelicals, fundamentalists to take a stand alongside the Jewish people to fight and stamp out anti-Semitism. We believe in the Abrahamic

Covenant that God deals with nations in relation to how those nations deal with the Jew, the "apple of God's eye. . . ."

Implicit in that statement is the belief that today's Jews are the Israel of the Old Testament, and that Christ's New Covenant is compatible with a continuation in the 20th Century of the principles of the Abrahamic Covenant. Completely unexplained is Christ's scathing indictment of Pharisaism, which, as Abba Eban's recent documentary on the Jews on A.B.C. television stressed, is the basis of modern Judaism.

These contradictions are of momentous concern to modern Christians.

THE CHOSEN PEOPLE

Although he may not have realised it, Falwell's position is also one being intensely debated in Israel itself. The argument was well illustrated in an article in *The Australian*, (September 13, 1985):

" . . . Tensions on the West Bank are never absent, and violence is now proving the most successful recruiting agent for the extreme-right racist movement which is threatening to stab in the back any peace plan that Israel might consider.

The movement's inspiration is Mr. Meir Kahane. The Brooklyn-born rabbi who last year succeeded in winning a seat in the Knesset at the fourth attempt, is trying to bring in two private members' Bills which would forbid relations, including sexual ones, between Jews and Arabs. The Bills would also reduce Israeli-Arabs to second-class citizens.

Despite a new law forbidding members of racist parties to stand for the Knesset in future, Mr. Kahane has just succeeded in winning a case before the High Court. According to the ruling, his two Bills must be accepted by the Knesset Speaker, Mr. Shlomo Hillel, who so far has used every procedural device to avoid putting them before the chamber.

The existence of the Rabbi's Kach Party is an acute embarrassment to the Government at a moment it is seeking to rally world opinion against the 10-year old United Nations resolution which says Zionism is racism.

Although the Prime Minister, Mr. Peres, says he is not impressed by the opinion polls on the subject — which show that up to 10 percent of the population would now support Kach — he should be concerned by the appeal his party has among the

young. A recent survey by the respected Van Leer Foundation showed that 50 percent of all high-school students were attracted by the Rabbi's ideas. Even more worrying are findings in army tests among young conscripts — who at present police incidents of stone-throwing in the Nablus area — that there is little or no understanding or tolerance among them for the Arab population. The Rabbi's appeal lies in telling the world that the Jews are the chosen people. . . ." (*Emphasis added*).

Thus, Rabbi Meir Kahane and Jerry Falwell are completely agreed on the "chosen people" concept — a position not shared by considerable numbers of Jews and Christians; and a position whose consequences lead to a complete denial of natural justice for non-Jews, amongst whom currently Israeli Arabs and the Palestinian people predominate.

LACK OF EVIDENCE

The age-long dream of a home-land and nation-status amongst Jews has been so strong, and woven so completely into the fabric of rabbinic-judaism, that distinction between race and faith has been blurred beyond recognition. The truth is that the big majority of Jews, both in Israel and elsewhere, have no lineal connection with the Israel of the Old Testament.

The large-scale conversion in the ninth century of the mongolian tribe the Khazars, from which the majority of European Jews are descended, is clearly recorded in the Jewish Encyclopaedia. Nevertheless, the fact is often down-graded, or dismissed altogether by extreme advocates of the "chosen people" position, as yet another myth perpetrated by anti-semites.

However, the publication of Arthur Koestler's "The Thirteenth Tribe" in April 1976 took the issue out of the confines of Jewish documentation into the public arena. Here was a noted Jewish historian, whose earlier works had attracted world-wide attention, publicly dispelling the conveniently-favoured, although erroneous, idea of a genetically and spiritually intact race, chosen by God, arriving at a predestined appointment after a journey through the diverse and blood-stained annals of history.

It seems unlikely that two such improbable partners as Jerry Falwell and Meir Kahane in this particularly mesmerising historical romance would be swayed by Arthur Koestler's evidence. Their particular tilt at the windmill of prophetic inter-

pretation is far too consuming. But what of others?

Rabbi Raymond Apple, one of Australia's most noted Jewish commentators, when reviewing "The Thirteenth Tribe" in *The Australian*, (July 27, 1976,) wrote:

"But even if Koestler is right, what does it prove? That not all Jews can trace their descent back to ancient Israel, and some had ancestors who came from gentile tribes? That there is no such thing as a Jewish race in any scientific sense? True enough. . . . Koestler is at pains to deny that his argument implies that Israel has no right to exist. "That right," he says, "is not based on the hypothetical origins of the Jewish people, nor on the mythological covenant of Abraham and God; it is based on international law." Agreed. Israel's right to exist is provided for, recognised and guaranteed by international law, but history and the biblical covenant cannot be so lightly dismissed.

"Even if not every Jew has ancestors who physically lived in ancient Palestine, every proselyte who enters the Jewish fold identifies as a matter of course with Jewish history and Jewish yearnings for the Promised Land. A proselyte joins not only a faith, but also a people, a culture, a covenant, and a set of ideas. . . ."

INEXPLICABLE

Rabbi Raymond Apple's argument is either inexplicable, or else an exercise in dialectical semantics so obscure as to only be intelligible to the Jewish mind. Scripturally, the Abrahamic Covenant is a racial one. By definition, the proselyte must be excluded. A proselyte may join a faith, but he cannot join a people. If the State of Israel is simply a religious community, that religion is the antithesis of Christianity, and repudiates the deity of Christ.

If it is racial, the proselyte — which includes the vast majority of Jews now living in Israel — has no legal historical right to be there.

The position of another distinguished Australian Jewish intellectual, Frank Knopfmacher, is much clearer than that of Rabbi Apple. Reviewing Koestler's book in *The National Times*, (August 16-21, 1976) Knopfmacher wrote:

". . . .The vast majority of modern Jewry is quite unrelated to the "seed of Abraham" and it appears that the horse-

men of Turkic and Slav chieftains, of Attila the Hun, and of Genghis Khan are more likely to have been the forebears of the Jews than Abraham, Jeremiah, Jesus and St. Paul. For the heartland of modern Jewry — East, Central and Eastern Europe — from where almost all contemporary Jews trace their ancestry, did not contain the descendants of the Jewish diaspora which came about after the second destruction of the Temple by the Romans, but refugees from a Turkic-Slavic kingdom — the Khazar Empire — which flourished at the time of Charlemagne, and existed between the seventh and thirteenth centuries. Its core lay within a quadrilateral defined by the Caspian and Black Seas, by the Caucasus and by the Volga. Its rulers and upper classes embraced Judaism probably AD 740 In the long run the book is bound to clear the air by communicating an important truth widely, and by debunking most convincingly the pernicious self-genocidal doctrine held by ethno-centric Jews and by Jew baiters alike, namely that the Jews are the "chosen race."

Would that the eminently reasonable and historically-accurate views of Dr. Knopfmacher on this question were capable of penetrating the understanding of the Rev. Falwell and Rabbi Meir Kahane, before they precipitate the racial crusade which is the prelude to world catastrophe.

THE REAL BATTLE

What, then, should be the attitude of Christians towards Israel and the Jews?

Israel, of course, has the right to exist. More than half its Jewish inhabitants were born there, and know no other home. But that right to exist is neither predestined nor racially justified. It is a right based on humanitarianism and natural justice.

It is a right which must also be fulfilled for the Palestinians, who were evicted with the influx of European Jews when partition was agreed to in the Palestine of 1948.

Both Israel and the Palestine people must behave with a degree of civilisation that has been apparent in neither, once both have their entitlements met. The hitherto open favouritism given Israel by the West, which has engendered so much resentment amongst the Palestinians, should give way to impartiality, if peace is ever to be restored.

Christianity is not a racial creed, but a teaching and a way of life on how men must relate to God and to their fellows. It must, therefore, include a concern for government and economics within its ambit. For Christians to deny this truth is a denial of their own faith. There is no neutral position. Christ is either King, Mediator, Advocate and Redeemer – or simply one amongst a “plurality” of prophets through the pages of history.

Of His Coming Isaiah said (Ch.9:7) “Of the increase of His government there shall be no end.”

And to that end, the Christian must place himself in service – the service of Christ, “whose service is perfect freedom.”

The above article I believe deserves a letter of congratulations to Mr Jeremy Lee. Mr Jeremy Lee is very correct when he says, “Scripturally, the Abrahamic Covenant is a racial one..... If it is racial, the proselyte – which includes the vast majority of Jews now living in Israel – has no legal historical right to be there”. Of course the question must be asked, Then to whom does the Abrahamic Covenant apply if modern Jewry is excluded? May be some of us can help him with the answer.

Promises

EZEKIEL, CHAPTER 16.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give

them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

Comment

Observer

CROWN OR REPUBLIC

(Constitutional Monarchy
or Socialist Republic)



"GIVE US BACK OUR QUEEN! GOD BLESS HER AND SAVE HER. GIVE US BACK OUR QUEEN". An elderly woman who said she "came as a Christian", declared later that the severing of formal ties with England was a "planned attack. The Communists have had their eyes on this country. Just as the introduction of drugs and pornography were planned, so the taking away of our Queen has been a long range plan". The above quote appeared in the Sydney Morning Herald, 5th March 1986, p.5.

In Hansard p. 2693, 13th November 1985 under the general heading of "Australia Bill 1986" we have the following statement by Lionel Bowen: "At the outset, I emphasise that nothing in the legislation will impair the position of the Queen as Queen of Australia. In fact the Queen, instead of being formally advised on state matters by United Kingdom Ministers, will now be advised direct by State Premiers in Her exercise of the power concerned".

WHO DO YOU BELIEVE?

After having read considerable material on the Australia Acts (Requests) Act 1986, I am convinced, like many others, that the people of Australia aren't being told the full facts. Many people have already questioned the statement by Mr Bowen, that there is nothing in the legislation that will impair the position of the Queen, as Queen of Australia. There has been set in motion, legislation whereby the Queen, as Queen of Australia is only one in name and that the State appointed Governors are only rubber stamps for the states' use.

Whether, it can be proven that we are already a Republic is hard to say. But one thing is for sure, the first steps have been taken for us to become a Republic by 1988, with a new flag, a new anthem, a new Constitution and our first President.

This movement towards a Republic must be also seen in the light of the many other Acts and Commissions that have been established in recent years. The Sex Discrimination Act, Bill of Rights, Human Rights (and Equal Opportunity) Commission and the increasing interference of government bureaucracy in the daily affairs of all Australians have all aided this "Quiet Revolution" as seen by Dr. Cairns in his book by that name. It is also the opinion of many that we are moving towards a U.S.S.R. type Republic, not a U.S.A. type of Republic. The vast majority of Australians who are still quite conservative have been kept in the dark as far as their future and the welfare of this great country.

Both the State and Federal Governments, including the major parties, have been working on this change for over 10 years. Yet so little of these planned changes have been made known. Even now, after the Queen signed the Australia Acts 1986 there has been little information, especially when one realises the vast changes that are going to occur, or are planned to occur over the next few years.

Quoting Hansard again: "The Bills will give effect to the agreement between the Commonwealth Government and all State Governments to seek removal of the OUTMODED RESIDUAL CONSTITUTIONAL LINKS that still exist between Australia and the United Kingdom, Parliament, Government and judicial system and to substitute new constitutional provisions and procedural arrangements". The Sun Herald dated 2nd March 1986 refers to some of these "anachronisms" which are to be swept away:

- the Colonial Laws Validity Act of 1865, which still applies to the States and under which State laws inconsistent with British laws applying to them are invalid;
- the Queen's power to disallow

State laws on the advice of British Ministers;

- limits on State powers to regulate merchant shipping contained in the Imperial Merchant Shipping Act of 1894.

Now it is quite obvious that as technology and circumstances change certain Acts can be correctly considered out of date. But should these changes necessitate the type of changes that are occurring as a result of this Australia Act 1986?

The following segment from a "stop press", which was never printed in England lays the foundation for some claims of illegality as far as this Act. "The Legislation, it is claimed is to cut residual links with Great Britain and thereby remove the archaic anachronisms of an earlier colonial era. In point of fact, however it destroys the basic integrity of the entire Westminster System by removing the Queen's prerogative to disallow and reserve Bills assented to, by her. A Queen who lacks the power to accept or reject what is legislated in her parliament (No matter what ones' personal view of monarchy is) is no Queen at all. It is almost incredible that legislation designed to do this could have been formulated - especially when section one of the Australian Constitution clearly states: "The Legislative power of the Commonwealth shall be vested in a Federal Parliament, which consists of the Queen, a Senate and a House of Representatives and which is herein after called, "The Parliament" or "The Parliament of the Commonwealth". How could the Australia Acts (Requests) Act 1985 have been designed to remove the Queen's prerogative when the Queen embodies the permanent government with a perpetual mandate to govern with the

clearly expressed will of the people of Australia at both Federal and State levels? The Australian system is not built upon a Republican foundation. Its foundation is monarchical and cannot be tampered with, without putting the government system erected upon it in great risk. This legislation is fundamentally inconsistent with and antagonistic to the entire Westminster System". (End quote)

There is another point that would make this Act illegal and therefore invalid. The second reason is based upon the State Constitutions of Queensland and Western Australia. In 1977 the premiers of the above two states had written into their respective constitution the need for a referendum if there was to occur any change in the relationship between the Queen or her six governors and the Premier of each state. Section 53 of the Queensland Constitution Act says:

Queensland Constitution Act says:

Section 53. CERTAIN MEASURES TO BE SUPPORTED BY REFERENDUM.

(1) A Bill that expressly or impliedly provides for the abolition of or alteration in the office of Governor or that expressly or impliedly in any way affects any of the following sections of this ACT namely—sections 1, 2, 2A, 11A, 11B, 14 and this section 53 shall not be presented for assent by or in the name of the Queen unless it has first been approved by the electors in accordance with this section and a Bill so

assented to consequent upon its presentation in contravention of this subsection shall be of no effect as an Act.

(5) Any person entitled to vote at a general election of members of the Legislative Assembly is entitled to bring proceedings in the Supreme Court for a declaration, injunction or other remedy to enforce the provisions of this section either before or after a Bill of any kind referred to in subsection (1) is presented for assent by or in the name of the Queen.

(The Western Australian Constitution has similar provisions.)

This is also a threat to State Rights, especially to Queensland. This is especially the case when one remembers that the Queensland Government has no Upper House. Is not this one of the socialist aims of the Australian Labour Party. This aim is spelt out in their handbook, "A.L.P. Platform, Constitution and Rules as approved by the 36th National Conference, Canberra 1984". Point 27 under the section Australian Parliament says, "The reform of State Upper Houses and ultimately

their abolition". Don't you find it strange that the Labour forces are very eager to attack the Premier of Queensland on many issues, but not on the Upper House issue?

In the Queensland Telegraph dated 4th Feb. 1986 the following quote appears: General Heading - NEW BILL "DANGER TO STATE RIGHTS". Legislation introduced by the State Government late last year paves the way for states to be able to make laws for other states, according to a constitutional law expert. Mr Robin O'Hair, a lecturer at Queensland University in a written appraisal of the legislation, agreed with Queensland conservative forces that the Bill was potentially dangerous to Queensland and the concept of states' rights. In detailed, legal argument, Mr O'Hair proposes that the legislation is likely to transfer more power to Canberra than the Franklin Dam case. "What this is all saying is that, because Section 53 of the Queensland Constitution has been violated the Australia Act 1986 is invalid.

A leading opponent to the Australia Act 1986, who has sought legal advice on this matter expresses the following concern. In a letter to Christian Friends, this lady says, "KEEP GOD IN OUR CONSTITUTION, AND THE QUEEN IN HER GOD GIVEN ROLE AS PROTECTOR OF HER PEOPLE". The legal status of Christianity, the Church and the Bible in Australia is in jeopardy, because of the enactment of State and Federal Acts called the Australia Acts. Under the changes being caused by these Acts, two things detrimental to Christians are happening: 1. Because these Australia Acts now define the Commonwealth Constitution as Section 9 of the original Constitution Act, the Preamble, which specifically included words to give Christianity its status as our national religion, is lost to us. As a Nation, we will cease to recognise Christianity, Christian values, the Bible or the status of the Church.

2. Major new restrictions on the Queen's powers have the effect of causing Her Majesty to renege on Her Coronation Oath to defend the Faith (Christianity) and to protect Christian values and the God-given rights of her subjects against anti-Christian laws or unjust court rulings or imprisonments."

This lady goes on to say, "Prayers in Parliament, taking oaths on the Bible, Christian values as the basis for law and justice, singing "God Save the Queen", teaching creation in schools, laws against homosexuality, abortion, pornography, prostitution, etc., could all become things of the past if these new Acts are not strongly and successfully challenged by Christians everywhere".

Her Majesty by this Australia Act has effectively been deprived of Her formal status. The fact now remains that under the Crimes Act, 1900, No. 40 Part II, "Offences Against the Sovereign", point 12, those involved in the drafting of this Act could come within the frame work of this Crimes Act by being imprisoned for life. Point 12 says as follows:

"Whosoever, within New South Wales or without, compasses, imagines, invents, devises or intends to deprive or depose Our Most Gracious Lady the Queen her heirs or successors, from the style, honour, or Royal name of the Imperial Crown of the United Kingdom or of any other of Her Majesty's dominions and countries or to levy war against Her Majesty, her heirs or successors, within any part of the United Kingdom, or any other of Her Majesty's dominions, in order by force or constraint to compel her or them to change her or their measures or counsels, or in order to put any force or constraint upon, or in order to intimidate or overawe both Houses or either House of the Parliament of the United Kingdom, or the Parliament of New South Wales, or to move or stir any foreigner or stranger with force to invade the United Kingdom, or any other of Her Majesty's dominions, or countries under the obeisance of Her Majesty, her heirs or successors, and expresses, utters, or declares such compassings, imaginations, inventions, devices or intentions, or any of them, by publishing any printing or writing, or by open and advised speaking or by any overt act or deed, shall be liable to penal servitude for life."

From the above one can see just how serious the matters aris-

ing from the Australia Act really are for the public and politicians of Australia. The above Act is still on the Statute Books.

It appears to me that the Labour Government in Australia has adopted the view that because they were elected, they have a "mandate" to do whatever they think is necessary. It does not matter whether most Australians know their plans or not. The falsely held view that most Australians know of and understand the Australia Act 1986, is seen in Hansard from England where it says, "Matters which have been agreed by Australians, we note the unanimous approval in Australiawith such unanimity of approval, how can we oppose the Bill?". The author of the stop press which was not printed concludes, "It seems that even the British Parliament also have been deceived, even misled".

Mr Arthur Tuck, author of the book "The Australian Revolution", makes the following observation about the Australia Act.

There are some good points in the Australia Acts Bill:

- a) It will give the Premier direct access to the Queen — incredible as it may seem he has now to go through Whitehall — but when the Queen is stripped of her powers this will be of little significance.
- b) It will terminate UK power to legislate for the States — I suspect this was a carrot to get the Bill through — if the UK Parliament imagined they had any power to legislate for the States I would like to have seen them try!
- c) It will remove limitations on State legislative powers — another carrot? — What limitations were there other than those being rapidly put in place by the Commonwealth Government?

The Bad points, I believe, will effectively make Queensland a Republic:

- a) The Queen will be stripped of all power: All her powers, except the appointment of the Governor, will ONLY be exercisable by the Governor. The Premier will tell the Queen who to appoint as Governor.

- b) The Queen will be able to exercise powers while she is resident in the State but only as agreed previously with the Premier — she can only do what he allows her to do!
- c) No laws may be reserved for the Queen's pleasure.
- d) The Governor may not withhold assent to a Bill — he will be just a rubber stamp.

As far as I can see this "Australia Acts" Bill will effectively make Queensland and the other states republics. It will leave Queensland with an all powerful Premier and Cabinet with no upper house of review (Senate). The president of the "republic" will be the Governor who is effectively appointed by the Premier and will be therefore little more than a rubber stamp. The Queen will be a figurehead of little significance instead of the safeguard of our democracy which she should be and at present has the power to be.

The strength of a constitutional monarchy is that the guardian of the people's democracy is above party, political and financial pressures and manipulation — this safeguard is about to be lost.

At this point it might be interesting to quote from the A.L.P. Platform, Constitution and Rules as approved by the 36th National Conference, Canberra, 1984. Point 44 says: "The Constitution to be amended to enable the Australian Parliament to make laws with respect to the protection of human rights and fundamental freedoms and to provide for the introduction of an Australian Bill of Rights." (Page 20, Part C. Civil Liberties and Law Reform, Constitutional Powers and Protections)

WHAT MORE CAN BE SAID!

Now that the Queen has signed the Australia Act 1986, a final word of warning from the statement previously mentioned which was not taken up by the papers in England. "Thus it can be seen that the centralist socialist aim is to remove the constitutional checks and balances of the monarchy in order that neither individuals or states will have an appeal to a higher authority of political transcendence, has virtually been all but achieved through this subtly deceptive legislation. If the Queen does complete the final act of severance of these residual links in March 1986, then Australia will indeed be on a path to Republicanism without the old fashioned safe-guards and will be prey to international socialism".

Liberal Sen. Durack who played a major role in Australia's ratification of the United Nation Civil and Political Rights Convention and the setting up of the Human Rights Commission, is recorded in Hansard June 15, 1984, pressing Attorney General Sen. Gareth Evans, to push the states to pass these laws. This was Sen. Evan's reply, ".....it is necessarily a very slow business, not only getting the sheep into their pens, but also keeping them there for long enough actually to legislate. We are trying to do that. We are very close to it and I hope we will be able to accomplish it and I hope we will have the opposition's support in doing so". (For those who accept the Identity teaching, I hope you realise the significance of Sen. Evans' reference to "sheep". Who are the sheep in the Bible? Are we being manipulated by GOATS?)

At the time of this matter of the Human Rights Commission,

a former Qld. Attorney General, Sir William Knox pointed out that the appointing of a viceroy would shift to Canberra the authority of the person of the Monarch. He said, "Once a viceroy is appointed, it will not matter how many governors are appointed by the states. Through direct access to the Queen, the viceroy on advise from the Commonwealth Executive Council, would begin to run over the lot of us. That is a significant step and I do not have the slightest doubt that that is in the minds of Mr Hawke and company".

The sweet talk of the many who prefer to remove the Westminster System of parliament often say that we will be more independent, we will be in a better position to determine our own destiny and our national sovereignty will become more meaningful. Point 46 of the A.L.P. Platform briefly says that we are to align ourselves with the United Nations policies to the extent that our own domestic matters are to be interpreted by that world body. Who do you believe?

The following two quotes should convince any one what is the final aim. Des Griffin in his book, "Fourth Reich of the Rich", says, "James Warburg proclaimed before the U.S. Senate on 17th Feb. 1950, "We shall have world government whether or not we like it. The only question is whether world government will be achieved by conquest or consent"". Dr. Carol Quigley, in his book, "Tragedy and Hope", says the following, "Their aim is nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole ". I ask you, which nation is truly independent and able and willing to stand on its own feet? There is none.

In view of these comments some mention of the Bill of Rights will now be made. It will be seen that this Bill works in with the Human Rights Commission, yet another socialist programme.

In Hansard, 14th Nov. 1985 p.2761 we read a quote by Chief Justice of the High Court of Australia, Sir Harvey Gibb, "If society is tolerant and rational it does not need a Bill of Rights. If it is not, no Bill of Rights will preserve it".

Sir Robert Menzies warned that a Bill of Rights would do a number of things: first it would destroy the Constitution and our Federal System; secondly turn the courts into an arm of the government; thirdly, Sir Robert pointed out that Common Law countries saw personal freedom as stemming from a Higher Authority, than governments and politicians and that this ideal was catered for by Common Law itself, which was superior to the static and fallible idea of a Bill of Rights. Senator Nick Bolkus issued a statement saying a Bill of Rights should never be put to a referendum, because the Australian people would never accept it. One of the most influential Marxist theoreticians of this century, Prof. Harold J. Laski, who indoctrinated many with the Marxist virus at the London School of Economics, said that the major barrier to the establishment of the type of Monopoly Socialist state he envisaged, was the Crown.

There is no doubt in my mind that the Ten Points of Karl Marx, as given in the Communist Manifesto have nearly come to fruition in the Bill of Rights and the Human Relation Commission and the Australia Act 1986. Whilst the Bill of Rights has as yet not become an Act, and therefore law, the final outcome will not be all that different to its first reading.

The following quotes in an appraisal of the Bill of Rights indicates this belief: "The origin of the concepts of the Bill become more obvious when we find there is no declaration of the right to own private property. There are no declarations of the right of companies. There is the right to join a Trade Union, but not the right to refuse to join In short the Bill appears likely to offer nothing but harm to ordinary law abiding decent and hard working citizens, and clearly has the potential to undermine social cohesion in Australia the ultimate social engineering law will be the proposed Australia Bill of Rights. These laws and policies are clearly intended to appease disaffected, disgruntled and noisy minorities the real purpose of the Bill of Rights must be to promote and entrench values, ideologies and life styles that are unacceptable to the vast majority of Australians". To support this view I would recommend you read the book "The Dispossessed Majority" by Wilmot Robertson.

Mr Hawke addressed the Australian Fabian Society in Melbourne on May 18th, 1984, in which he spelt out the Fabian approach of the government he represents. He equated "consensus" with the traditional Fabian approach of "the inevitability of gradualism", or "permeation" of Fabian principles into national government. In part he said: "

"...We all have to face the fact that if our Government is to make great and really worthwhile reforms — reforms that will endure, reforms that will permanently change this nation — then it is simply not enough to obtain a temporary majority at an election, or even successive elections....For our reforms to endure, the whole mood and mind and attitudes of the nation must be permanently changed...."

Can we trust our leaders and more importantly their advisers? There is no doubt that injustices have become part of the system. We tend to forget that the system did not create itself, it has become unjust because of evil intentions within the minds of certain men. It is no good saying, we must replace an ancient and proven system of law, which has been allowed to become corrupt, by a system of republicanism which crushes the very soul of man.

The home of Common Law is the Inns of Court in London. The masonry of the Inns of Court bear three statues above the entrance: Alfred the Great, who codified the Ten Commandments into Britain's first simple legal system; Solomon the Wise, a Biblical figure, symbolising the impartiality of the Judges; and Christ, "mediator and advocate" — representing the Spirit of the Law, where judgment can introduce the unwritten qualities of discernment and mercy, in recognition of the fact that laws are made for men, not men for the law. In view of the origin of our law are we going to sell our inheritance for a system that restricts our very existence?

Even though I believe the constitutional monarchy needs to be preserved, God has provided a far superior system of justice. We must not forget that Israel of old desired a king like the other nations. Samuel had to be told that Israel had forgotten Her God, not Israel had forgotten Samuel. (1Sam 8)

In the quote by Mr Hawke at the Fabian Society there is an inference to mind control. With God it is not so much a case of mind control but the provision of an equitable system where mankind will find just cause to be obedient and as a result be blessed with abundance. Remember, it is the laws of God that are perfect converting the soul (Ps 19:7) "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3) "If ye love me keep my Commandments". We are also told in Matthew 5:19 that if a man teaches that the law is not relevant, then he will be the least in the Kingdom of Heaven.

In view of the seriousness of the situation I would suggest the context of Jer. 5:26-31 be read. This passage reads as follows:

26 For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they

prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

But as always the God of Abraham, Isaac and Jacob has promised healing in the land as seen in Jer. 3:22-25 which reads:

"Return, ye backsliding children and I will heal your backslidings. Behold we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our

youth even unto this day, and have not obeyed the voice of the Lord our God".

and true shepherds as stated in Jer. 23:3-4 which reads:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord".

We must never forget the immutable words of William Penn when he said: **MEN MUST BE GOVERNED BY GOD OR THEY WILL BE RULED BY TYRANTS.** May we all remember that we have a **HOLY CALLING**; but to be worthy of this calling we must **RETURN**. It is only then that we can "press toward the mark for the prize of the **HIGH CALLING** of God in Christ Jesus" (Phil. 3:14) Amen.



"Keep our flag"

Australians all please make a vow
To keep the flag that we have now
It's been our emblem over the years
It represents our joys and tears.

Our heritage is strong and true
Why should we change to please the few
Who would turn from all it

represents
For the ego of would-be presidents?

Let's never forget the men so brave
Who sacrificed their lives to save
Australia and its freedom.
Lest we forget their reason for dying
Let's keep their proud flag ever
flying.

Written by Bruce Goodluck, M.P.,
Member for Franklin.
9th August 1985.

Who is He?

From: *Abundant Life*

- Let me tell you who He is in every book of the Bible.
- In Genesis He is the *Seed of the Woman*.
- In Exodus He is the *Passover Lamb*.
- In Leviticus He is our *High Priest*.
- In Numbers He is the *Pillar of Cloud* by day and the *Pillar of Fire* by night.
- In Deuteronomy He is the *Prophet like unto Moses*.
- In Joshua He is the *Captain of our Salvation*.
- In Judges He is our *Judge and Lawgiver*.
- In Ruth He is our *Kinsman Redeemer*.
- In I and II Samuel He is our *Trusted Prophet*.
- In Kings and Chronicles He is our *Reigning King*.
- In Ezra He is our *Faithful Scribe*.
- In Nehemiah He is the *Rebuilder of the Broken Down Walls* of our human life.
- In Esther He is our *Mordecai*.
- In Job He is our *Dayspring from on high* and our *Ever-Living Redeemer*.
- In Psalms He is the *Lord our Shepherd*.
- In Proverbs and Ecclesiastes He is our *Wisdom*.
- In the Song of Solomon He is the *Lover and the Bridegroom*.
- In Isaiah He is the *Prince of Peace*.
- In Jeremiah He is the *Righteous Branch*.
- In Lamentations He is the *Weeping Prophet*.
- In Ezekiel He is the *Wonderful Four-Faced Man*.
- In Daniel He is the *Fourth Man* in the burning fiery furnace.
- Who is this Fourth Man?
- In Hosea He is the *Faithful Husband*, forever married to the backslider.
- In Joel He is the *Baptizer with the Holy Ghost and Fire*.
- In Amos He is our *Burden-Bearer*.
- In Obadiah He is the *Mighty to Save*.
- In Jonah He is our *Great Foreign Missionary*.
- In Micah He is the *Messenger of Beautiful Feet*, of carrying the Gospel.
- In Nahum He is the *Avenger of God's Elect*.

In Habakkuk He is *God's Evangelist*, crying, "Revive thy work in the midst of the years."

In Zephaniah He is the *Savior*.

In Haggai He is the *Restorer of God's Lost Heritage*.

In Zechariah He is the *Fountain Opened in the House of David for sin and uncleanness*.

And in Malachi He is the *Sun of Righteousness*, rising with healing in His wings.

Who is this Fourth Man?

In Matthew He is the *Messiah*.

In Mark He is the *Wonder-Worker*.

In Luke He is the *Son of Man*.

In John He is the *Son of God*.

In Acts He is the *Holy Spirit*.

In Romans He is our *Justifier*.

In Corinthians He is the *Gifts of the Spirit*.

In Galatians He is the *Redeemer from the curse of the law*.

In Ephesians He is the *Christ of Unsearchable Riches*.

In Philippians He is the *God Who Supplies All Our Needs*.

In Colossians He is the *Fullness of the Godhead Bodily*.

In I and II Thessalonians He is our *Soon-coming King*.

In I and II Timothy He is our *Mediator between God and Man*.

In Titus He is our *Faithful Pastor*.

In Philemon He is a *Friend that Sticketh Closer than a Brother*.

In Hebrews He is the *Blood of the Everlasting Covenant*.

In James He is the *Great Physician*.

In I and II Peter He is the *Chief Shepherd* who soon shall appear with a crown of unfading glory.

In I, II, and III John He is *Everlasting Love*.

In Jude He is the *Lord Coming with Ten Thousand of His Saints*.

And in Revelation He is the *King of kings and the Lord of lords*.

(Published under title "Who is the Fourth Man?" by Abundant Life.)

PRAYER FOR THE ROYAL HOUSE

... that these blessings may be continued to after-ages, let there never be wanting one in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's

children, and peace upon Israel. So that we thy people, the sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation.

AMEN.

—Extract from Prayer Book of Queen Victoria's reign

The Feasts of the Lord

(Courtesy 'National Message')

Final of two parts

REVEREND H. R. TOURTEL

'Honour the Lord with thy substance, and with the firstfruits of all thine increase' Proverbs 3:9

THE FOURTH in the order of the Feasts of the Lord, as given in the Old Testament, is that which we celebrate on what we call Whit-Sunday. Its true name is

4. Pentecost

The word really signifies 'the fiftieth day', that is, after the Passover. Seven weeks, then, on the fiftieth day, saw the coming of the Holy Spirit on the waiting disciples. Forty days after the Resurrection of our Lord the Ascension took place. The remaining ten days were, at our Lord's behest, occupied in 'waiting' in the Upper Room for 'the promise of the Father' (Acts 1:4). Then, in verse 8, He said, 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . .'

In ancient Israel the festival was one of thanksgiving. The first of the ingathering of the harvest, *antitypically*, was that which took place on the first 'Pentecost' after the Resurrection of Christ, when 'there were added unto them [the Apostles] about three thousand souls' (Acts 2:41).

Peter, in his first sermon on the 'day of Pentecost', made two specific points. A. That which had occurred, namely, the outpouring of the Holy Spirit on the disciples, was a fulfilment of prophecy.

'This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh' (2:16, 17). There had been special endowments of the Spirit in Old Testament days, for specific purposes. We read in the *Book of Judges*, 'The Spirit of the LORD came upon . . . Gideon, Jephthah, Samson and, in 1 Samuel, upon Saul and David. But this outpouring was different. This was to be general and permanent. 'The promise of the Father' was here and now fulfilled. Here is the first 'gathering' which was but the beginning of nearly two thousand years of such 'gathering' and witnessing. These were sometimes quiet and unobserved, sometimes with spectacular success and to vast proportions, as in the Evangelical Revival in the eighteenth century and other examples even to our own day.

Founded upon the Resurrection

B. The second point established by Peter was that Pentecost was founded upon *the Resurrection of Christ*. 'This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear' (Acts 2:32, 33).

One point must be made clear. Pentecost is not the 'Harvest Home'. It is not the 'afterward they that are Christ's at his coming' (1 Cor. 15:23). That is resurrection. This is the power of the Holy Spirit for witness and sanctification until that glad day dawns.

Of course, the Israelites of old could not, or at least did not, foresee all this, any more than the Jews do today. Their observance was that of a ritual 'fast' prescribed in the Law of Moses. It denoted the end of the ingathering of the 'firstfruits'. It denoted also, according to their tradition, the giving of the Law on Mount Sinai, which was supposed to have taken place at *Shavuoth* (the Hebrew name), which means, 'weeks'. (Pentecost as a name is known only to the New Testament.)

It was also their custom at *Shavuoth* to hold confirmation of young girls, and the *Book of Ruth* was read in the synagogues during the Feast because the story is set at the time of barley harvest. Beyond that they know and expect nothing. But our Lord started something. This was not an end but a beginning. His 'firstfruits' Resurrection was the inauguration of a *New Era*, a spiritual 'ingathering'. The coming of the Holy Spirit may be called the 'Coronation Gift' of Jesus Christ, for the Holy Spirit could not be given till He was glorified. As the Resurrection was the seal on the death of Christ, so Pentecost was the sign and evidence of His exaltation and enthronement at the 'right hand of God' (Col. 3:1).

In the celebration in ancient times the priest was commanded to offer among other things such as burnt offerings, two wave loaves, brought by the people out of their own habitations, *baked with leaven*, and they, like the sheaf of the firstfruits *unleavened*, were to be waved

before the Lord.

We saw in the offering of the Firstfruits what waving signified, namely, the universality of the blessing of Christ's risen life: first, to all the congregation of Israel, then to all of every nation who accept its benefits.

But now there is a remarkable difference. Not a sheaf of unleavened bread, but loaves *baked with leaven*. Why? The answer is very simple. We saw, when considering the Feast of Unleavened Bread, that leaven stands for corruption. Its signification is evil. Thus the gathering of believers throughout the Christian Age contains inevitably the presence of evil. No man on earth, *while on earth*, is perfect. 'If we say that we have no sin, we deceive ourselves' (1 John 1:8). There is always some 'leaven' present. Incidentally, it may be pointed out that this is the only case in the Old Testament where leaven is commanded to be present and offered to God. That is because here the wave-loaf does *not* represent Christ but the Church or the Assembly of Believers, where imperfection is always present.

Still they are 'waved before the Lord'. God does recognize His true Church, the invisible but true company of the saved, who will one day be cleansed and sanctified 'from all unrighteousness'. Despite the evil now present, the Holy Spirit is also present. He is working steadily towards the perfect goal. That 'your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thess. 5:23).

5. The Feast of Trumpets

This is recorded in *Leviticus 23:23-25*. There was a long interval between Pentecost and the Feast of Trumpets. The first three feasts come close together: Passover,

Unleavened bread and Firstfruits. The last three also come close together: Trumpets, Day of Atonement and Tabernacles. Pentecost is in the middle, that is, seven weeks after the first three, but seven months before the Feast of Trumpets. The first three are historically in the past; the last three are prophetically in the future; the centre one, Pentecost, represents the present Age, or 'Dispensation' of the Spirit. The long interval represents that between the New Testament Pentecost (*Acts 2*) and Trumpets, which has not yet been antitypically fulfilled. It is the *next event* to which we look forward, followed, as we have already pointed out, by the Day of Atonement and 'Tabernacles'. What then does the Feast of Trumpets represent?

For this we must look at passages in both the Old and the New Testaments, where Trumpets are mentioned in connection with *future events*; that is, future when they were written, still future for us in its New Testament fulfilment. We are still in the period between Pentecost (the gathering by the Holy Spirit into the true Church or Assembly of the 'Firstborn'—not an organization but an organism, the spiritual 'Body of Christ'), and the Feast of Trumpets, when the present Age comes to its conclusion and the number of the (spiritual) elect is accomplished. What events then lie in the future immediately after the end of the present age or, rather, marking that end?

Call for National Repentance

In the Old Testament the National fulfilment was found in world events already on the horizon. It is instructive to note passages like that of *Isaiah 18: 3, 4*: 'All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the

LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest'. Mention of harvest here is significant, for it will follow very soon after the sounding of the trumpets at the end of the Age.

In conjunction with the above Scripture *Isaiah 27: 13* reads: 'And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem'. Verse 12 shows that this will be when the Children of Israel 'shall be gathered one by one'. *Isaiah 58* begins, 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins'. This is the chapter that speaks of 'the fast that the Lord hath chosen', a reference appropriate to the Day of Atonement which follows so quickly on this Feast.

Joel also sounds the challenge of the Trumpets. 'Blow ye 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, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness' (2: 1, 2). And so to a description of pain and terror, till the call comes, 'Render your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil' (2: 13). Then in verses 15 to 17 we read: 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly [Day of Atonement again] . . . Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heri-

tage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

These and many other calls came for national repentance and return to God. Whatever we may say about the House of Israel, and surely *they* need the trumpet-voice and the solemn Assembly, we know that the House of Judah, or the remnant of it, is fast asleep, or knowingly obstinate: either totally unaware or 'willingly ignorant' that the Messiah has come, and will come again. Their 'Day of Mourning' still awaits them and their cry, 'Let us go up with the house of Israel' (and their return to Mount Zion) will be wrung from their hearts. Yes, the Trumpet Call is a National Call to Israel today and the whole nation must come to know that 'I am the LORD', and thy 'redeemer, the Holy One of Israel'.

But has the Trumpet no message for New Covenant Israel in this 'Christian' Age? Indeed it has. And surely it is the same Trumpet that will awake both the 'dead in Christ' and they 'which are alive and remain unto the coming of the Lord'. 1 *Thessalonians* makes this clear. 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump of God*' (4: 16).

In 1 *Corinthians* 15 the Apostle confirms this in the words, 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound...' (vv. 51, 52). This is 'the last trump'. But warning trumpets are sounding already for those that have ears to hear. Our Lord speaks of 'seven trumpets' in *Revelation* 8. They introduce the 'vials of wrath', which are even now being poured out on the earth. The 'Last Trump' awaits God's command. The Lord will one day cause the trumpet

to sound. 'He shall send his angels with a *great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other' (*Matt.* 24: 31).

This will be the world's awakening to trial and judgment, and at the same time the believers' triumph and joy, who are 'Christ's, at his coming'. 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power' (*Rev.* 20: 6).

6. The Day of Atonement

(*Lev.* 23: 26-32).

This follows immediately after the Feast of Trumpets. There are only ten days between them. This may remind us of the 'pause' of waiting between the Ascension and the coming of the Holy Spirit at Pentecost. Only here there is a contrast. The period between the rising and ascending of believers when they go 'to meet the Lord in the air' as He descends from heaven at the great antitypical 'Feast of Trumpets' and the Day of Atonement, will be one of mourning on the part of unbelievers.

We cannot help recalling the words of *Zechariah* 12: 10, 11: 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.'

Period of Divine Grace

The period between Trumpets and the

lived in booths or little huts covered with leafy branches or twigs. It began only five days after *Yom Kippur*, or, the Day of Atonement. Thus the last three Feasts all began within the space of a fortnight and concluded in three weeks. Events will move very rapidly once the long Pentecostal Age is completed.

The Feast of Tabernacles is, first, a Memorial Feast. It looks backward to the deliverance from Egypt. That is the significance of the tents or booths (*Lev. 23: 43*), 'That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God'.

One of the most notable features of God's dealings with Israel is the constant reminder that they are given of the deliverance from Egypt. It was the greatest event in their history; indeed, the beginning of their history as a nation. Moses was constantly reminding them of it in the 'Books of Moses' from *Exodus* to *Deuteronomy*. Samuel, David, Solomon, continued the theme, while God Himself, through the mouths of the prophets, reiterates with repeated emphasis that unique deliverance. 'I gave Egypt for thy ransom' (*Isa. 43: 3*).

So then, this, the last great Feast of the Israelitish year, looks back to the first, the Passover, by which that deliverance was effected, and the wilderness journeys that followed, during which God had protected and brought them into the Promised Land.

On the eighth day, another Holy Day was called 'the eighth day of the solemn assembly', on which special prayers for rain were offered—one of the punishments for Israel's delinquencies was the withholding of the so necessary rains—in the synagogue. Immediately after this, on the

following day, there was an additional Festival, called 'the Rejoicing of the Law', at which the sacred scrolls were carried round the synagogue, after which the reading of the Five Books of Moses, the *Torah*, or the Law, was completed by reading the last chapter of *Deuteronomy*, and the year's Scripture reading was begun again with the first chapter of *Genesis*.

So the 'Tabernacles' is also for *Completion*. It brings the year, with all its trials and temptations, joys and sorrows, tragedy and triumph, sacrifice and thanksgiving, to a triumphant conclusion. It occurs in the autumn of our Calendar, the time of harvest and full ingathering.

Looking to the Kingdom Age

But it was not the final completeness. This was an *annual* Festival, as are all the Festivals of the Mosaic Covenant. Like all the other Feasts it will have its anti-typical fulfilment. In the case of the first three we know that they have already received this fulfilment. Pentecost is receiving its New Covenant fulfilment now. The last three, which we have been considering, still await it; they are still prophetic. They look to the future, to the Kingdom Age, to the time when it shall not be said, 'The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers' (*Jer. 16: 14, 15*).

So 'Tabernacles' completes and perfects the pilgrimage of God's people. It looks back to 'Christ our Passover', 'sacrificed for us'. It supersedes the Feast of Unleavened Bread, typified by the manna in the wilderness, for 'when ye have gathered

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in the fruit of the land, ye shall keep a feast unto the LORD' (Lev. 23:39). 'And the manna ceased... neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year' (Exod. 16:35; Joshua 5:12).

'Tabernacles' also consummates the Feast of the Firstfruits by its glorious ingathering of the hosts of the Lord into the Kingdom of God and of Christ, when the age-long curse which has rested on the earth for man's sake shall be lifted and 'Then shall the earth yield her increase; and God, even our own God, shall bless us, God shall bless us; and all the ends of the earth shall fear him' (Psa. 67:6, 7).

In closing, it may be helpful to refer to one of the occasions when this Feast was specially observed. It was in celebration of another, temporary, yet typical, 'return to the land' by the people of Judah, when they came back from Babylon. 'When the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man in Jerusalem... And they set the altar

upon his bases; for fear was upon them because of the people of those countries; and they offered burnt offerings thereon... as it is written in the law of Moses the man of God... They kept also the feast of tabernacles, as it is written...' (Ezra 3:1-4).

We may look forward to the time when this Feast will again become a memorial, because it is not a temporary and recurrent feast but an accomplished fact. Surely that is the meaning and significance of this glorious promise of our Lord to John (Rev. 21:3-5): 'I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.'

In these words is all our trust.



Prayer for the Month

Heavenly Father, look in Mercy upon Thy people and have Compassion on the work of Thy hands. Thy People are afflicted, they are spurned and scorned of the nations and in their blindness groping for some meaning to their national sentence. The remnant which Thou hast left in Israel is indeed seeking Thy Face as Thou hast left, and we pray Thee to shorten the days of affliction so that we may serve Thee in Truth in Deed according to Thy Word.

As we ask that Thou wilt bless the separate families in Thy Covenant People, so too we pray that Thou wouldst bless our individual families. We need Thee every hour O Father, and we pray that Thy Holy Spirit shall guide and protect us as we pass through the valley of the shadow of death.

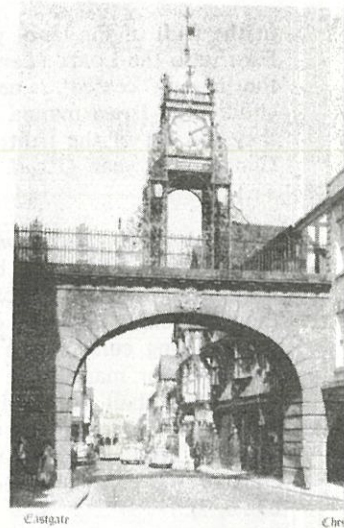
These and all mercies we ask in the Name of Thy Son, Christ our Lord and Coming King.

AMEN.

MATTHEW HENRY

The Prophet of Chester

Courtesy *THE REFORMER*



THE history of the Church is the history of men, who, fearing neither sword or death, have stood against the heathen tide, and faithfully proclaimed the Word of God. Matthew Henry was such a man. His commentary, an edifying exposition of both the Old and New Testaments,¹ has warmed and edified the hearts of many, yet how few, know so little about his life. This essay is a contribution to our flimsy knowledge of the man worthy to be called "the prophet of Chester."

Matthew, the second son of Philip and Katherine Henry, was born on October 18th, 1662, at "Broadoak", a farmhouse situated at Iscoyd in Flintshire.² Philip Henry, an ordained clergyman and apparently a man of piety and learning, had been ejected from his church at Worthenbury due to the Act of Uniformity and his dissenting views, and had moved to Broadoak. Katherine Henry was also pious and diligent, "a woman of uncommon excellence."³

Within the spiritual confines of the family home at Broadoak, young Henry soon began to display much vigour and acuteness, and at the tender age of three he could read the Bible well. Spending much time alone in private study, his

mother was often driven to despair as she feared that much application to learning would seriously harm his already frail constitution. At Broadoak, Henry had the advantage of a Christian home; his godly parents. Family devotions were observed both morning and evening, involving prayers, exposition of scripture and instruction. It was from this time that Henry began to develop literary skills as his father made it a habit, at every session of Biblical instruction, to encourage his children to write out fully all that they had heard.

The first evidence of Henry's epistolary style is clearly seen in the letters that he sent to his absent father, at the age of nine.

"Every day since you went," he wrote, "I have done my lesson, a side of Latin, or Latin verses and two verses in the Greek testament. I hope that I have done all well, and so I will continue till you come." Again concerning one of his relatives, young Henry wrote that "by this providence I may see that sin is the worst of evils, for sickness came with sin. Christ is the chief good," continued, "therefore let us love Him. Sin is the worst of evils, therefore, let us hate that wit-

perfect hatred."⁴

Due to love, instruction and guidance by his parents, and the experience of a terrible fever that early took his life when he was ten, Henry from the earliest age became aware of the Divine presence. "Lord Jesus I bless thee for thy word" he wrote as a child, "for good parents, for good education, that I was taken into covenant betimes by Baptism; and, Lord, I give thee thanks, that I am thine and will be thine."

On another occasion in his childhood Henry wrote: "I think it was three years ago that I began to be convinced, hearing a sermon by my father on Psalm 51:17; 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' I think," he continued, "it was afterwards I began to inquire after Christ." Similar to Samuel, in the Old Testament, Henry heard the still small voice of God as a little child, and had a conversion experience at the age of eleven. On December 10th, 1673, after hearing a solemn sermon on Judgment, he wrote; "I was under great fear of Hell, till the Lord comforted me. I, having engaged in a serious examination — what hopes I have that when I die and leave this earthly tabernacle, I shall be received into heaven — I have found several marks that I am a child of God."

After an education at the local school, Philip Henry, fearing that the immoral climate of the two great seats of learning, namely Oxford and Cambridge, would have a detrimental effect on the spiritual welfare of his son, placed Matthew under the tuition of a certain Thomas Doolittle of Islington in 1680. However, due to persecution of dissenters, Mr. Doolittle was forced to move from his residence to Battersea and his pupils were scattered to various dissenting families. Henry, returning to Broadoak, soon became a popular figure, due to his piety and learning, and like the son of Elkanah, "was in favour both with the Lord and also with men."

As with most young men, Henry was faced with

the problem concerning his vocation. In April 1685, acting on his father's advice and that of a friend, Mr. Hunt of Boreatton, Henry travelled down to London to commence the study of Law at Grays Inn. However, despite manifesting ability at oratory and advocacy his heart was not in his work.

"The more I see of the world," he wrote to his father, "and the various affairs of the children of men in it, the more I see of the vanity of it, and the more I would fain have my heart taken off from it, and fixed upon the invisible realities of the other world."

From his letters it was clear that Henry lacked motivation, yet he persevered. In June 1686, totally disillusioned with the study of Law and full of the desire to "make known the mystery of the gospel," Henry returned to Broadoak. At the request of his friend George Illidge, Henry began to preach on a regular basis at Nantwich, and Chester. His preaching was received with great excitement, so much so that by May 1687 he had been invited, and had accepted, the position of Dissenting Minister in Chester.

Henry's life, full of zeal and passion for the Lord, was marked by sorrow and loss. Whilst preaching in Chester he had met his "beloved Katherine" and had married her in August 1687. However the union was to be a short one, as she died giving birth to a child, on St. Valentine's Day 1689, at the age of twenty five. The child was named Katherine after her mother.

By July 1690 Henry was married again, this time to Mary Warburton, a girl considered to be his social better. This union was also marked by tragedy. Mary gave birth to a baby girl in April 1691, which died due to a combination of whooping cough and fever three months later. "In the morning I had the child in my arms," remarked Henry, "and presently there seemed some reviving. But while I was writing this, I was suddenly called out of my closet. I went for the doctor, and brought him with me, but as soon as we came in,

the sweet babe quietly departed between the mother's arms and mine, without any struggle, for nature was spent by its long illness: and now my house is a house of mourning."

The breach was partially healed as Mary gave birth to another child in April 1693. However, this child also died three weeks later. "The Lord is righteous" remarked Henry, "He takes and gives, and gives and takes again." Even then death was not satisfied as another daughter, Anne, born in June 1697, was attacked by the measles just after her first birthday and died. Henry's life was thus one of joy in tribulation and peace in sorrow.

Henry, believing that "weeping must not prevent sowing," led a life of zealous preaching and ministerial activity. With one eye on heaven and one eye on the harvest below, Henry ceaselessly laboured for his Lord, for ever rebuking himself of his slothfulness. "Today I have finished the 46th year of my life," he wrote in 1708. "My infancy, however, was useless: my childhood and youth were not directed to proper objects: and even in my maturer age, how many months and days have I spent to little purpose."

After 1698, Henry, due to his evangelical zeal and expository preaching, became an object of esteem and popularity. Invitations to minister came from many different churches, yet his loyalties remained to Chester. "I cannot think," he remarked, "of leaving Chester till Chester leaves me."

Henry's ministerial activities were endless. He preached twice on the Sabbath; twice mid-week, and spent many hours a week in pastoral visitation. Seeing a need to preach to unregenerate prisoners, Henry delivered two lectures a week in the Castle prison. Henry also undertook much itinerant preaching, especially in the neighbouring towns of Moldsworth, Grange and Bromborough. Due to popular demand, a monthly lecture was delivered at Beeston and motivated by an almost missionary zeal, Henry extended his exertions as far afield as Whitechurch: Boreatton, Shrewsbury and even London.

Annual visits were made to Nantwich, Newcastle; Stafford and Manchester; Stockport; Warrington and Liverpool in Lancashire. By 1699 the congregation at his own church had become so numerous that it was necessary to erect a new and much enlarged meeting house on Crook Lane, at the cost of £532.16s.1d.

Henry was indeed a great preacher. He had the ability to place divine truth in a vivid and striking light, and his vigorous imagination coupled with his ingenious usage of biblical illustrations set Henry on a pinnacle of popularity and led many to a saving knowledge of Christ. Henry faithfully preached and stressed the fundamental truths of man's depravity and God's grace, and laid bare the secrets of the heart, so that his hearers might be convinced of sin and judgment.

One of Henry's consistent aims was to solicit a spirit of seriousness within the young. "Have only serious companions, serious books, and a serious ministry," he once stated, and read "the book of the scriptures" as it is "the most serious of all." For Henry, life was but a pilgrimage through a hostile evil world, where, to survive, the believer must have complete faith in Christ and "redeem the time." In order to remain spiritually awake, Henry once advised the young to "Think of death; and judgment and eternity." Henry was a serious man preaching serious religion.

After twenty-five years of ministerial activity at Chester, Henry decided to work in another corner of the vineyard. Thus, in May 1712, with much sorrow, yet with great expectation, Henry began his pastoral engagements at the Dissenting Church at Hackney in London. Here again, zeal and labour produced fruit and success.

Throughout his life, Henry had been burdened, not only with sorrow and grief concerning the loss of numerous children, but also ill health. However, his condition gradually worsened and he began to suffer violent nephritical attacks. By October, 1713 Henry, obviously very ill, wrote in his diary, "The fifty-first year of my life has this day closed.

the course of it many of my friends have shed their goal. I am yet alive, but in the midst death." Again, on December 13th of the same year, Henry wrote, "This morning, a little after midnight, I was seized with a fit of the stone; but I said be God, the pain in about an hour went off."

On June 29th, 1714 Henry preached for the first time at Chester. Appearing heavy and sleepy, he refused to rest and travelled by horseback to Lathom, where he preached on Jeremiah 31:18 in the evening. However, the next day, whilst travelling to London having been thrown from his horse at Tarpoly, Henry was taken to the house of Dr. Joseph Matterstedts and confined to bed. The following morning, he was seized with apoplexy, and after two speechless hours, "fell asleep." Matthew Henry was indeed an able preacher and a great Bible expositor. His life was characterised by a quest for knowledge and a tireless industry. From his infancy Henry had been familiar with Latin, Greek and Hebrew and he also acquired a knowledge of French in his student days in London.

The Magnum opus of Henry's literary achievements must, without doubt, have been his exposition of the Old and New Testaments. This monumental work which has graced the libraries of the majority of Protestant clergymen since the eighteenth century, was commenced in November, 1704, but was never finished due to Henry's early death. Henry completed up to Acts, while the remainder was finished by various dissenting ministers, using notes previously prepared by Henry himself.

Henry's commentary has had a profound influence on the Christian church. Tong stated that "as long as the Bible continues in England, Mr. Henry's admirable 'Expositions' will be prized by all serious Christians." Philip Doddridge shared the same sentiment when he stated that "Henry is, perhaps, the only commentator, so large, that deserves to be entirely and attentively read through — there and still more in a practical way."

William Romaine, expressing the view which has prevailed within the evangelical ranks of the church, argued that "there is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's."

George Whitefield, the great early Methodist evangelist, studied Henry's commentary upon his knees and reading it through four times, he always spoke of its author with profound respect, ever calling him "the great Mr. Henry."

Matthew Henry was indeed a great man. His life and works bear witness to his spiritual depth and insight. Many have heard of his name, yet few know of his life. Let us be encouraged by his life and challenged by his witness, and for ever remember him as the "Prophet of Chester."

1. Henry compiled the commentary from Genesis to Acts but unfortunately died before he could complete the rest. The remainder of the exposition was undertaken by various dissenting ministers.
2. Three miles from Whitchurch in Shropshire.
3. M. Henry *The Life of the Rev. Philip Henry*.
4. Original mss. quoted by J.B. Williams *The Life of M. Henry*.
5. Philip Henry had himself gone as a student to Christ Church, Oxford.
6. Doddridge *Works* vol.v p.474.
7. Romaine Letter 1761.



British - Israel Bible Lesson

Chapter 52

PARABLES OF THE KINGDOM - #14 PARABLE OF THE THINGS NEW AND OLD

Read Matthew 13:51, 52.

When our Lord asked His Disciples if they had 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 only possessed the Old Testament Scriptures, containing the history and prophecies 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 "spiritualized" 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" 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 Palestine 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 his regard the following passages are illumination:

"He answered and said unto them, Because it is given unto you to know the mysteries of the 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 4:34.

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.

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 harmonized 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.



"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

2 Chronicles 7:14

British-Israel World Federation



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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 under the Mosaic law and its identity temporarily lost to history, but known to God; it was to be recovenanted 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.

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 Holy Spirit and His Mission. (John 14:26, Acts 2.)

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 in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, 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. 19:9).

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 that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

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

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).

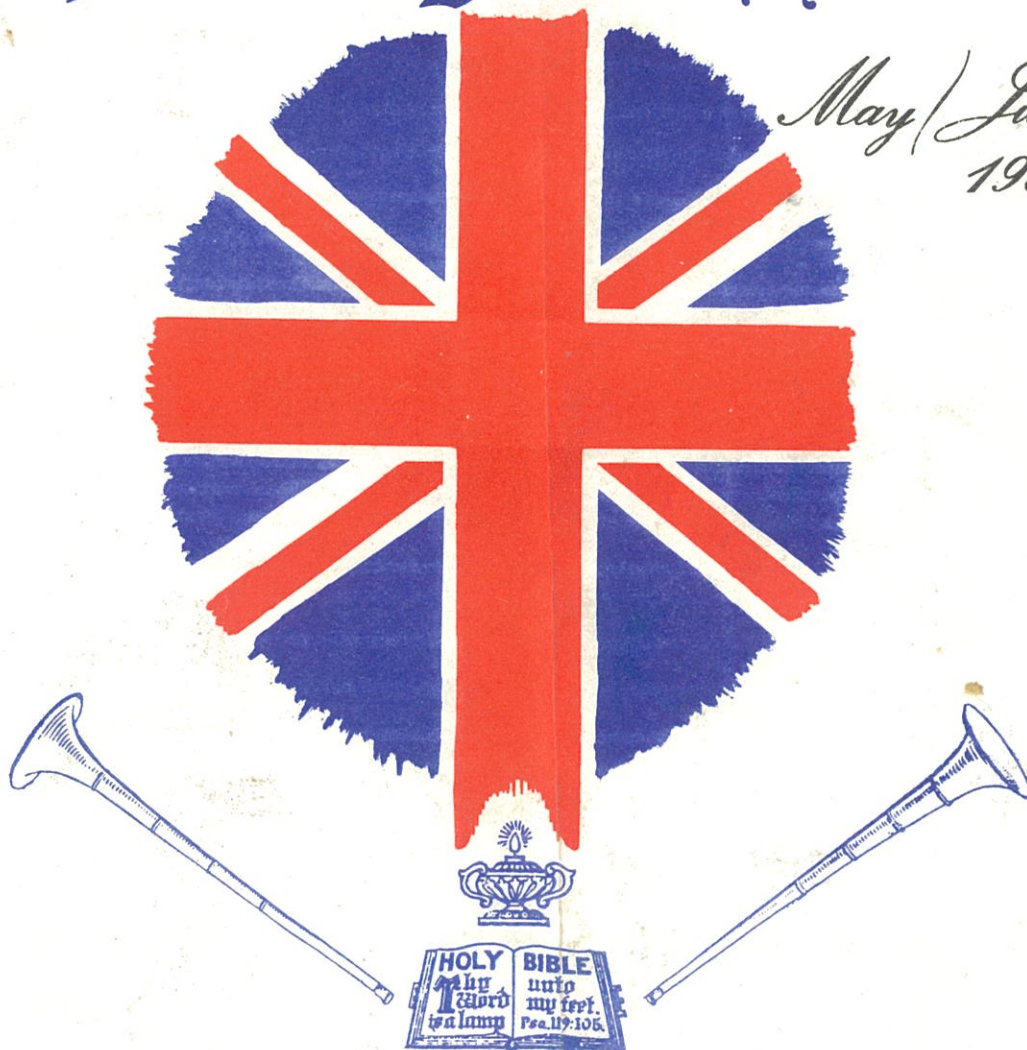
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

May/June
1986



PROCLAIMING

THE HERITAGE OF THE ANGLO — SAXON — CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

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.
The power of the Holy People is to be broken.

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; 48:19; 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. 89:35-37; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
Dan. 12:7; Deut. 32:29-36.

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.

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Dear Identity Reader

All around us we are witnessing the influence of the "last day prophet". Each of them is presenting their own solution and philosophy. These last day prophets vary greatly in their presentation and background. The modern day economist with his tertiary education, and the people involved in the lyric writing of most modern music represent the extreme in the "one world propaganda".

An example of the modern day economic prophecy is to be seen in the Lima Report, dated March 1975. This centralist policy of wealth distribution from the advanced countries to the underdeveloped countries, was accepted and approved by the major parties in Australia. This report is a clear policy for the establishing of the New International Economic Order. A copy is able to be obtained from your Federal Member.

As far as the Rock Music philosophy we have the Godless views expressed in the song "Imagine", by John Lennon. The current deep thinking philosopher of modern music is the group called "Sting", as expressed in their song "Russia". There are many more examples.

Whilst many of these last day prophets might disagree on a number of subjects, like any 2 or more economists would do, they all have onething in common. That is, Jesus the Christ, is not only never mentioned, but is discarded and left to decay in the minds of people who are mere pawns. The sad thing is, these last day prophets are themselves caught in a web of deceit and conspiracy. The spiritual battle has blinded their thinking by their own pride and selfish aspirations.

In Rev.22:11 we read: "HE THAT IS UNJUST, LET HIM BE UNJUST STILL: AND HE WHICH IS FILTHY, LET HIM BE FILTHY STILL: AND HE THAT IS RIGHTEOUS, LET HIM BE RIGHTEOUS STILL: AND

HE THAT IS HOLY, LET HIM BE HOLY STILL". The distinction is very clear. May we in these last days of false prophets and prophecies be RIGHTEOUS AND HOLY unto the REDEEMER AND SAVIOUR OF ISRAEL.

Free Enterprise

The power to choose the work I do,
To grow and have a larger view,
To know and feel that I am free,
To stand erect, and not bow the knee,
To be no chattel of the State,
To be the master of my fate,
To dare, to risk to lose, to win,
To make my own career begin.
To serve the world in my own way,
To gain in wisdom, day by day,
With hope and zest to climb, to rise,
I call this Private Enterprise.

by Herbert Casson
Efficiency Magazine, London

He Honoured God!

One Saturday evening Her Majesty, Queen Victoria, arrived unexpectedly at Osborne House, one of the beautiful homes where she stayed. The next day was the Lord's Day but the local tradesmen, with one exception, went to Osborne House and presented their business cards, requesting orders. On Monday the Queen looked over the cards and asked: 'Are all the tradesmen's cards here?' 'No, your majesty, there is one man, a grocer, who refused to send his card because it was Sunday.' Immediately the Queen replied, 'I am very thankful there is one man who honours God more than his business. I will give him the order for groceries.'



God's Purpose in Israel

(Courtesy 'The Covenant Message')

by W.G. Finlay

"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:10-12).

In considering the above quoted Scripture — which is very relevant to the present time — it will be noted that two sets of 'counsels' (Heb. *êtsâh, plans*), vested in two sets of people — the heathen (Heb. *gôyim, nations*) and the 'inheritance of the Lord' — are locked in an unequal battle. The fact that the Psalm indicates a Divine involvement in thwarting the 'plans of the nations' obviously in opposition to His 'plans' which are said to 'stand for ever' should, in this ever-changing world, stimulate enquiry into this subject.

In the first instance, it will be noted that the 'counsel of the Lord' is linked to a nation which is referred to as His 'inheritance' or more correctly, 'the people whom He has chosen for His own possession' and it requires very little research to determine that this 'people' is none other than Israel, God's witness nation. "For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:9). Throughout the Old Testament record, and despite continued national rebellion against the Lord, Israel retained the 'inheritance' status and

there is absolutely no record of any instance in which the Lord, though thoroughly provoked, ever revoked it. This being so, it would serve at this point to reconsider the 'Israel story' and while those who 'know' this story may feel that this is an unnecessary exercise, as always, the Word of the Lord provides surprises for even those who feel that they are 'informed'.

The Nation Israel

In considering this story — bearing in mind that Israel is the 'inheritance', the 'special possession of the Lord' — the first point which strikes any researcher is that there was nothing haphazard nor evolutionary and certainly nothing spontaneous in the creation of the nation. Although a superficial glance at Genesis 12:1 would seem to suggest that the Lord, for no apparent reason, simply called Abram, the Hebrew, and decided to make him the father of a nation which would be a blessing to all the families of the earth, if further Scriptures are considered, it will be seen that this was not

so. At some time, very much earlier than the event recorded in Genesis 12:1, the Lord had decided on the creation of the Israel people — evidence of which is found in the account of the chastisement of Israel by Moses during which he said: "You wayward and fickle race! Repay not thus the Lord, You stupid and unwise clan, Is He not your Forming-Father Who made and constructed you? Remember the Times Everlasting, Reflect on the ages of years, Ask your father, who will inform you, Your elders, and they will relate, How the Highest allotted the races, When He divided the sons of Man, Fixing the bounds of the nations, With a place for Israel's sons" (Deut. 32:5-8 Ferrar Fenton). From this, it is clearly evident that not only Moses, but the elders and fathers in Israel *knew* that some time in the remote past, when the Lord fixed racial boundaries, He had in mind, not only the creation of Israel, but the fact of their 'spreading abroad' in fulfilment of His Purpose in them.

From this evidence of the Lord's early determination to make provision for a people who were not yet in existence, one passes to the account of the first step toward bringing that nation into being which would be endowed with His Plan and Purpose in the earth. This step was taken when the 'God of Glory' appeared to Abram when he was in Ur of the Chaldees (Gen. 15:7 and Neh. 9:7) and while information on this is rather sparse — only Stephen before the Sanhedrin makes comment (Acts 7:2-4) — it would appear that Abram and his family left Ur and travelled northwards to Haran (Gen. 11:31) where he joined other kinsmen and where he remained until the death of his father. It was after the death of his father and after Abram had left Haran that the Lord began to outline His

Purpose for Israel and as one reads through what became an oath-bound, unconditional Covenant, one sees the Lord's determination to create a great, world-influencing company of nations descended from the Covenanted patriarchs possessing strategic land areas in the world and lacking for nothing insofar as national wealth is concerned.

These unconditional Promises which the Lord gave to the patriarchs were never revoked and, in point of fact, as one comes to the last Book in the Old Testament — written after Israel had been removed from the land of Canaan because of transgression of the Law of the Lord — the Word of the Lord to Israel was: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). Through Amos the prophet, the Lord had assured that He would do nothing — abrogate nothing; add nothing — without prior advice through His servants the prophets (Amos 3:7) and as none of the prophets record any suggestion that the Lord had made any amendments, *what He said must still stand as valid.*

In looking at the Covenant-projected picture of the Abrahamic Covenant and comparing this with what is taught concerning God's Role in human affairs, one is naturally tempted to ask what purpose God's oath-bound Covenant could possibly serve in the world of today? To answer this and to avoid speculation, one must consider the Lord's explanation for His Covenant Promises and this is certainly not lacking in the Scripture.

God's Explanation

Each and every one of the Promises which contribute to the building of a great national nucleus called Israel is accompanied by the explanation: "... in thee and in thy seed shall all the families/nations of the earth be

blessed" and as this appears in the Authorised Version, one is given to understand that Israel exists solely for the benefit of the families or nations of the earth. Arising out of this, men have become imbued with Missionary zeal and have gone to the four corners of the globe taking the 'gospel' to all men believing that this is what the Lord requires of them. One is of course, well aware of the fact that missionary work has been and still is carried out in the context of interpretations derived from the New Testament — of which more later — but for the moment, attention is directed at the Lord's explanation for His oath-bound commitment to Israel.

In passing back to Genesis 12:3, it will be noted — in the context of the promise concerning a 'great nation' — that it is stated: "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." This passage has been chosen because it is the first explanation given by the Lord in the context of His Covenant Promises and at the outset it is obvious that some ambiguity exists in the way this has been presented. In the first instance, on the one hand, it states that *all* the families of the earth — in their totality — are to be blessed while on the other, the Lord stated that He would curse them that cursed Israel — which would then preclude those thus cursed from the blessing and make the word ALL null and void.

In looking for an answer to this problem, it will be found that the Authorised Version has contributed to this by its translation of the Hebrew text which, in a literal translation and as is recorded in the *New English Bible*, should read: Those that bless you I will bless, those that curse you, I will excrete. *All the families of the earth will pray to be blessed as you are blessed.*" The

Hebrew text therefore places an entirely different emphasis on the Lord's explanation for His Covenant Promises — militating against the evangelising of the world as is the current practice. This, it should be noted, is not an isolated instance of mistranslation by the translators. As one passes through each and every one of the Promises of the Lord, it will be seen that the same feature emerges in that Israel's greatness and blessedness was to be an inducement to other nations to pray for a similar blessing for themselves. "Shall I conceal from Abraham what I intend to do? He will become a great and powerful nation, *and all the nations on earth will pray to be blessed as he is blessed*" (Gen. 18:18 N.E.B.) — "I will make your descendants as many as the stars in the sky; I will give them all these lands, *and all the nations of the earth will pray to be blessed as they are blessed* — all because Abraham obeyed me and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:4 N.E.B.).

There can be absolutely no doubt that *this* explanation was understood by the patriarchs whose objection to assimilation with other people is highlighted in the history of their lives. Moses of course, believed this most emphatically for when he presented the Law to the new generation of Israelites in the wilderness, it will be noted that he intruded this conviction when he said: "I have taught you statutes and laws, as the Lord my God commanded me; these you must duly keep when you enter the land and occupy it. You must observe them carefully, and thereby *display* your wisdom and understanding *to other peoples*. When they hear about these statutes, they will say, 'What a wise and understanding people this great nation is' " (Deut. 4:6 N.E.B.). From this, it is patently obvious that Israel's function, in terms of the Purpose of God,

had absolutely nothing to do with world evangelism as this is practised today, but was limited to total commitment and obedience to His Law which guaranteed blessing and which, in conjunction with national greatness embodied in the Covenant Promises, would affect nations who would desire the same for themselves.



The Israelites defeated by the Canaanites.

Israel in Action

As one passes from the history of the creation of Israel and through the account of the giving of the Law, one sees the Covenant People in their response to the commands of the Lord and there can be little doubt that total commitment to the Lord was not the overruling passion in the lives of the people. Their later national disobedience to the Law was foreshadowed by their refusal to destroy the Canaanite nations (Deut. 7:2) and despite the prohibi-

tions in the Law concerning these people, the Israelites allowed themselves to be conned into allowing the Gibeonites to live among them. As this story was a play on the emotions of Israel, it would serve to comment on its highlights here.

The news of Joshua's destruction of Jericho and Ai had been broadcast among all the Canaanite people and the Gibeonites decided to resort to subtlety in order to stave off what appeared to be certain defeat. They approached Joshua disguised as people who had come from a distant country with patched sandals, patched clothing, old wine-skins split and mended, sacking for their donkeys and nothing but dry and mouldy bread for food and asked for a treaty whereby they could live as neighbours to Israel. Not realising that they were being conned, Joshua made peace with them and swore by the Lord that they would not be put to death and it was three days after this that all Israel learned that the Gibeonites were not people from a distant land but were in fact Canaanites whom they were committed to destroy. However, notwithstanding the command of the Lord, the Israelites placed their own treaty, sworn in the Name of the Lord, above the authority of God's Command and the Gibeonites were allowed to live — as hewers of wood and drawers of water (Jos. 9:23).

The point in this story demonstrates that Israel possessed a national trait — perhaps derived from their Egyptian experience — which showed that consideration and compassion for what appeared to be an underdog, overruled all things, even the Law of the Lord. Despite the national Covenant — "All that the Lord hath spoken we will do" (Ex. 19:8) — when confronted with the picture of others in what appeared to be desperate straits, they allowed their emo-

tions, rather than the Law, to govern their actions. This feature certainly characterised the history of Israel in action in the land of Canaan and as one looks at the writing of the prophets, it will be seen that they charged that the nation ignored the Law and allowed aliens into their community.

The 'Plans of the Nations'

Before proceeding, it would serve to note that the disasters which overtook Israel — while stemming from the conflict between the national emotion and the Law, was added to by a deliberate machinery which encouraged a deepening Lawlessness. In Psalm 83, a confederacy of nations among whom were Edomites, Ammonites, Moabites and Amalekites, is recorded as banding together for the express purpose of destroying Israel nationhood which, according to their 'cunning plan' was aimed at the eradication of the identifying mark of 'Israel' — ruled by God. There can be absolutely no doubt that they were successful in this.

If one looks at the structure of Israel just prior to the Assyrian invasions, it will be seen that it bore no resemblance to that which would accrue if the nation observed the Law of the Lord. Speaking through Isaiah the prophet, the Lord said: "Hark you heavens, and earth give ear, for the Lord has spoken: I have sons whom I reared and brought up, but they have rebelled against me. The ox knows its owner and the ass its master's stall; but Israel, my own people, has no knowledge, no discernment" (Isa. 1:2,3 N.E.B.). The indictment continues: "Your country is desolate, your cities lie in ashes. Strangers (Heb. *zuwr*, aliens) devour your land before your eyes." Here indeed is the evidence of the success of the 'plans of the

nations' for Israel had, by this time, rejected the Law (Hos. 8:12) which removed the identifying mark of 'Israel' from the nation and under the 'statutes of Omri' (Mic. 6:16), nationhood had devolved into a shambles.

As Israel went into captivity and as is stated in Isaiah 1:3, the people had lost the knowledge of their relationship with God — a national blindness which, as stated in the Law (Deut. 28:28), would result from the transgression of the Law. In the Black Obelisk of the Assyrian king Shalmaneser which may be seen in the British Museum, one may see that the Covenant People had ceased to project the 'Israel' name for in his account of his invasion, this Assyrian king referred to the people under the dynastic name of Khumri (Omri) while the land was described as Bît Khumri — a secular testimony indeed to the loss of national identity.

A Supplanting Counterfeit

With true Israel out of the land and in the process of becoming 'wanderers among the nations' (Hos. 9:17) until the Lord sifted them through the nations (Amos 9:9) and brought them to the place appointed which had been set aside when racial boundaries were originally allotted, the 'plans of the nations' created a substitute for Israel in Palestine. Under the era of Persian dominion, a small portion of the land originally occupied by all Israel was given 'provincial status' and the name of 'Judaea' with all people, *irrespective of their origins*, designated as Judaeans or, as it has been translated into English, 'Jews'. While the inhabitants of Judaea projected themselves as the people of God — and this by keeping their own

version of the 'laws of Moses' — unless one is wilfully blind, this masquerade is soon exposed by contrasting their behaviour with that demanded of Israel in terms of the Law. In the first instance, and while 'Christians' may not like this, Israel was to be a very exclusive nation with admittance to it rigidly controlled by the Law. If the Judaeans were indeed the people of God as they claimed — and this on the basis of keeping the 'law of Moses' — this fact of non-fraternisation and certainly non-proselytism should have dominated. It did not, for one finds just the opposite in operation.

Despite the modern argument that in biological terms the concept of 'race' is meaningless, it is patently obvious to any but the physically blind that mankind is divided by physical differences which are inherited from their parents. It is also obvious that no amount of mental persuasion — either in the context of politics or religion — can change the genetically inherited physical characteristics of any people — the White man remains Caucasoid, the Black remains Negroid and the Yellow remains Mongoloid. This being so, it is rather interesting to note that after *all* Israel had been removed from the land and *after* the small province in Palestine had been named Judaea, "many people of the land *became* Jews; for the fear of the Jews fell upon them" (Est. 8:17). In the Hebrew text, the word written as 'Jews' is *Yehûdîy* which, according to Strong's Concordance and the Hebrew and English Lexicon by Gesenius, literally means a 'descendant of Judah' and how a Persian, Assyrian or Canaanite could *become* a descendant of the patriarch Judah is a contradiction of biological fact. It is therefore obvious that a heterogeneous nation was being built in

Judaea using the name of the patriarch Judah to give some measure of credibility and projecting *this* as the Covenant People of God.

The First Advent

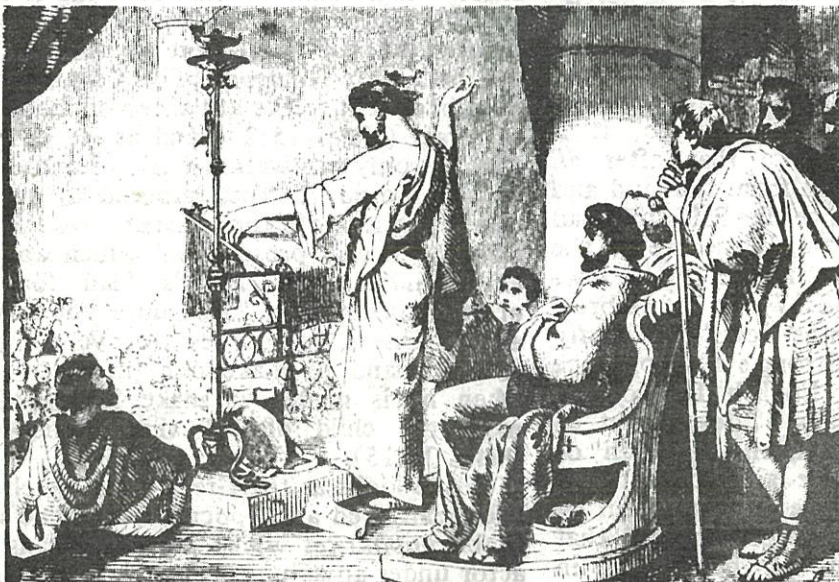
It was into this situation that the Word of God Incarnate in the flesh in the Person of the Lord Jesus Christ came and despite the prophetic background plus his own recorded statements, men, for some reason best known to themselves, insist on putting 'Jewish words' into His mouth. *He* said: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19). Would the Son bring honour to the Father by repudiating and invalidating the oath-bound Covenant which, at that time, had shown no signs of fulfilment? *He* said: "... I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." As *He* had stated categorically that *He* had only been sent to the lost sheep of the house of Israel (Matt. 15:24) and as *He* claimed that His only motivation was to honour the Father, would *He* then proceed to oppose the Integrity of the Father; would *He* support 'Jewish proselytism' which was the antithesis of the Father's Plan for His people? Surely not! "Woe unto you scribes and Pharisees, hypocrites! 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).

If one looks at the Greek word which has been translated as 'hypocrites' it will be seen to be *hupokrites* which literally means 'an actor under an assumed character' and while

some may think that this indictment was spiritual rather than literal, the background and build-up of the Judaeen population in its pretensions as the people of God should answer this. In a further indictment against the Jews in which the Lord accused them of being 'of their father the devil' (John 8:44) it will be seen that He again repudiated the subject of proselytism in that in answer to the claim to be 'Abraham's seed', He charged that they were *not Abraham's children*. Being a mixed population deriving their origins from a wide variety of sources, they had, as explained in the *Jewish Encyclopaedia*, submitted to the three requirements for Judaeen naturalisation which were circumcision, sacrifice and baptism — with baptism being the washing away of the old identity to be replaced by the new. According to the *Jewish Encyclopaedia* the final rite, i.e. baptism, which they contend was derived from Babylonian sources, sealed the

proselyte to God as a member of Israel — the actual words recorded in the *Encyclopaedia* being: "*The expression that the person baptised is illuminated, has the same significance as is implied in telling a proselyte to Judaism, after his bath, that he now belongs to Israel, the people beloved of God.*"

Having undergone the ritual of proselytism according to the tradition of the elders — which the Lord Jesus Christ condemned as making God's Law null and void (Matt. 15:6) — the people, believing this religious formula which gave them a new identity, would naturally claim to be 'Abraham's seed'. By admitting that they were 'never in bondage to any man' (John 8:33), they were not only admitting that they were not the Israel people who *had* been in bondage on countless occasions since their inception as a nation, but that they



*Doctrine of the Nicolaitanes -
The decision
of the
Elders at
Jerusalem.*

were proselytes grafted into a body which claimed God as Father (John 8:41). *If* the formula for proselytism was both God-sponsored and God-honoured and *if* the re-born status of 'Abraham's seed' accorded with God's Purpose in Israel, it is highly unlikely that the Son, Who only did those things which would please the Father, would condemn the Jews, as He did, by charging that they did works which accorded with *their* father — the devil.

The Post-Advent Period

Bearing in mind that the Lord Jesus Christ is the word of God incarnate in the flesh and bearing in mind that He summarised His Work by saying to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4) which of course centred in the words: "For I have given unto them the words which thou gavest me" (verse 8), it is interesting to note the post-Advent developments. Among the words which the Lord had given which He had received from the Father was the statement: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). This is undoubtedly at variance with what many theologians have admitted is a second century scribal addition to Mark's Gospel in which it is suggested that the Lord said: "Go ye into all the world, and preach this gospel to every creature" (Mark 16:15).

Be that as it may, in His Revelation to John, the Lord, in commanding John to write about the 'things which thou hast seen, and the things which *are* and the things which shall be hereafter' (Rev. 1:19), directed a message to the seven assemblies

in Asia which were preaching in His Name. If Ussher's dating of A.D. 96 is correct — and there appears to be no reason to believe otherwise — it would appear that doctrines were being taught which were not in accord with what He had taught — a notable example being the indictment against the assembly at Pergamos. In this assembly they held 'the Doctrine of Balaam' — the story of which is found in Numbers 25 — and the Lord's indictment was that they were encouraging an integration with people whom the Law specifically precluded from the polity of Israel. If, as so many suggest, Israel and the Law were no longer valid in the Christian dispensation, why did the Lord charge this assembly with being guilty of practising something that had become redundant?

However, in summing up His indictment, the Lord stated that the assembly was holding the 'doctrine of the Nicolaitanes' which He hated and while considerable controversy has raged over the precise meaning of this phrase, most commentaries appear to be unanimous in concluding that it had to do with 'converts' who came in and who were allowed to bring both their traditions and cultures with them. History makes it obvious that despite the Directive of the Lord through His Revelation, no changes were made and when Rome adopted Christianity as the national religion, the effect of these converts was clearly in evidence. The *Encyclopaedia Britannica* in commenting on this states: "The propensity of the rude and uneducated converts from paganism to cling to the festival rites of their forefathers proved to be invincible, so that it was seen to be necessary to seek to adopt the old usages to the new worship rather than to abolish them altogether; moreover, although the empire had become

Christian, it was manifestly expedient that the old (pagan) holidays should be recognised as much as possible in the new arrangement of the calendar."

Such is the development which took place within three hundred years of the First Advent and as time was to pass, history has shown that not only the words taught by the Lord Jesus Christ, but the whole oath-bound Covenant designed to induce the nations of the earth to seek a similar blessing

to that which would accrue to Israel for obedience to the Law, had begun to recede beneath the 'traditions of men'. Did this mean that God was impotent? Did this mean that His Purpose in Israel was mere bravado? Did this mean that the plans of the nations had succeeded and that the 'counsel of the Lord' had ceased? The answer to these questions will be provided in the next and concluding section of this article.



For CHRIST Queen - and our Family of Nations

OUR CASE

The English-speaking and kindred peoples embody the bulk of the present-day descendants of God's Servant Nation, Israel.

They have been commissioned by Him to form the nucleus of His expanding Kingdom on earth; to be a protector of Christ's Church and a vehicle of His Gospel

COULD ANY FAIR-MINDED CHRISTIAN CALL THIS 'RACIALISM'?

OUR TASK

To alert our Family of Nations to the fact that the ferocious pressure upon them, in fields political, military and economic, is Satanically inspired and that they have one course open to them if they are to avoid disaster

—TO RETURN TO THEIR GOD

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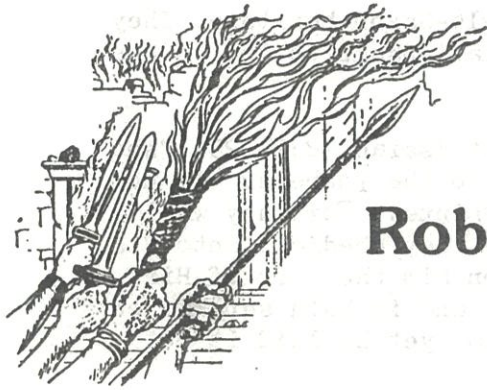
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Who are the Robbers and Spoilers?

Pastor Schott

Courtesy The Pathfinder Sept. 1985

Approximately 2700 years ago, the prophet Isaiah asked a question similar to the one in the title of this article. In fact, it is this statement by Isaiah which prompted me to ask, "Who has given America to the Robbers and Spoilers?".

Today many millions of Americans (Australians) realise that something is wrong in our country, but are not able to fathom the cause of our many problems. Evidently the Israelites of Isaiah's time were in a similar condition, for in Ch. 42, verse 19-20 he says: "Who is blind but my servant? Or deaf, as my messenger that I sent? ...seeing many things, but thou observest not; opening the ears, but he heareth not".

The servant which Isaiah is writing about is, of course Jacob ... or the House of Israelthe peoples who today comprise the Anglo-Saxon, Scandinavian and kindred peoples. When Isaiah wrote about our forefathers, complaining that they were blind and hard of hearing, he was speaking in a figurative sense. They were not literally blind and deaf, but were spiritually blind and deaf so that they were not able to recognize the hand of God in their national affairs. The same is true for a great host of Amer-

icans (Australians) who are of Anglo-Saxon heritage. They are blind and deaf as to their relationship to God as His servant people.

With this in mind let us look at Isaiah 42:24-25. "Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in His ways, neither were they obedient unto His Law. Therefore, He hath poured upon him the fury of His anger, and the strength of battle; and it hath set him on fire round about, and it burned him, yet he laid it not to heart".

These two verses speak volumes! They remind us of what is now taking place here in America (Australia), as well as in many of the other Christian nations which today make up the House (or Commonwealth) of Israel. In America (Australia) today, millions of Christians are spiritually blind to what the Lord is doing, and one of the reasons for this is that they will not hear what the Word of God has to say to the nation. For years while living in Boise, Idaho, I attended a Breakfast Biblestudy, which I enjoyed, but only a small number of the men who attended were concerned about the gospel of the Kingdom, issues that related to the National Message of the Scriptures. Most of these men loved the Lord, and would get up early to come to these Bible-studies, but the problem, for most part, was that they had been so indoctrinated that we are Gentiles that they felt we had no place in Bible prophecy.

The idea that the Lord could be angry with our people because they are not walking in His ways (i.e. according to His Commandments) and is now pouring out His fury upon America (Australia) seems like a remote possibility to most of them. However, thank the Lord, a few of them could see that this was possible, to some degree, but they were too timid to say much about it, as they did not have enough scriptural knowledge to give them the courage to do so.

We, who know that the peoples which comprise Anglo-Saxondom are the Israelites spoken of in the Bible, often find it difficult to have the patience that is sometimes needed to reach and instruct those who for many years have been told that the Jews are Israel and that we are gentiles. If we are to be successful in teaching others we need to be able to size up their needs, and not give them meat when they are still in need of the milk of the word.

As we consider the words of Isaiah, we find that he not only asks a question, but he answers it also. Since America and the other nations of Christendom are in very similar straits today, it would behove us to consider the instructions which we find in these two verses which were written so many years ago. If it is the Lord who has allowed us to be overcome by robbers and spoilers those who would plunder the nation is it not the Lord who has allowed the money changers and the corruptors, who produce almost all of the immoral and filthy films shown on TV and in our theatres, to be so powerful? We know that these people have no respect for Jesus Christ and the Christian principles which have been the guiding light here in America (Australia) since its early days.

The solution to getting rid of these robbers and spoilers is not difficult, according to the prophet Isaiah. He simply points out that we have sinned against the Lord our God as a nation. We have refused to honour and obey His laws and commandments, and therefore His anger is poured out against us. The answer then, obviously is to once again obey the laws of God. However, as simple as it sounds, we, like our forefathers during the times when the Kings of Israel ruled, find it very difficult to turn back to God and once again be obedient to His commandments.

The good news in this matter is that it is the Lord who is allowing our enemies to rob and spoil us. He is using them as a rod with which to chastise us and they will only be able to go as far as the Lord allows. It is our sins

which separate us from His love and blessings. We can blame the anti-Christ's and the Communists, etc. for all of our problems if we wish, but the truth of the matter is that the Lord is holding us responsible for our actions.

The prophet Daniel who, as a young lad, was taken captive by the armies of Babylon, under King Nebuchadnezzar, realized that the Judahites were taken captive because they had sinned grievously against the Lord. Daniel understood, from the writings of Jeremiah the prophet, that certain of the Judahites were to return to Jerusalem to help rebuild the temple.

It is interesting to note Daniel's wonderful prayer concerning their release, after having been in bondage for seventy years. Not once does he criticize the Babylonians, but instead makes his petitions and prays to the Lord to forgive His people, Israel, for their trespassing of God's law. In the 9th Chapter of Daniel, verse 8 we read where he prays: "O Lord, to us belongeth confusion of face, to our Kings, to our princes, and to our fathers, because we have sinned against thee". And verses 10 and 11 state: "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. Yea, all Israel has 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".

The Prophet Daniel understood what the problem was. He knew that Israel was covenant to obey and honour the laws and commandments of the Lord. Daniel could very well have been very critical of the Babylonians during his day, but he realised that they were not the problem. The problem lay with the Israelites, and their refusal to honour and obey the Lord.

Today we see the rise of communism as a threat to

our Christian way of life. And yet, without financial help from many of the Christian nations, and especially from America, the communist Empire could never have become a power to reckon with. We have given the Soviets not only economic aid, but all sorts of military supplies and food. You name it, and we've given it to them. This is a strange paradox, but it is the Lord's way of giving us into the hands of robbers and spoilers once again. Why? Because we, His people have sinned against Him.

As we move closer to the Day of the Lord, we are told by the Apostle Paul that perilous times will come as wickedness will increase among God's people, Israel, as we turn farther away from His law. As we look about us and see the spoilers and robbers busy about their task which the Lord has appointed them to do, I am reminded of the words of Daniel, as found in the 37th Psalm where we read: "Fret not yourselves because of evil doers neither be thou envious against the workers of iniquity. For they shall be soon cut down like the grass, and wither like the green herb. Trust in the Lord and do good: so shalt thou dwell in the land and verily thou shalt be fed."


Today as we see the workers of evil these spoilers actively seeking the overthrow of America (and Australia), we find it difficult to remain still. Of course, we are not to just sit idly by, but are to be sharing God's word and informing our people that we must obey the Lord our God. Today millions of our people have little or no time to attend church. They are so busy with the things of this world. This is true throughout all of the Israel nations. Millions of Israelites today are lukewarm and the Lord warned His followers that He would rather they be hot or cold than lukewarm. This is the message to the Church at Laodicea, as described in Rev. 3:14-19.

That America (Australia) needs to repent of her sins is obvious and this must begin with the true church of

Christ before the Lord will move against the spoilers and robbers. Today the situation does not look very promising as we see evil and corruption spreading their deadly poison. However, let us remember that these things must come to pass before the coming of the Lord who will cleanse the Kingdom of the Robbbers and Spoilers. The prophet Isaiah, looking down the corridor of time, makes this tremendous prophecy concerning the Glorious Kingdom which may be closer at hand than we think.

We read of this in Isaiah 60:2 which states: "For behold the darkness shall cover the earth, and gross darkness (i.e. spiritual darkness) but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising. (Verse 15) Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (or a joy to all ages ... Moffat Trans.) Verse 18: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but they shalt call thy walls salvation (i.e. protection) and thy gates praise".

When this comes to pass the Spoilers will be removed from God's Kingdom people, Israel the peoples of Anglo-Saxondom and then that for which Christendom has been praying for over 1900 years will become a reality upon the earth. "Thy Kingdom come; Thy will be done on earth as it is in heaven". (Matt 6:10)



"If our governments would spend more time protecting their citizens from violence, subversion and revolution and less time robbing us through excessive taxation then I am sure that we would have a much safer and happier country for our children to inherit." - Mr. Lang Hancock, well-known West Australian mining figure, in The Australian, January 26th, 1978.

Recommended Reading

HOW THE GOSPEL CAME TO BRITAINB. Williams	\$5.00
THE SCARLET WOMAN OF THE AFOCALYPSE...Campbell	\$3.50
JUDAH'S SCEPTRE, JOSEPH'S BIRTHRIGHT ...Allen	\$10.50
GLORY OF THE STARSCapt	\$4.00
WHO KILLED CHRIST?	\$2.50
GOSPEL OF HISTORY.....Totten	\$15.00
DIGEST OF DIVINE LAW.....Rand.....	\$8.00
THE DARKENING SCENE AS TIMES MOVE TO FULFILMENT	\$0.95¢
ISRAEL'S TASK AND HER SILENT PARTNER	\$0.25¢
ST. JOSEPH OF ARIMATHEA AT GLASTONBURY	\$9.00
BIBLE STORIES FOR CHILDREN	\$0.75¢
HOPE OF THE RESURRECTION	\$2.00
GREAT PYRAMID, PROOF OF GOD	\$15.00
BEHOLD HE COMETH	\$4.50
Please add 20% to the above cost if you request books by mail.	

REPENTANCE? INTERVENTION?

Mr. R.A. MASON

Courtesy These Bible Days

We are accustomed to being told that before God can do anything with or for His Israel people, we must repent and as a nation turn from our evil ways. Those of us who are older must be perplexed that after decade upon decade, during which time the people have become more godless, the nation's Statutes added to with measure upon measure of 'legal' permissiveness, standards of morality are lower than ever before. With nearly 3½ million unemployed and all the attendant sorrows which accompany that dreadful statistic, there is still no sign of national repentance.

In the field of Law and Order we are now witnessing a situation where established laws of the land are being wilfully flouted if it does not happen to fit into this or that group's philosophy or rule book. Democracy is now too slow, a barnacle on the face of so-called progress, or so it would seem. Violence is abroad in the land and our prisons so full that justice requires to be tempered with an inordinate degree of mercy to ensure that the occupancy of our prison cells is kept within limits. Daily we observe media interviewers and commentators vie with each other to suggest new horrors with which we might be afflicted as they shovel about in the gutters of a sick society. We read and possibly know of elderly people struggling along on less than £40 per week and cannot help comparing it with the £1500 per week paid to a mere slip of a girl as a breakfast T.V. News Reader. *"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter". (Isa. 59: 14).*

Against these material facts, a sample poll taken last year revealed that about one third of the Church of

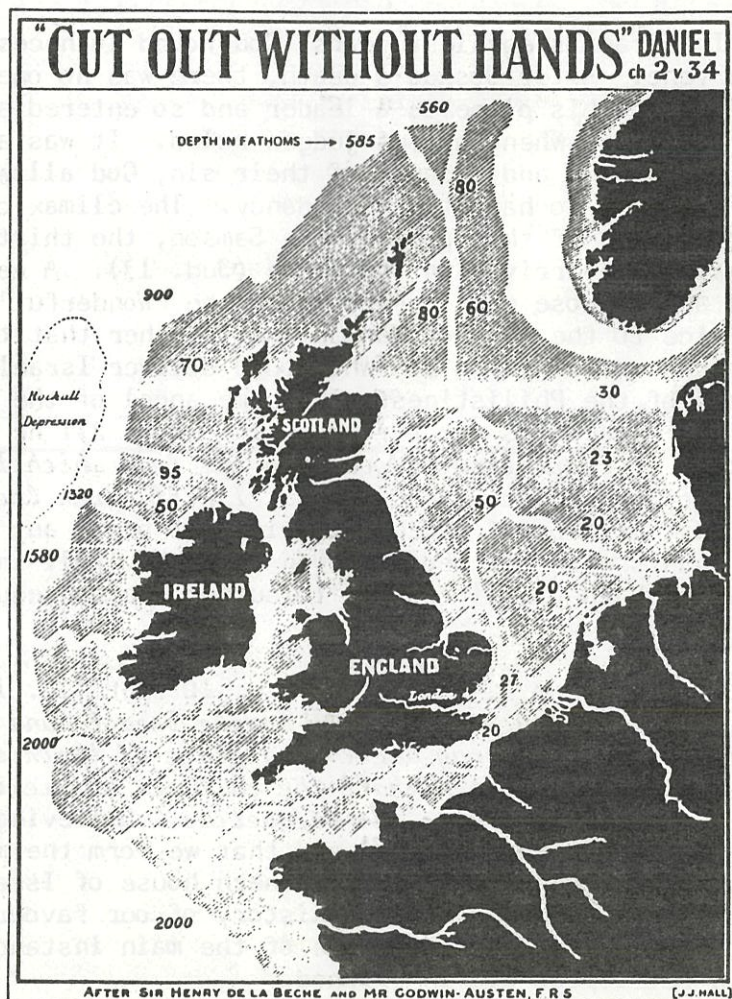
England bishops did not accept a literal interpretation of the Virgin Birth or the Resurrection of our Lord. Orwellian 1984 has gone and 1986 is before us with none of the fears and evil which surround us the least bit less pressing. Will God take matters into His own hands and intervene in the affairs of Israel? I believe He will.

In Israel's earliest years, God found it necessary to intervene. After Joshua's death, there was no one capable of taking his place as a leader and so entered a period of 299 years when various judges ruled. It was an evil, savage time and because of their sin, God allowed the Philistines to have the ascendancy. The climax came towards the end of that period when Samson, the thirteenth and final judge arrived on the scene (Jud. 13). A very special angel whose name turned out to be 'Wonderful' appeared twice to the wife of Manoah and told her that though barren, she would bear a son who would deliver Israel from the hands of the Philistines. The same angel of the Lord identifies himself as the Lord when in Judges 2:1 he declares: *"I ... have brought you unto the land which I swore unto your fathers; and I said, I will never break My covenant with you."* Indeed God will not break any of His Covenants with His people, even when they fall into sin, although they will require to suffer the consequences - such is His love.

We know from 2. Samuel ch. 7 v. 10 that *"... I (God) will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."* Believing as we do that we are in that land and that we form the main body of the descendants of the northern house of Israel, we should take courage from the history of our favoured land and remind ourselves of some of the main instances where in retrospect God intervened.

The U.K. was not always an island. In far off

days it was connected with the mainland of Europe. Holland was connected to the English Fen country, and it is even possible our larger rivers such as the Tyne and the Thames, ended somewhere in Europe as tributaries to larger rivers or became larger themselves as they were fed by smaller rivers on the journey eastward. The English Chan-



Showing how the British Isles were "cut out without hands" from the mountain of Europe.

nel did not then exist and the shallow waters of the Dogger Bank remind us of this fact when from time to time fishermen trawl up in their nets the bones of mammoths, reindeer etc., all of which tell their own tale. Geologists tell us that at some stage there was a violent upheaval which broke away from the mainland Europe and land mass, which now constitutes our island home. Sir Winston Churchill in his 'History of the English Speaking Peoples' writes: "... No wanderings henceforth of little clans in search of food from the plains of France or Belgium to the wooded valleys and downs of southern England. Those who came had to go in ships and bold and wary they must be to face and master the Channel fogs and tides and all that lay beyond them." And so was born the appointed place to which the Celts, Saxons, Danes, Vikings and Normans came at different times to join the earlier occupants of the 'appointed place' to blend and bind together the homogeneous people of His calling, to move no more. *"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).

Is it not remarkable that in this upheaval it was this land, our land which emerged, clearly identifiable, capable of feeding and maintaining a people complete with a variety of mineral deposits including gold, silver, tin, copper with more coal seams than any of its European neighbours, surrounded with seas full of fish and in these last days oil in abundance? *"Even by the God of thy father, Who shall help thee; ... Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, ..."* (Gen. 49: 25).

If the hand of God has been on the land, then it has also been upon the people to whom it has been given. A very early awareness of Jesus Christ and His Gospel was given, as has been discovered at Glastonbury and in the Wigtown area of S.W. Scotland. It is high time the myth

that Christianity was brought to these shores by Augustine was scotched once for all. Augustine only arrived in 596 A.D. with his alien brand of Christianity from Rome which for centuries afterwards kept our fathers in spiritual darkness until the time of the Reformation. History tells us there were established sea trading routes between the Middle East and S.W. England before the Roman occupation. It is not unreasonable to assume that these were enhanced subsequent to that occupation within the order and safety of Roman rule which was established by A.D. 43. Is it therefore unreasonable to suggest that the news of Jesus Christ and His Salvation came to Britain within a decade of A.D. 33 which was the date of the Crucifixion and that the legendary visits of Joseph of Arimathea and some of the early disciples are myth? I think not. Could it be that someone in that vast crowd who heard Peter's sermon at Pentecost in Jerusalem (Acts 2) carried the news within weeks of the event? Sir Winston Churchill also refers in his book to the growth of Christianity during the Roman occupancy, "The new creed was winning victories everywhere".

This state of affairs did not last, as at the height of the occupation, savage attacks against the Romans were pressed home by the Picts and Scots to which were added incursions from across the North Sea by the Saxons. These harassments lasted for a number of years circa A.D. 367-442, until the Romans finally left our shores. There followed a dark unrecorded period of history until the reign of King Alfred (A.D. 871-901) who had decided influence for good upon our Christian past.

Notwithstanding this dark period in our history, and the fact that these pagan forces drove the Christian population westward into what is now called Wales, God raised up one man who is still remembered today. It was from the Seven Valley that a lad named Patrick was sold into slavery into Ireland and it was he and his fellow missionaries who took the Gospel in its non-Roman form

through Northern Ireland into Scotland, the North of England and even into Europe. It was Pope Gregory who despatched Augustine to England in A.D. 596 and for a time two different streams of Christianity were in evidence, and it was only after the Synod of Whitby in A.D. 663, that the landslide to Rome took place. Rome had already learnt the art of politics; knew the advantages of working through kings and their courts, and at Whitby, probably had little difficulty in convincing King Oswy of Northumberland of their pre-eminence. King Oswy gave judgment that the Church in Northumberland should become part of the Church of Rome and so settle the dispute between the Celtic and Roman Churches. Rome still operates in the same elevated circles today. In 1982 the Apostolic Delegate to Britain, Archbishop Hein, became the Papal Nuncio accredited to the Court of St. James and correspondingly we now have an Ambassador at the Vatican. This is one of the side effects of being a member of the E.E.C. Britain was the odd man out among the nations who signed the original Treaty of Rome which set up the Common Market - Rome regained yet another piece of 'land' lost at the Reformation. To recap, from the time of the Synod of Whitby in A.D. 663 until the Reformation in the 16th century, we were a people without access to a Bible written in her native tongue.

God would not and did not allow the Light of His Truth to be buried indefinitely. The Reformation is too large a matter to be discussed here, except to say that it is wrong to think of it as a political act sparked off by King Henry VIII's matrimonial problems, although his problems on that front might be said to have set in focus English nationalism. King Henry came to realise that many Englishmen had long felt that if England aspired to become a nation on its own, she must be freed from foreign spiritual as well as temporal interference. He concluded that the time had come when he would no longer suffer submission to a religious or any other authority sitting hundreds of miles away which judged English matters by

Italian, French or Spanish standards. By diabolical stupidity we are back in the same position today; meekly accepting the dictates of the E.E.C. in our political life and suffering the endless bleatings from Anglican and other prelates that it is a sin to be separated from the Church of Rome. Will we ever learn?

King Henry's attitude created a certain atmosphere which eased the acceptance for a new mood of religious thought brought about by the Spirit of God. It was Tyndale's Bible which King Henry ordered to be placed, chained to the lectern of every Church in the land, six were placed in St. Paul's.

Our land became known throughout the world as a Protestant Christian country and this was one of the reasons why we were hated by King Philip of Spain, who, during the reign of Elizabeth I, acted as the military arm of the Vatican. It was not so much Drake who defeated the Spanish Armada. Elizabeth knew the victory was His (God's) because it was on her authority that the words "He blew with His winds and they were scattered" appeared on the victory medal struck at that time.

Since then (and of course in Biblical times), we have continued to be His (God's) battleaxe. Whenever a potential world conqueror has arisen we have been in opposition and under God the prime or underlying reason for their defeat, e.g. Napoleon, Kaiser Wilhelm, Mussolini and Adolf Hitler. Under God's Divine Wisdom it was we who forged the system of democratic government and spawned the major democracies of the world, i.e. U.S.A., Canada, Australia, New Zealand and South Africa. Democracy was also a legacy left to India together with the English language when independence was granted in 1948. *"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed"* (Gen.28:

14) Can that verse of Scripture be applied to any other nation in the world? It certainly cannot be applied to the Jews before 1948 or since that date when they annexed Palestine and called it Israel.

The Puritan period saw the Reformation under attack but God raised up fearless men such as John Bunyan, Richard Baxter, John Owen and many others. They were chief guardians of the Truth. Men who were repeatedly dragged before judges and courts, imprisoned and deprived of their possessions. State and Church united against those who sought to separate themselves from the State Church and many fled to Holland. Those who sailed in the Mayflower and settled in North America were of the same Puritan stock and gave to that great country yet to be, the U.S.A., its solid Christian foundation. Cromwell must be mentioned. Under Article XXXV, his government declared that it was "... the Christian Religion as contained in the Scriptures which was henceforth to be held forth as the public profession of the Nation". Popery and Prelacy were prohibited. Once again God had intervened to re-establish our Biblical heritage.

In the 18th century we find that yet again the nation was in spiritual decline. The rot had set in from the top. The first two Georges of the House of Hanover were adulterers. Thackeray said of George II's moral laxity, "No wonder the clergy were corrupt and indifferent amidst this indifference and corruption." The rot affected the Church in that the basic Christian Doctrines began to be discarded one by one. There was a departure from belief in the authority of the Scripture. Men trusted their own reason to determine right or wrong. Church leaders and theologians, instead of glorifying God deprived Him of His essential attributes. Jesus was declared to be no more than a man and no longer the Son of God. In the wake of all this it is not surprising that unbridled immorality, crimes of violence and general wickedness abounded. History is repeating itself yet again. The re-

cent infamous utterances of the Bishop of Durham are really old hat!

In 1735 when matters were at their worst, God took hold of three men, George Whitfield, Howell Harris and Daniel Rowland in such a way that all three were converted to Jesus Christ in the same year, and quite unknown to each other. All three were used by God for an itinerant ministry which led to a great spiritual awakening. John and Charles Wesley were to follow a few years later and added their ministries to the momentum. Society was profoundly changed. Men's eyes were opened to the injustices of the Industrial Revolution. Christian men of influence known as Reformers, made themselves heard in Parliament - Wilberforce (Slave Trade), John Howard (Prison Reform), Lord Shaftesbury (Factory Acts) and many others followed.

Non-Conformity became a strong influence in the spiritual and national life of the nation and contributed largely to the great missionary endeavours of the 18th and 19th centuries. I firmly believe that the British Empire which coincidentally greatly expanded during this period was given us not so much as a gift, but as a vehicle for missionary expansion. Where the Flag went the missionaries followed. Wherever it flew Law, Order and Justice obtained - a Law and Justice broadly based on God's Law, exercised by representatives of Christian Israel. While inequality of wealth existed, the nation was rich. Britain and its Empire became the envy of the world. The promise of 2 Chronicles chapter 7 verse 14 readily comes to mind: *"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."*

Two world wars during the past century brought us within an ace of defeat. In each, national days of prayer invoked Divine intervention during the darkest of

hours. We are in a state of spiritual and moral decline and even in those Churches where the Lamp still burns, there often seems to be a measure of confusion. Sound doctrine has given way to a desire for self-gratification rather than worship.

If that is a black or jaundiced picture of the present, turn to and read Matthew chapter 24 from verse 3, and 2 Timothy chapters 3 and 4. Take heart, God will not forget His Israel. His love is so great that He even sent His only Son to redeem Israel by the purchase price of His blood on Calvary (Lk. 1: 68), as well as opening up the way for all mankind of every nation to call upon Him and be saved, to become spiritual sons and daughters of Abraham (Gal. 3: 29).

God has intervened many times in the history of our people and He will do so again: *"Yea, before the day was I am He; and there is none that can deliver out of my hand: I will work, and who shall let it?"* (Isa. 43: 13).



Hymn for the Month

STANDING ON THE PROMISES

Standing on the promises of Christ my King,
Thro' eternal ages let His praises ring;
Glory in the highest, I will shout and sing.
Standing on the promises of God,

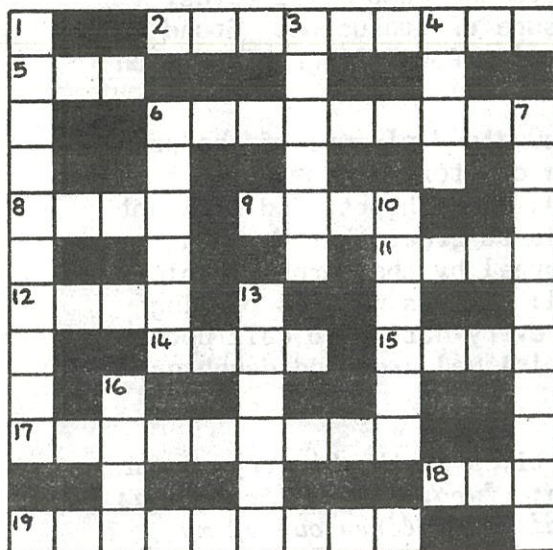
Chorus:

Standing, standing,
Standing on the promises of God my Saviour,
Standing, standing,
I'm standing on the promises of God.

Standing on the promises of Christ the Lord,
Bound to Him eternally by love's strong cord,
Overcoming daily with the Spirit's sword.
Standing on the promises of God.

Standing on the promises I cannot fall,
List'ning ev'ry moment to the Spirit's call,
Resting in my Saviour, as my all in all.
Standing on the promises of God.

B.I. Crossword



ACROSS

- 2- Helper of Joseph of Arimathea in burying Jesus
 5- Advanced in years
 6- Behold, he was ___ in the field (Gen. 37:15)
 8- Garden whose name means "delight"
 9- The former things are come to ___ (Isa. 42:9)
 11- According to the language of ___ people (Neh. 13:24)

- 12- Remedy
 14- Sit down now, and ___ it in our ears (Jer. 36:15)
 15- Why do the heathen ___ (Psa. 2:1)
 17- Let there be a ___ in the midst of the waters (Gen. 1:6)
 18- Triumph
 19- The centre of much of Jesus' ministry

DOWN

- 1- Made by Aaron for the Israelites (2 words)
 3- A trial of endurance
 4- He was armed with a coat of ___ (1 Sam. 17:5)
 6- Behold, ye despisers, and ___ (Acts 13:41)
 7- Garden mentioned in Matt 26:36
 10- He made darkness his ___ place (Psa. 18:11)
 13- A personification of wealth as an evil god
 16- My doctrine shall ___ as the rain (Deut. 32:2)

Solution Page 58

HOW METRIC SYSTEM WILL SOLVE OUR PROBLEMS

The following is a letter to the Editor of the London Sunday Express. It very clearly illustrates what lies in store for us as we try to adapt to the alien metric measure.

"I required a piece of wood 6 ft. 6 in. long. I went to a local woodyard and asked for 7 ft. I was told by the

attendant that wood was now sold by metric measurement.

I therefore asked for 2 metres, only to be told that I could have 1.8 metres or 2.2 metres, but not 2 metres.

I asked why I could only buy odd metric lengths and I was told — it was to keep the length to the nearest foot."

Why Not Consult the Creator of the Earth?



'God Creating the Universe' by William Blake (Whitworth Art Gallery, University of Manchester)

With the intensely dangerous and explosive world situation to-day, which is daily getting worse, our Anglo-Saxon leaders are at a loss to know how to act to preserve world peace; but no effective solution can be found or suggested. Great hopes had been placed on U.N.O. that some such solution would be found, but U.N.O. has proved absolutely worthless as a peace keeper, as was obvious from the start, when such anti-

A. G. EASTMAN

god nations as the Soviet-Russian block were members of that organisation. In this present dilemma our leaders still resolutely refuse to take God into their considerations. He is not even consulted, and barely given lip-service; in fact, He is ignored; a very terrible state of affairs, indeed.

Fancy ignoring the Creator of everything! This is His earth, He made it, for "The earth is the Lord's and the fulness thereof." If that is so, as it is, it is, indeed, foolish to say the least, to not even consult the Owner and the Creator of this vast creation.

One could compare such action to that of a bunch of shareholders in a Company, who tried to run the Company without consulting the inventor and owner of the particular product being marketed. In this case, however, the human inventor and owner might be wrong; but in the case of the Creator and Owner of the earth, such is not the case, for He is Almighty God.

If the owner and inventor of a product desires to market that product satisfactorily, he naturally lays down a plan of campaign for running that business, for without such planning there would be no chance of success.

If we do such things in our daily lives, don't you think the Creator and Owner of the earth has also laid down a plan of campaign? Of course He has, and He has not left us in the dark as to what it is, for He has dictated particulars of that plan to His various human secretaries, or prophets as they are called, at var-

ous times over the centuries.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:19-21).

And the greatest of all prophecies in regard to these last days of this age, have been given to us by Almighty God through His Son. "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 unto us by His Son, Whom He hath appointed heir of all things; by Whom also He made the worlds." (Heb. 1:1-2).

This is, indeed, a most important announcement from the Creator and Owner of the earth, Who has appointed Christ Jesus our Lord the Heir to all things; and through Whom He also created the worlds. Seeing, then, that the Lord Jesus Christ has been appointed Heir to the whole earth, it would be as well if our leaders and ourselves studied carefully the many prophecies He has given us of the events which were to take place in these last days. These can all be read in the four Gospels, and our Lord's secretaries were Matthew, Mark, Luke and John; but each one did not write down what our Lord said at the moment He said it, but they, too, were to write down this vital information, after Jesus had been crucified and resurrected, when the Holy Spirit was to come upon them, for we read the words of our Lord to them:—

"But the Comforter, which is the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26).

We hear some foolish people to-day argue about the authenticity of the Gospels, and how it would not be possible for ordinary men to accurately write them. Such people should be mighty careful how they criticize, for if they do, they are denying the power of the Holy Spirit, which is a deadly sin; for as we see it was the Holy Spirit Who brought all things to their remembrance, so that they could write down a completely accurate account of our Lord's sayings. There have been, as we know, bad translations of certain words and passages, but they do not alter the fact of the inspiration of these marvellous Gospels, which have been a source of comfort and joy to the millions of Christians who have read them over the last 1900 centuries.

The main theme of the Gospels is, of course, the way to salvation and life in the Kingdom of God on earth, through the Lord Jesus Christ Himself, Who had the dual role of Saviour and Redeemer, and then as crowned King of the Kingdom.

The whole plan of the Creator and Owner of the earth for the re-establishment of His Kingdom on earth, which was disrupted by the sin of Adam and Eve in the Garden of Eden, was dictated by Him to His prophets of the Old Testament; and it is not possible to understand the Gospels, and the remainder of the books of the New Testament, until the Old Testament scriptures have been read and understood. It is, of course, a very vast subject to study; but the outline is marvellously given by God in clear concise statements, which never contradict one another; though some foolish people often say they do; but that is only because they have been muddled themselves. Briefly, the plan is the restoration of the Kingdom of God on earth on a righteous basis, such as prevailed in the Garden of Eden before the fall.

For this purpose God called out and chose one man, Abram, from Ur, of the Chaldees, and with him He made an unconditional and everlasting Covenant to the effect that on

his seed He would make a great nation, and this nation would be for the blessing of all the families of the earth. God later changed Abram's name to Abraham.

This covenant promise passed through his son Isaac, to Isaac's son, Jacob, whose name God changed to Israel, which means "Ruling with God."

Israel had twelve sons who became the twelve tribes of Israel; and after dwelling in bondage to the Egyptians for 400 years, God brought them out of Egypt with a mighty hand, and took them through the wilderness to Sinai, where He demonstrated His presence to the people in no uncertain manner; and then formed them into His Kingdom, with Himself their King and Lawgiver.

After 40 years of strict training in the wilderness, God brought this Kingdom nation into their homeland, the Promised Land; and there, after God had overcome their enemies, the Canaanite nations, they settled down; but because they had disobeyed His command to exterminate these evil satanic Canaanites, they soon fell to the wiles of these people, like Adam and Eve had done before when Satan beguiled Eve. They overthrew God as their King, and they broke His Law as given them at Sinai. The consequence was that God drove them out of the land, and the Kingdom was again disrupted; but it could not cease, because of God's unconditional Covenant with Abraham. The nation had been split up into two separate kingdoms, viz., Israel and Judah, and the people of these two Kingdoms were, over a period of years, taken captive by the Assyrians, and scattered among the nations of Europe and Asia. Only a very small remnant of Judah were left in the city of Jerusalem itself; and this little remnant became known as the Jews, and were taken away captive by the Babylonians, some 120 years later.

Then came the great turning point of history, when God sent His Son Christ to this earth to become a Man

of flesh and blood to be named Jesus. His coming was the Key to the whole plan, for through Him a way of life instead of death was offered to all men who would accept Him as the Son of God and their own personal Saviour; and He also paid the price in His own life blood and redeemed the Israel nation from destruction. Thus the Abrahamic Covenant promise was made sure and certain; and so we find these scattered Israel people, who had so disgraced themselves, and were under a long term of punishment for 2,520 years, were re-assembled by God into a place which He had appointed for them; and that place, as we can very clearly see if we will only take the trouble to look, is the British Isles, from which place the nation has now expanded and become the British Commonwealth of Nations and the United States of America; for God had promised Jacob this when He changed his name to Israel: "And God said unto him (Israel), 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." (Gen. 35:11).

As the Israel nation was still under its 2,520 years of disgrace and punishment, it could not naturally be known as Israel, which means "ruling with God," and so God changed the name to "British," which means "The Covenant People," which is derived from two Hebrew words, "Brit," a Covenant, and "Ish," man or people.

The British people have taken the Bible into all the world, and thus we have been a blessing to all the families of the earth; and we have now come to the closing scenes of the great plan of God for this age; for this twice disrupted Kingdom is now to receive the King of kings, the Lord Jesus Christ, Who is to return to this earth in Person to establish His Kingdom in righteousness.

If our leaders to-day wish to find the solution to the dangerous problems which now face us, they MUST inevitably study the Word of God

and act accordingly. There is no other way out; and sooner or later, probably much sooner than we expect, we shall be forced by circumstances to turn back to God and ask Him to intervene on our behalf, for He has said: "I will yet for this be enquired of by the house of Israel to do it for them." (Ezek. 36:37).

SIGNS OF THE TIMES.

Through ignorance of the plan and purpose of the Creator and Owner of the earth, and of His Kingdom on earth, which is now in the custody of the Israel-British nation, which God formed in Abraham, Isaac, and Jacob-Israel; people are unable to discern the clear signs of the times which are now in evidence everywhere.

At the time of the first coming of Jesus Christ the people were unable to discern who He really was, because of their ignorance: "And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; so it is. And when ye see the south wind blow, ye say there will be heat; and it cometh to pass.

"Ye hypocrites, ye can discern the face of the sky and of the earth; but how it is that ye do not discern this time?" (Luke 12:54-56).

To-day just before the second coming of our Lord, we are in much the same condition; we are able to a certain extent to discern the weather, though we are very often wrong; but the majority of our people are quite unable to discern the signs which herald the return of the Lord.

One of these signs is, of course, the rising of the Soviet-Russian Dictatorship, which is to make war against the Lord Jesus Christ and His people of Anglo-Saxon-Israel, which is so very clearly outlined in the Scriptures.

Other signs are the tottering financial system of Babylon. The many scoffers of the Second Coming of Christ. The terrific upsurge of evil. The many false doctrines which are

being taught by all manner of queer sects. The terrible falling away in the Christian faith. The false cry of "Peace and Safety" coming from Soviet-Russian sources. The false claim of political Zionism to the Promised Land. The fact that the Great War broke out at the moment when the Times of the Gentiles ceased, and that Jerusalem was delivered from being trodden down by the Gentiles, when General Allenby, at the head of Israel-British armies, entered Jerusalem in 1917.

And then, last, but by no means least, the sure sign of the time of the end by the preaching of the Good News of the Kingdom, which cannot be understood until the facts of our British identity as Israel are understood, for this clearly shows us that we are in charge of that Kingdom to-day.

Our Lord stated: "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14).

People may scoff and jeer at this preaching of the Good News of the Kingdom which I am privileged to be given out over the air. They can call me a "rat-bag," or anything else they like; but that does not alter the true facts of the case one iota. What I am telling you is the truth; which I know that one day very soon you will acknowledge; and I am content to be able to tell our people now the glorious truth about the glorious destiny of the British Empire, in the name of the Lord God of Israel.

"THE EARTH IS THE LORD'S."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of His salvation. This is the generation of them that seek Him, that seek Thy face, O God of Jacob. Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory, the Lord of hosts? He is the King of glory." (Ps. 24).

If Anglo-Saxons are Israel

BY REGINALD A. BRADBURY
LONDON, ENGLAND

WHAT DIFFERENCE DOES IT MAKE?

Over 100 years ago now, in 1874, a great Englishman by the name of Edward Hine, published his absorbing book, *"The British Nation Identified with Lost Israel."*

During that era he lectured in Exeter, Devon, England and in many other "cities of Israel" to many thousands of people. The full title of his classic work, reads as follows:—

"FORTY-SEVEN IDENTIFICATIONS of the BRITISH NATION with the Lost Ten Tribes of Israel — founded upon 500 Scripture proofs. Dedicated to the (so-called) British People by their kinsman".

In this Book of nearly 300 pages the able author gives a plain answer to the leading question:—

"If the Anglo-Saxon Peoples are latter day Israel, what difference does it make?"

In view of our prevailing and appalling spiritual, moral and economic decline in these 1980's, Edward Hine's answer to this all-important question is pertinent indeed to the present situation:—

"I have been pained oftentimes by hearing the question asked, 'Well, if we are Identified with the "Ten Tribes of Israel", what difference does it make? What object will be gained?"

Our Identity with Lost Israel will, among other vital points, realize the following results:—

1. It will supply the grandest evidences

to the truth of God's Word ever yet given.

2. It will annihilate infidelity.
3. It will give to the Almighty His full glory before all Nations.
4. It will secure the outpouring of the Spirit upon all the British People.
5. It will purify the Church of Britain.
6. It alone will give us Christian Union.
7. It will exalt us to the position of "the righteous Nation".
8. It will secure for our Country Godly legislation.
9. It will give us equitable taxation.
10. It will give us a long rest from warfare, securing for us "Jacob's rest".
11. It will secure for us abounding prosperity.
12. It will renovate all classes of society.
13. It will empty our prisons.
14. It will secure for our Country a general amnesty.
15. It will abolish pauperism.
16. It will end our sighing and sorrowing.
17. It will give us universal gladness and rejoicing.
18. It will secure for us ministers of religion after God's own heart.
19. It will obliterate errors of Ritualism.
20. It will secure the restoration of the Jews.
21. It will secure God's long-promised glory upon us.
22. It will lead to our darkness being made light, and crooked ways

- straight.
23. It will remove the veil at present upon all nations.
 24. It will enable the Almighty to manifest Himself and Power before all people.
 25. It will enable the Almighty to fulfil His many Covenants made to our forefathers.
 26. It will lead to the speedy conversion of many nationalities to Christ.
 27. It will lead to the satisfying of the travails of Christ's soul, and prepare

the way to His Second Advent.

It is not within the scope of this work to prove these points, yet I declare that there are Scriptures upon Scriptures promising the realization of every one of them almost immediately upon the Identity of Lost Israel being established; and we, being identical with Israel, they must all come to our inheritance.

Hence, we ask, How can British Christians be indifferent to the Identity of Lost Israel?

★ ★ ★

Kingdom Tape Ministry

Tapes by Mr G. Trotter:

A more sure word of prophecy; God's peace plan;

God's enduring throne; Christians in politics;

Why Jesus came; Blindness removed;

Easter - more than personal; The lion and the unicorn;

The parables of Matthew 13.

Tapes by Mr M. Tabone:

Who was the structural engineer of the great pyramid;

Discovery of Australia.

Tapes by Mr K. McKilliam:

Mystery Babylon.

Tapes by Mr V. Kulinskus:

Computers.

The Bride of Christ

(Courtesy 'Kingdom Digest')

REV. CLAIR EWING
Los Angeles, Calif.

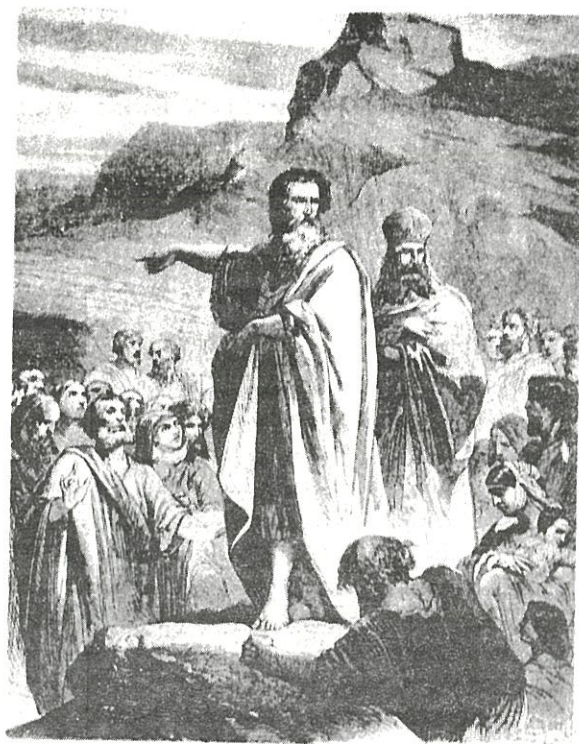
ONE SUBJECT ON which there seems to be a great deal of confusion is the Bride of Christ; that is — whether the Church is the Bride or whether the Bride is Israel. We often get inquiries on this matter. We have read articles in which it was taught that both the Church and Israel were the Bride of Christ. Others teach that Israel was the Bride of Jehovah in Old Testament times, but that the Church is the Bride of Christ now.

All this confusion comes from not knowing the Old Testament Scriptures concerning Israel, the covenants God made with her, and the nature and character of Israel's God. The Jehovah of the Old Testament is none other than Jesus the Christ of the New Testament. We must have that fact clear to start with!

Now let us go back in our thinking to the time when Israel first became a nation (see Exod. 19 through 24). The setting was Mount Sinai. The people were three million strong—and here at the base of the mountain through the mediation of Moses, God made love to Israel by telling her what He had done for her (Ex. 19:4, 5) and then made a proposal of marriage. Of course, the

words "love and marriage" are not used, but the subsequent Scriptures show that this is what took place at Mt. Sinai. For instance, in Jeremiah 31:31-34, we have the prophet telling of the New Covenant that God is going to make with *the house of Israel and the house of Judah*. And He compares this covenant with the old covenant which was made at Sinai, *which my covenant they brake, although I was an husband unto them, saith the Lord*. If telling them He was an husband doesn't involve a marriage, what does it imply? Using all the endearing terms that a husband would employ in speaking to his wife, God offers to make Israel His peculiar treasure above all the people of the earth. This was to be established through a covenant, which was a marriage covenant. The conditions of this covenant were, that Israel serve Him and administer His laws. Three times the people took vows that they would do that very thing (Ex. 19:8 and 24:3, 7). Thus accepted, the covenant was sealed by a sacrifice (Ex. 24:4-8).

This constituted the greatest marriage ceremony on earth, making Israel the Bride, or wife, of Jehovah.



Moses commanding Israel ... 'Thou shalt not commit adultery.....'

Several centuries later Israel drifted away from the Lord, served other gods, and instituted other laws that God had not given. This was termed "adultery" in biblical terminology. And for this God divorced Israel. The third chapter of Jeremiah deals with this divorce. Note three things in this chapter: First, although Israel had played the harlot, God was expecting her return (Jer. 3:1, 3-14). Second, God really had given

her a bill of divorce (Jer. 3:8). Thirdly, there is no record of Judah's divorce, although her sin was greater than that of Israel (Jer. 3:10, 11).

Another book of the Old Testament which deals with Israel's divorce and subsequent remarriage is the book of Hosea. If you have a Scofield Reference Bible you will find the comments on Hosea well worth reading. The second chapter of Hosea should be read very carefully for it tells how God, having put Israel away, was going to bring her back to Himself, and the conditions which He would create to bring this about.

We find the same story carried forward in Isaiah 54:1-8. Note especially the first verse, where it says that *more are the children of the desolate* (divorced Israel) *than the children of the married wife* (Judah). The next verse itself tells that the time would come when Israel would forget the shame of her youth and the reproach of her widowhood.

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 he 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. 54.5-8).

Now as we study the New Testament, remember that the same story is carried on and developed. Because many do not have it clear in their thinking concerning the marriage relationship of Israel to Jehovah, they misinterpret certain New Testament passages and apply them to the Church. But nowhere in the New Testament does it say that the Church is the Bride of Christ. However, the New Testament does use the bridal relationship to teach certain truths. These truths deal with the close relationship which the believer has to Christ. In other words, the figure of a bride is used to illustrate a truth and not to teach a doctrine. And it is important to keep this distinction in mind. There are three references in the New Testament where this is done (Rom. 7:4; Eph. 5:23; and Cor. 11:2). But remember these verses are not doctrinal, but hortatory, and purely figurative for illustration. There is all the difference in the world between using the word "as" and the word "is". The Bible nowhere says

the Church is the bride, but it does use the bridal relationship illustrating it by the use of the word "as".

The New Testament very clearly states that the Church "is" Christ's body. Please check these references, Eph. 1:22, 23; Col. 1:18, 24; 1st Cor. 12. For the Church to be both the bride and the body of Christ would constitute a contradiction, for Christ would have to marry His own body, which would be absurd and contrary to fact and experience. No one ever married himself.

Realizing, then, that Israel is the Bride of Christ, Revelation 19:7-9 takes on a national meaning, for it refers to the remarriage of Christ and Israel. And Revelation 21 further clarifies this by referring to the New Jerusalem *as a bride adorned for her husband. Come hither, and I will show thee the bride, the Lamb's wife.* Immediately the twelve tribes of Israel are introduced. This marriage will take place on earth, just as surely as the first one took place on earth at Sinai. *The marriage supper of the Lamb* is symbolic language to describe the feast of fat things which will be ours as a nation when we are reunited to God in covenant relationship.



Think Australia

"By making readily available drugs of various kinds, by giving a teen-ager alcohol, by praising his wildness, by strangling him with sex literature and advertising to him or her, as taught at SexPol, the psychopolitical preparation can create the necessary attitude of chaos, idleness and worthlessness into which can then be cast the solution which will give the teen-ager complete freedom everywhere. If we can effectively kill the national pride and patriotism of just one generation we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and the teen-ager in particular". L.A. HERALD July 29, 1963. These things that have been happening in our society are not by chance, they are planned.

The following is printed from "PARTS PUPS" Sept. 1969

In May of 1919 at Dusseldorf, Germany, the allied Forces obtained a copy of some of the "Communist Rules For Revolution". As you read the list, stop after each item and think about the present-day situation where you live, and all around our nation.

- A. Corrupt the young, get them away from religion. Get them interested in sex. Make them superficial destroy their ruggedness.
- B. Get control of all means of publicity, thereby:
 - 1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays and other trivialities
 - 2. Divide the people into hostile groups by constantly harping on controversial matters of no importance
 - 3. Destroy the people's faith in their natural leaders, by holding the latter up to contempt ridicule and obloquy.
 - 4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.

5. By encouraging government extravagance destroy its credit, and produce fear of inflation with rising prices and general discontent.
6. Foment unnecessary strikes in vital industries, encourage civil disorders and foster lenient and soft attitude on the part of government toward such disorders.
7. By specious argument cause the breakdown of the old moral virtues, honesty, sobriety, continence, faith in the pledged word, ruggedness.
- C. Cause the registration of all firearms on some pretext, with a view to confiscating them and leaving the population helpless.



Promises

PSALM 121.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the

LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

DAYS OF RECKONING NOTICE

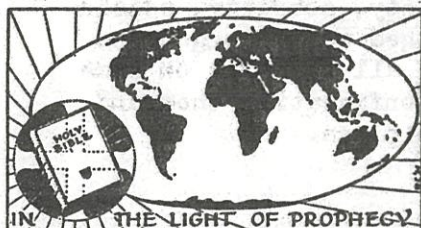
Mrs Price's article "Days of Reckoning" will not be appearing in the Kingdom Herald. If you would like to receive her article arrangements can be made for you to receive it.

By forwarding your name and address to our office in Sydney and indicating that you would like to receive Days of Reckoning, a copy will be sent to you. Thank you.

A Key to Prophetic Interpretation

Reprinted from *The National Message*, London, England

By the REV. CLAUD COFFIN



THE almost bewildering rapidity with which prophecy is being fulfilled constitutes a warning to the prophetic student to avoid speculation as to just how the details are being pieced together and to await the consummation of the event before dogmatically interpreting it in terms of completion. One is grateful for many timely reminders that completed events are alone the true interpreters. Pre-indications of coming happenings are not given to enable us to know what will happen before it takes place, but to provide us with evidence of the foreknowledge of God and thus promote faith in Him (Isa. 46: 9-10; John 13: 18-19). It is always well to remember that a prophecy and its interpretation are not identical. Interpretations may be as many and as varied as are the interpreters, and the failure of an interpreter to correctly interpret does not invalidate the prophecy, although it may discredit the interpreter. To try

to make events coincide with our interpretation is to ask for trouble, it is like trying to open a lock with a key the wards of which do not fit, or trying to complete a jig-saw puzzle with pieces which are not a part of it. It is not the purpose of this article to deal with the misuse of prophetic interpretation, but to offer a simple key by means of which pitfalls may be avoided and those who have been "put off" by unwise but well-meaning people may be helped to a renewed attempt to understand what St. Peter calls "A more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (II Peter 1: 19-20.)

From our limited human viewpoint, prophecy necessarily falls into three groups: 1) Prophecy already fulfilled; 2) prophecy in process of being fulfilled; 3) prophecy yet to be fulfilled. These fall into line with the Time Periods of the Bible, three of which concern us in particular, although prophecy goes beyond them. There are 1) the Former Days, *i.e.*, the B.C. years; 2) the Latter Days, *i.e.*, the A.D. years; 3) the Regeneration, *i.e.*, the period called by most Bible students the Millennium. Being merely a numeral the term millennium (1,000) conveys nothing to us as to its content. The term has been adopted because both the Binding of Satan and the Reign of Christ on

Earth comprise this duration.

For the purpose of our study we are adopting the very concise and clear definition of prophecy given by Dr. Arnold — "Prophecy is history foretold and history is prophecy fulfilled."

No correct interpretation of prophecy is possible unless one keeps to the *main lines* down which they run in historic fulfilment. What are the *main lines* of prophecy? In using the term "main lines" I have a vision before me of a bird's-eye-view of a vast stretch of country — a great map — with all its multitudinous ways and paths crossing and intertwining, but amid which there are clearly defined and indicated the great main arterial roads — the highways of commerce between city and city. These are for the main part straight and clear cut. So with the prophecies of the centuries, they deal in general with many and sundry peoples, nations, lands, etc., but in particular they deal with certain specially defined and selected sections of the human race. These are the prophetic arterial roads, the *main line* prophecies with which the others are linked.

Down these avenues of history God works out His great plan and purpose for World Restoration through Christ and Israel. All the lesser prophecies concern those whose contact with Israel brings them into the framework of that Divine Plan as either friends or foes.

Here is a list of at least some of the *main lines of prophecy*. Without question the list must be headed with:

I — The Messianic Prophecies

The term Messiah refers solely and only to our Lord Himself. He is by

title The Messiah, *i.e.*, The Anointed. His earthly Name is "Jesus" but because He comprises in His Person the threefold office of prophet, priest and king, each of which offices was inaugurated by anointing, He is The Messiah of God's Plan for World Restoration. Messianic prophecies are fulfilled *only in the Messiah*. Many examples might be given, of which the following are a few: a) His virgin birth; b) the place of His nativity; c) countless details of His life, teaching and ministry. See the repeated occurrence of the comment, "That it might be fulfilled"; d) His Crucifixion with all its details, *i.e.*, betrayal, scourging, piercing, unbroken leg bones, division of His garments, death with the wicked and grave with the rich, etc.; e) Resurrection, etc. In all this we note not merely the abundance of detail, but the fact that He alone is the focal center of this Main Line Prophecy.

2 — The House of Jacob

Another Main Line of prophetic utterance concerns the House of Jacob. Psalm 114: 1-2 defines it. The House of Jacob is Israel, *i.e.*, the full-orbed, twelve-tribed House. The term is never applied to any section of the Israel people, it always implies the whole twelve tribes. It is "The House of Jacob" over which Christ is to reign when He returns (Luke 1: 31-33). This points to its full and complete reunion as indicated in the rejoining of the "two sticks." (Ezek. 37: 15, ff.) The Revelation also concludes with this as the basis of the New World.

With the division of the House of Jacob into two sections there are intro-

duced two separate Main Lines of prediction, and these find fulfilment down their respective avenues of history. They are entirely separate and distinct from the Line which follows the undivided House. These are:

3 — *The House of Judah*

The prophecies concerning the House of Judah indicate its development as a separate contributing part of the Divine Plan. They indicate that "Judah is God's *Sanctuary*." (Psalm 114: 1-2.) The historic development they indicate runs from the establishment of the Southern Kingdom, after the death of Solomon, via the Babylonian Captivity, via the returning remnant which becomes known to history as "The Nation of the Jews," and terminates in the First Advent of Messiah. The chief prophecies concerning this are Jeremiah 19: 1-13 and Daniel 9, which outlines the story of the "Seventy Weeks Nation." It is vital to bear in mind that no House of Judah prophecy is ever fulfilled *outside* the House of Judah.

4 — *The House of Israel*

The House of Israel, the Northern ten-tribed Kingdom, travels down its own particular avenue of history as it fulfils the appointed destiny of becoming "God's *Dominion*." (Psalm 114: 1-2.)

Here we have the story of the House of Israel moving through the centuries via Assyria, via its westward trek to "The Isles" and then on over the sea to America, the "Desolate Heritage" of Isaiah. It is the fulfilment of many prophecies and promises, some of which are Jeremiah 18: 1-6; Ezekiel

37: 1-10; II Esdras 13: 39-46 ff. The marred vessel is remade, the dead bones become an exceeding great army and Israel in the Isles becomes the Commonwealth. This, too, is outlined in "The Judah Sanctuary and the Israel Dominion." Here, again, it must be kept in mind that no House of Israel prophecy is ever fulfilled in the House of Judah. They have differing goals. The House of Judah paves the way for the First Advent of Messiah when as priest He makes atonement for the Nation, and the House of Israel prepares the way for the Second Advent of Messiah when as king He comes to His Dominion (Kingdom). Centuries lie between.

There is introduced into the prophetic program another Main Line when there comes into existence:

5 — *The Nation of the Jews*

Remember that the Nation of the Jews was not the House of Judah although it sprang from it. It has a separate set of prophetic messages. It existed only for 490 years. Its purpose was to maintain the Sanctuary unto the Advent of Messiah. This it did. The story is told in Nehemiah, Ezra, Haggai, etc., also I and II Maccabees. It bridges the gap of some four centuries between the Old and the New Testaments and is the historic vehicle of Christ's birth and death. It terminated in A.D. 70.

The point to bear in mind is that prophecy concerning the Jew is fulfilled in the Jew only and not in either the House of Judah or the House of Israel, neither of which have national connection with Jewry. Neither Judah nor Israel are Jewish.

The next important series of Main Line prophecies are focused on:

6 — *The House and Throne of David*

The House of David is selected and placed as the ruling House over the whole House of Jacob. There are many prophecies concerning both the House and the Throne. We couple them for convenience, but it will repay study to deal with them separately. The two outstanding indications are: *a*) The Davidic House is never to want a descendant; and *b*) the Davidic Throne is to be perpetual. Both are guaranteed by the immutable word of Jehovah (II Sam. 7; Psalm 89; I Chron. 17: 14). The Davidic Throne awaits the Messiah when He comes to reign (Luke 1: 32). It is the throne of Jehovah over the Kingdom of Israel (I Chron. 28: 5; 29: 23). The story of the transference of the Throne from Judah to Israel is told in Ezekiel 17.

During the respective Captivities of the two Houses, prophecy leaves the Israel setting and centers on a succession of non-Israel world empires.

7 — *The Babylonian Succession of Empires*

Daniel 2 contains the outline of four successive world powers and Daniel 7 indicates the national characteristics of each. These are recorded on the pages of history and they have run true to type. Babylon, Medo-Persia, Greek-Macedon and Rome have succeeded one another. The final phases of the fourth, and last, are with us today and in their disintegrating form they are under the sway of the Dictators. No prophecy concerning these empires has been or will be fulfilled *outside their*

framework. Israel does not belong to them. They are "The Kingdoms of this world" and Israel as the focal center of "The Kingdom of God" stands over against them.

In attempting to identify the component parts of the present struggle it must be kept in mind that *Israel is never defined in terms of Gentile world powers or kingship*. We are not attempting detailed exposition of the prophecies, but offering a *key* to their interpretation. Because a time limit has been imposed on the Gentile world domination, prophecy goes beyond it and indicates what is to follow. This is forecast in Daniel 2 by the introduction of the destroying Stone. This is the setting up of a Kingdom by the God of Heaven.

8 — *The Kingdom of God*

All prophetic statement indicates that the Kingdom of God is a literal Kingdom — as literal as its predecessors and contemporaries. Originally inaugurated and organized in Israel (Exod. 19), it is destined after a period of temporary eclipse to re-emerge in the Latter Days, *i.e.*, A.D. years. It becomes "The Commonwealth of Israel" (Eph. 2: 12) and as such the nucleus of the Kingdom of God on the national and political side in world affairs. The Parables of our Lord which have the preface "The Kingdom of God is like unto" are the New Testament prophecies of the Kingdom in its successive phases of development. The Main Line prophecies concerning the Kingdom of God bring prediction up to date. We are watching its coming amid the break-up of a bankrupt world. It is, as indicated, centered in Israel, whose is

the custody of the Davidic Throne, and which finally, reunited in all its component parts, comprises the "House of Jacob."

Mention must be made of another line of prophecy which, important as it is and vital, does not come within the scope of the Main Lines.

9 — *The Church*

The Church of the Spirit must not be confused with the Kingdom. While an integral part of the Kingdom and the Spiritual Power House of the Kingdom, it is not the Kingdom as such. The Church is the Body of Christ and will reign with Him over His Kingdom. It will be united to Him prior to His occupancy of the Davidic Throne. Israel in its Kingdom aspect has an earthly calling, the Church as the Body of Christ has a heavenly calling, but both are destined to become one. The Head will be united to the Body, and the Body, so completed, will be re-married to the Bride, *i.e.*, the divorced but reclaimed Wife.

We have reached the Terminus of the Ages into which all the prophecies run and find their consummation. Our Lord's discourses concerning the coming of His Kingdom all point to this "end of the age." What is a terminus? The end of a journey, the point beyond which traffic does not go. Picture in your mind's eye some great terminus of a world metropolis. Trains from all parts run into it. They do not all arrive at the same time, some have had longer journeys to make, but all arrive at the terminus and as each runs in it brings its quota toward the life of the metropolis. So with God's prophetic trains, they run in on time and are fulfilled in

"the fullness of time" by which His plan is measured. At a terminus there are various arrival points, *i.e.*, platforms. Each awaits its special train. *There is no indiscriminate or unregulated arrival.* Although at the terminus, you may miss your train if you wait at the *wrong platform*. It is your fault if you do. You may miss prophetic fulfilment — as many do — by not checking up *where* that fulfilment is due to become history or *when*. Endless confusion in recognizing prophetic fulfilment is caused by looking for a prophetic train at the wrong arrival point. You may miss the friend you have come to meet at the terminus if you wait at the wrong arrival platform. The train will arrive on time and where due and yet you may fail to find your friend. There are those today who are baffled as to the fulfilment of prophecy because they are waiting at the wrong platforms for the arrival of their expected prophetic trains. They expect and await an Israel train to arrive at the Jewish platform, a Kingdom of God train to arrive at the Church platform. They look for Gentile trains to run into Israel termini and *vice versa*. All the while the great movement toward the terminus of God's purpose goes uninterruptedly on. Baffled and bewildered, men run hither and thither and fail to identify their objectives, prophecy is discredited, men fall back on speculation and attempt to adjust what they think to be discrepancies in the prophetic timetable when all the time it is their own mistake in applying the prophecies to objectives with which they have no connection. Prophecies are never interchangeable as regards the terminus of

their fulfilment. The obvious *key to prophetic interpretation* is to keep the prophecies to their respective Main Lines and to await the historic fulfilment when and where they are due, always remembering that no prophecy of the Scripture is of any private interpretation

(II Peter 1:20) With this key we shall find, not the solution to all prophetic problems, but a rational and logical way of keeping them in their respective settings and the irrefutable evidence that "the Scriptures cannot be broken"



THE WATCHMAN

The Watchman is a bimonthly and is compiled by one of our board members. Considerable time and effort goes into the publication of this magazine. Its content is made up of news and items of general interest. Because of the information this publication makes available the board can also recommend this publication. If you would like the Watchman sent to you please forward your name and address to headoffice. Whilst there is no subscription fee a donation would be helpful. Thank You.



**A word for
our time
—especially
for London**

nothing without action. Get on your feet. Ye that have voices and knowledge, go forth and preach the Gospel, preach it in every street and lane of this huge city. Ye that have wealth, spend it for the poor and sick and needy and dying, the uneducated and the unenlightened. Ye that have time, go forth and occupy it in deeds of goodness. Ye that have power in prayer, go forth and pray. Ye that can handle the pen, go forth and write down iniquity. Every man to his post, everyone of you to your gun in the day of battle now for God and His truth, for God and for the right. Let everyone of us who knows the Lord seek to fight under His banner.

C. H. Spurgeon

WHEN you bewail the world's iniquity, let not your emotions end in tears, mere weeping will do

CAIAPHAS, ON THE RESURRECTION

"Sanhedrim, 89. By Siphri II, 7..

"To You, Masters of Israel: As I have made a former defence to you, and you have approved the same, I feel in duty bound to communicate to you some facts that have come to my knowledge since that communication. A few days after the execution of Jesus of Nazareth the report of his resurrection from the dead became so common that I found it necessary to investigate it, because the excitement was more intense than before, and my own life as well as that of Pilate was in danger. I sent for Malkus, the captain of the royal city guard, who informed me he knew nothing personally, as he had placed Isham in command of the guard; but from what he could learn from the soldiers the scene was awe-inspiring, and the report was so generally believed that it was useless to deny it. He thought my only chance was to suppress it among the soldiers, and have John and Peter banished to Crete, or arrested and imprisoned, and if they would not be quiet, to treat them as I had treated Jesus. He said that all the soldiers he had conversed with were convinced that Jesus was resurrected by supernatural power and was still living, and that he was no human being, for the light and the angels and the dead that came out of their graves all went to prove that something had happened that never occurred on earth before. He said that John and Peter were spreading it all over the country, and that if Jesus would appear at the head of a host, and declare for the king of the Jews, he believed all the Jews would fight for him. I sent for the lieutenant, who gave a lengthy account of the occurrence that morning, all of which I suppose you have learned, and will investigate. From this I am convinced that something transcending the laws of nature took place that morning, that cannot

be accounted for upon natural laws, and I find it is useless to try to get any of the soldiers to deny it, for they are so excited that they cannot be reasoned with. I regret that I had the soldiers placed at the tomb, for the very things that they were to prevent they have helped to establish.

"After questioning the soldiers and officers to my satisfaction, my mind being so disturbed that I could neither eat nor sleep, I sent for John and Peter. They came and brought Mary and Joanna, who are the women that went to enbalm Jesus's body the morning of the resurrection, as it is called. They were very interesting as they related the circumstances. Mary says that when they went day was just breaking. They met the soldiers returning from the sepulchre, and saw nothing strange until they came to the tomb, and found that it was empty. The stone that covered the sepulchre was rolled to one side, and two men dressed in flowing white were sitting, one at each end of the sepulchre. Mary asked them where was her Lord; they said, 'He is risen from the dead; did he not tell you he would rise the third day and show himself to the people, to prove that he was the Lord of life?' Go tell his disciples, said they.

This is an excerpt from the "Archko Volume" translated by Drs. McIntosh and Twyman. This book is a compilation of ancient manuscripts translated from historic documents such as the reports of Caiaphas to the Sanhedrin concerning the execution and resurrection of Jesus (from which this excerpt was taken), the "Acta Pilati" or Pilate's report to Caesar, along with many other ancient writings that are rarely publicized

The Battle For Britain

by John Barcus

ENGLAND, THE LAND OF JOHN WESLEY, NOW BOASTS MORE MUSLIMS THAN METHODISTS

William Carey's homeland now receives more missionaries than it sends out. In London there is now an Islamic interest free bank. Britain's House of Lords has ruled that simple oral pronouncements of force, sanctioned by the Sharia (Islamic Law) are valid in British courts.

Islamic voices are rising with increasing volume insisting that private conduct and public policy be governed by the rules of the Koran and the Sharia. In Britain as in nearly all of western Europe Islam has become the second religion, and Urdu the second language.

For secular Europeans, an openly-lived religion is an embarrassment. Many expected the Muslim practitioner to grow out of the old ways and assimilate with the European culture. Muslim immigrants on the whole, however, are neither compromising nor growing out of their explicit religious customs. On the contrary, they've helped provide the context for educating and reinforcing their Islamic identity. It cannot be taken for granted that children who leave European schools in their teens have been immunized against Islam, as some educationists suggest. Islamic culture is not only a faith but a way of life. And in its purest form, adherents cannot allow themselves to assimilate with another culture. Full-fledged Islam can only be lived and practiced in an Islamic state. It is therefore inevitable that Muslims in Europe in order to remain Muslims, function in Islamic communities within the host countries. This inevitably leads to problems and eventually conflicts

with the norms and laws of the land.

The Islamic Council of Europe, which directs Muslim missionary efforts on the continent and in England, is headquartered in London. For this reason London is sometimes referred to as the "Capital of the Arab World." In 1976 the well-financed "Festival of Britain" produced this statement: "Unless we win London over to Islam, we will fail to win the whole of the Western World."

The English language is one reason Muslims have chosen England — London in particular — as the springboard for its universal conquests. It used to be said that the sun never sets on the British Empire. It does today, but it still never sets on the British language.

Roughly 700 million people speak English. This represents a phenomenal 40% increase in the last 20 years and comprises one-seventh of the global population. It has replaced French in the world of diplomacy and German in the world of science. English is the dominant language in the fields of medicine, electronics, space technology, international business, advertising, radio, television and film.

India, with its 179 different languages, relies on English to unify the country. Nearly all heads of state and diplomatic personnel speak English. Teaching English as a second language has become a multi-million dollar business the world over. As one Danish student remarked, "Nearly everyone in Denmark speaks English. If we didn't we wouldn't have any one to talk to." English is the closest thing to a lingua franca around the earth and has become the natural vehicle for the propagation of international Islam.

In view of Islam's success and England's strategic position, it might well be said that as England goes so

will Europe. And North America could be next.

What are Islam's marks of success in England? All BBC Arabic overseas programs begin each broadcast day with the reading of a chapter of the Koran, while a Christian program (usually Roman Catholic) is aired once or twice a year. Muslims are pressing the British Government for permission to observe Islamic Law rather than English Law: the legal right to bury the dead hours after death in shrouds instead of coffins. They want time off in factories for Muslim prayer breaks. And they want to be served special meals in hospitals and schools. "We now consider that we form such an important minority in the British community," they claim, "that our special religious customs should receive legal recognition." In some sections of major British cities one rarely sees a white Englishman.

Thirty years ago there were only three mosques in Britain. Today there are over 500; the Islamic Foundation claims there are 1,500. There are hundreds of Koranic schools. A Muslim missionary training college has been established in Bradford, Yorkshire (sometimes called the "Capital of Pakistan" because of the many Pakistanis there). A site has been purchased at Bolton in Lancashire for the building of a Muslim university. English university chairs are being filled by Muslim faculty, and Islamic libraries are being endowed.

Islamic bookstores are springing up all over the land with at least 3,000 titles available, one of which is "The Gospel According to Islam." This book is a well-written harmony of the four Gospels in which vital passages have been replaced with Koranic inserts. Another is "The Propagation of Islam," listing the ways and means of converting to Islam. First on the list is conversion by personal contact; last is conversion by marriage.

Muslims insist that "the life of a true Muslim is a better source of propagation than a hundred societies." The Koran has been produced on 32 cassettes for use in colleges, universities and libraries. The Minaret Publishing House is active on British soil. Ahmadiyah Muslims, the most evangelistic movement, are re-

portedly required to give 16% of their income spread Islam in England. It is now rumored that the largest mosque in all of Europe is to be built in E London.

While, in the words of the Daily Telegraph Newspaper, England "boozes its way to destruction," Islam claims to offer a better and more wholesome way of life — no strong drink, no gambling, no drugs, no pornography, no prostitution, no interest loans. In general, the monied Middle Easterners migrate to England while those from poorer countries are attracted to the continent.

Muslims are, therefore, more prosperous, more permanent, and more persuasive in England than France, Belgium, Germany or Italy. Plus, they have more time and opportunity to be intellectually and zealously religious. Thousands of Englishmen have converted to Islam in recent years. At least 5% of the Muslims in England are former English Christians at least in name. Fifty percent of all European converts going on the annual pilgrimage to Mecca are Britishers.

The English Channel stopped Hitler, but Islam is rolling over England like a gigantic wave. Christianity in England has lost its cutting edge while Islam unsheathes its sword, and wields its influence with ever-increasing strokes.

Has God allowed it as a judgment? Or has God ordained this final migration as the greatest opportunity ever for Christians to evangelize Muslim Britain? Will British (French or Belgian) Christians rise to the day or collapse in the night? Will they lift their faces to heaven in intercession or lower them in prayer to Mecca?

England now faces a crossroad more fatal than during either of the two World Wars. A generation ago the "Battle of Britain" was won in the skies over England. In this battle, too, the powers of the air will decide the outcome.

A generation ago the "Battle of Britain" was won in the skies over England. In this battle, too, the powers of the air will decide the outcome.

EXTREME DANGER IN SOUTH AFRICA

Reprinted From The Plains Baptist Challenger, Sept. 1985

(EDITOR'S NOTE: The following article was written especially for the pages of the Plains Baptist Challenger, by a veteran independent Baptist missionary, who has spent more than 20 years in Africa. James Dearmore has spent much time working with the blacks of Africa, and has been instrumental in leading many of them to Christ. He writes out of a heart of love for the people of Africa, both black and white, and he has first hand knowledge of what is going on in that troubled land. Make no mistake about it, the survival of South Africa is important to the survival of America. May God help us to wake up before it is too late. Help us to circulate this information, and pray that America will learn the truth before it is too late. The following article is copyrighted, and may only be reprinted by written permission.)

Some Truth About What's Happening In South Africa & Why It Is Happening!

By James H. Dearmore

We are reading and seeing a lot on television and in the printed media today about South Africa. But what is really happening there and what is really being done by the media and why?

Would Walter Cronkite, Dan Rather, Tom Brokaw, Peter Jennings, Bryant Gumbel, or most of the other popular news media men deceive you? Of course they would, and do, and have been doing so for years!

Probably the worst deceivers in the "big media" in America would be CBS News (both Radio and Television, but particularly Television) and among the big printed media Newsweek and the New York

Times would easily win as the most deceptive of all.

If the average everyday American knew how he has been lied to, manipulated, deceived and just plain used by the Commies and Liberals of the world, but especially by our own left-wingers in America for the past 40 years, he would rise up in rebellion and outrage — and, I suspect, there would be a lot of dead bodies around when the smoke cleared!

This manipulation and lying is being done in many ways by many classes and groups in the U.S.A. today. And the end result of most of it is to degrade patriotism, to enhance the image of Liberals and

Commies, to degrade the image of all Conservative and Patriotic Americans. But worst of all, these manipulators are giving the world to the God-hating Communists without a fight!

I have no doubt that the Red Leaders all over the world from Washington, D.C. to the Kremlin are literally laughing themselves sick at the way they can get and are getting America and Americans to help them rape the world, putting large sections of our world already under a tyranny, a slavery, if you will, more pervasive, more destructive to human liberty more opposed to every principle taught in Scripture, than anything ever pre-

viously known in human history!

Now more directly to the subject of South Africa. What is really happening there, and what should the USA do about it?

South Africa is a country with 25 to 30 million population, depending on whom and how you count. Over 5 million are whites, about a million are of Asiatic descent, and the rest are either blacks (about 20 million) or "Coloured" (over 3 million). "Coloured" there means mulattoes or mixed race people.

Back in the middle 1600's whites moved into what is now the Cape Province of South Africa. Most of these early immigrants were from Holland, of Dutch extraction. When they arrived, they found no areas occupied by blacks. Instead they found a few bushmen scattered in the desert areas, and a few "Hottentots" who appear to have been of different extraction from the "Bantus" or blacks of modern South Africa. (The Hottentots were sometimes called Khoisons, and appear to have been related to the bushmen with possible Malay connections.) The Hottentots were found in relatively small numbers and only along the Cape coastal areas.

That is not the picture you get from the American media! Oh, no! They give everyone the impression that the country was happily occupied and settled by hordes of blacks from ancient days, and then a little group of white "settlers" (notice that word "settlers" carefully and the psychology of its use by Liberals and Commies) came in and "stole" the country from the "happy and noble" Bantu (blacks). There's only one thing wrong with that typical presentation and attitude of the media in America — it is a whole cloth lie!

And by the way, just notice in future how the liberal media loves to refer to the whites in South Africa

as "white settlers!" It would be just as fair to call all the blacks in South Africa "black settlers!" That is just as fair and logical as calling all the white Americans "white settlers." Many white South Africans can trace their ancestors in South Africa back farther than many blacks can trace their own ancestors in South Africa!

But what is going on right now in South Africa? Let me say in the beginning that I do not approve of everything previously or presently being done by the South African government. I don't even agree with everything done by the U.S. government, or even the Texas state government, etc. But the general good of all the people of South Africa is so well cared for by the government there that one of their big problems is the hordes of illegal aliens (latest estimates by experts put the number at about 1½ million) who will literally do anything, take any risk, make any sacrifice, to slip across the border and live in "oppressive" South Africa rather than remain in their so-called "free" countries, such as Zimbabwe, Mozambique, Lesotho, Swaziland, even from as far away as Zambia and Malawi!

And no wonder! While the media in America screams about 700 killed in South Africa in the past year of violence, they don't say much about the fact that between 35 and 40,000 have been butchered in Zimbabwe (formerly Rhodesia) during the past year while Robert Mugabe, the Marxist terrorist installed as prime minister with the help of the US State Department and much of the US Congress, begins his big drive to set up his one-party Marxist state. He promised he would do this, but our American Liberals helped him anyway.

But what is really happening now in South Africa? Well, a minute percentage of the black population,

and an almost infinitesimal percentage of the "brainwashed, left-wing whites" are stirring up riots, looting sprees, labor strikes, etc. But there is no doubt whatsoever that this trouble is being stirred into open actions by a small handful of paid agitators. This is not to say that there is not a genuine desire for certain changes of the right kind by many people in South Africa. But the violent actions and the necessary reactions of the government to put down the riots and violence are being deliberately orchestrated by paid agitators, many of whom are on the payroll of the South African Council of Churches, which we may refer to in future as the SACC.

On Sunday, August 25, 1985, I was in a motel in south Texas with my wife and we turned on the TV about 10 pm with the expectation of finding the news and watching it. It so happened that we turned the dial and came across a discussion about South Africa. It was the Rev. Jerry Falwell and a couple of conservative journalists, and they had just returned from a trip to South Africa. Now normally I don't have much use for Bro. Falwell because of his constant fellowship and "hob-nobbing" with rank heretics. However, he is right about some things, and he is certainly right in much of what he says about South Africa. He had some very interesting reports and taped interviews along with personal observations from himself and the two journalists who had accompanied him to South Africa.

They showed a taped interview or statement from the Mayor of Soweto and another member of the Executive Committee (or what we would probably call the "city council," both of them South African blacks, of course). This Mayor and city council or executive committee run the huge black city of Soweto, near Johannesburg, with a population of about 2 million. The Mayor's

chief appeal was, "Don't impose sanctions of any kind against South Africa, because the ones who will be hurt most by sanctions are the blacks." The other man from the city council was shown making a statement in which he directly and unequivocally said that most of the trouble and violence in South Africa for the past several months has been and is being stirred up deliberately by men who are being paid for that purpose by the South African Council of Churches! He also said that these men are occupied full time in this work of agitation and they do no other work!

And who is the "Head Man" of the SACC? That's right, it is none other than the Rev. Desmond Tutu, a winner of the Nobel (falsely so-called) Peace Prize. By the way, the whole SACC was under a criminal investigation about the disappearance of large sums of money when I left South Africa to come on furlough. I don't know how the investigations and trials came out, and however they came out, they would have been "white-washed" by the left-wing media. The money involved was into the hundreds of thousands, I remember.

So what about Mr. Desmond Tutu? Is he a "great non-violent" leader of the blacks of South Africa or is he a pure and simple "phony?" Well, in his pretense at leadership of a large body of black opinion there is no doubt at all that he is an outright phony! He has certain influence with the ultra-liberal crowd around the world who are using him in their efforts to pave the way for a communist take-over of the rest of southern Africa. But his "influence" is almost entirely a creation of the liberal media, and he certainly is not a leader of anything remotely approaching a "large body of black (or white) South Africa opinion." If

he or anyone else claims such for him, then they and the claim are certainly entirely phony.

My opinion (after over 20 years living and working in Africa, working closely with blacks most of this time, and several of those years spent in South Africa) is that Mr. Tutu could not possibly get 30,000 votes for electing himself to any kind of high office in government if universal suffrage were introduced tomorrow and every adult of the 20 million blacks in South Africa voted freely.

If Tutu is a "phony leader," then who are the "real leaders" of South African blacks? While it may be true that some of the black leaders are more or less "hidden" or "invisible," there are clearly several men in South Africa who have a large following among fellow blacks. Probably not one of these men I will name as leaders in the next few paragraphs has less than 100 to 300 times as many real followers as Tutu. But these men named below are seldom heard from in the American media, because they are totally opposed to the plans and schemes of the liberals for southern Africa and the world.

All those leaders of the blacks of South Africa who clearly have a large following are totally opposed to any kind of economic sanctions against South Africa.

Among those who really do have a large following among the South African blacks, one would certainly have to list the following men:

Chief Gatsha Buthelezi, Paramount Chief of all the Zulus, with about 6 or 7 million followers. The Zulus are by far the largest "power block" among blacks in South Africa.

Bishop Barnabas Lekganyane, leader of the Zion Christian Church, the largest church in all of Africa

and probably the largest black church in the whole world, who was about 4½ million followers, and who actually had over 3 million of those followers present at their last annual meeting at Moria Valley in South Africa. Bishop Lekganyane is a strong supporter of obedience to the law and had highest government officials present to speak at the ZCC's last annual meeting at Easter time.

Bishop Mokoena, leader of the Reformed Independent Churches in South Africa with nearly 4½ million followers.

Bishop Tutu, with great straining and manipulation and after quite a lot of hard feelings, was elected at a secret meeting by 12 black and 11 white bishops, (by what count the vote, I do not know) and was appointed head of a small Anglican group with some 1 million communicants.

Then there is Dr. Cedric Phatudi, leader of the Sothos, (that's a genuine doctorate, by the way), the second largest tribal group in South Africa with perhaps 2 or 3 million followers. I have not heard or read anything of Dr. Phatudi recently (as I said in other words previously the left-wing media only reports widely those things which enhance their view of the "way the world ought to be") but I am sure he has not changed his position of years gone by. He has been totally opposed to sanctions.

Every one of these leaders I have named is totally opposed to disinvestment, divestiture, economic embargoes and sanctions against South Africa with the single exception of Bishop Desmond Tutu!

So what should America and Americans do about South Africa? We should treat her like the good friend she has been to us for more than forty years. She has maintained a correct and friendly attitude to us for many years in spite of

constant "meddling" by American liberals both in and out of government.

We Americans have no right to interfere in South Africa's internal affairs, nor does our government have any such right. Nor do we have any right to interfere in her external affairs unless those affairs pose a direct threat to our own safety and freedom!

If it were not so serious, it would be funny, how all the liberals run around screaming and wringing their hands saying that we must not interfere in the affairs of Nicaragua (a little two-bit Castroite Communist dictatorship which is threatening all of Central America and making a mockery of the Monroe Doctrine which helped to keep us free and strong for more than 100 years). Yet these same "liberals" want us to prescribe to South Africa, a proven friend and perhaps the only strong anti-communist government in all of Africa, how and when she shall finish integrating or dividing her own people within her own borders. The whole thing is absurd and would be hilariously funny if it were not so serious and did not plainly lead to such terrifying results.

By the way, if you haven't guessed by now, I'll tell you what I think of most political or religious liberals. Most of them must be deaf, dumb, blind and stupid, else they could not possibly say, believe, and do the things most of them do. Liberals are like the old horse that couldn't see very well in the beginning. And then his owner put blinders on his right eye. After that the horse could only see out of one eye — the left eye — and he always went around in circles to the left, stumbling over everything and generally wreaking havoc, breaking everything around him!

What about Nelson Mandela? Pinko Liberals always try to pretend

that Nelson Mandela is a poor, oppressed "political prisoner" already held in prison for over 20 years by the "white minority government."

Nelson Mandela is not a "political prisoner" by any fair interpretation of the meaning of the phrase. He established the "Umkhonto we Sizwe" (Spear of the Nation) in 1960, the so-called "military wing" of the African National Congress, openly advocating, promoting, and practicing the use of violence to gain political ends.

Mandela and Oliver Tambo, strongly supported by various communist and "liberal" groups, decided that their African National Congress, the group responsible (even down to this day) for most of the terrorist atrocities committed against the Republic of South Africa, decided some 20 odd years ago to engage in this terrorist violence.

There has been some suspicion that Tambo may have betrayed Mandela to leave himself as the undisputed leader of the ANC. (The other top leader of the ANC is Joe Slovo, a white lawyer and admitted doctrinaire Communist). But be that as it may, Mandela and others, after plotting and executing various acts of terrorism and treason against the Republic of South Africa were caught. They were tried in a legitimate court of the land, convicted and sentenced for these acts of terrorism just as any other criminals perpetrating the same acts would have been.

Mandela, pictured as a moderate political leader and political prisoner with only very loose ties to Moscow by the US media, is neither moderate nor a political prisoner and his ties and those of the ANC are very strong to Moscow. In fact, the ANC could not exist in its present form without the heavy support and control it receives from

the Kremlin, through the South African Communist Party (SACP). The picture the liberal media of the world gives of Mandela bears no relationship to reality:

I repeat, he is not a political prisoner. He was convicted in 1964 of planning, along with Communist Party members, a major guerrilla uprising against South Africa. The plan, called "Operation Mayibuye" called for the deployment of thousands of trained units throughout the country. In his own speech from the dock in Pretoria Court on April 20, 1964, Mandela admitted his guilt. He said: "I do not . . . deny that I planned sabotage . . . planned it as a result of a calm and sober assessment of the political situation . . . I admit immediately that I was one of the persons to form the Umkhonto we Sizwe (military wing of the ANC) and that I played a prominent role in its affairs until was arrested in August 1962..." He was sentenced (in 1964) to life imprisonment after acknowledging his own guilt in court.

However, to watch American TV or read most of the printed media in America one would think Mandela is an innocent little lamb being persecuted and imprisoned for political acts. You would certainly never suspect that he is a legally convicted terrorist leader with strong ties to Moscow and was probably spared from hanging only by the desire of the government to prevent him from becoming a martyr.

Senator Kennedy, Rep. Solarz and assorted other bleeding heart liberals try to pretend that Mandela is a "political" prisoner, but even Amnesty International, the notorious extreme left-wing human rights organization based in London, does not consider him to be such. The Amnesty International definition of "prisoners of conscience" does not include him, officials of the organization have said, because he does

not fit into that part of the definition which says "provided they have not used or advocated violence."

However, Mandela does not need help from Kennedy, Solerz or anyone else to obtain his release from Pollsmoor Prison in Cape Town. South Africa President Pieter Botha has offered to free Mandela if he will only renounce violence. Mandela has refused. He remains today the same kind of terrorist he was in 1964.

A syndicated columnist recently interviewed Mr. Mandela in prison and asked him if he were released would he refrain from or renounce violence. Mandela's answer was a flat no and further went on to state that he would be engaged in violence immediately if he were released.

For years, ANC members have been trained in the Soviet Union. Dr. Igor Glagolev, who defected from the USSR in 1976 and had been closely involved with Soviet support for Southern African Terrorism declared: "The decision to begin an offensive for the conquest of Southern Africa was taken by the Politburo of the Soviet Union near the end of the 1960's. The Soviet Union controls through him (referring here to Uesef Dadu, national chairman of the South African Communist Party), not only the SACP but the ANC as well."

In November 1982, the Subcommittee on Security and Terrorism of the US Senate Judiciary Committee issued a report on "Soviet, East German and Cuban Involvement In Fomenting Terrorism in Southern Africa." The report stated clearly that the original purpose of the ANC and SWAPO "have been subverted and the Soviets and their allies have achieved alarmingly effective control over them."

In US Senate testimony, Mr. Bartholomew Hlapane, a former member of the Central Committee

of the South African Communist Party and the National Executive Committee of the ANC said: "No major decision could be taken by the ANC without the concurrence and approval of the SACP. Most major developments were in fact initiated by the Central Committee (of the South African Communist Party)." Hlapane further declared that the source of funds for the ANC's military activities, was the Communist Party itself.

Mr. Hlapane, shortly after his return to South Africa, was murdered with his wife on December 16, 1982 by an ANC assassin armed with an AK-47 assault rifle. One of their daughters, left for dead at the same incident, has survived as a quadruple legic.

Why are so many members of Congress eager to embrace a Soviet supported advocate of violence and terror such as Nelson Mandela? Perhaps they are just mis-informed and do not really know who he is or what he and the ANC want. But I wonder — if they really do know, and still embrace Soviet supported terrorism, then our own nation may be in more trouble than even the pessimists suggest!

As I have said often, the Reds of the world are laughing themselves silly at the way the world's liberals, especially Americans, are doing their work for them. Communist leaders are no doubt also greatly entertained by the way their "dis-information services" have so thoroughly deceived such large numbers of "good" people into carrying on the very programs for destruction of what little liberty is still left in the world. While the liberals say they are defending freedom and liberty, everywhere they have their way liberty dies in agony!

Another question we should ask about this South African sanctions question is this: Who is pushing

South Africa and pushing the United States to push her? The answer is clear — the so-called liberals of the world, especially Americans, who are being used by the communist and one-world manipulators.

Who is going to win, or benefit from efforts to destroy South Africa? And that is the real goal of the anti-South Africa operators — the total destruction of South Africa. They are hiding behind all kinds of high flown words, exaggerated descriptions of the present situation there and what it can be under their proposals for the revision of the status quo. Some are just ignorant of what the result of their proposals would be if carried out but others are deliberately lying. They know full well they are talking about the destruction of our only strong, self-sufficient, pro-western friend in all of Africa.

Some of them also know that what they are proposing for South Africa could only have one possible final result — the setting up of a black dictator, who would only be a puppet and whose strings would all be pulled from Moscow.

This end result would come about, if the "liberals" have their way, as surely as the night follows the day, after a very short period of time. During that short period of time while the communists puppets openly took over, there would be a blood bath such as has never been seen in modern times. Probably the nearest thing in modern history we could compare it with would be the Jewish-Arab bloodshed which seems never to cease.

Again, should America vote sanctions against South Africa? No, a thousand times no, not ever, under any circumstances, while they have a stable pro-western government in control as they do now!

You might wonder what difference would or could it make to

the United States and the rest of the non-communist world if South Africa did fall? How would it affect us and the balance of power in the world? It would affect us greatly and in a very unfavorable manner. It would give the Russians virtually total domination of any or every part of Africa they choose to control. But even worse than that, it would sharply tilt the balance of power in the world in favor of the Russians and sharply against the Americans and the free West!

You say, "How?" In many ways and the sum of all is greater than the totals of the separate parts. What about the Cape Sea route? Over 90 percent of Europe's oil goes around the Cape Sea route. If the Communists take over South Africa, they wouldn't even have to build naval or air bases — they are already in place, ready to use — to easily shut off western Europe's oil! Without the oil which daily goes around the Cape on its way to Europe, western Europe could not exist as modern states. The flow of oil would only have to be interrupted for a very short time and western Europe would be paralyzed, industrially, commercially and militarily. If Russia gains control of the Cape Sea routes, she can take control of all of western Europe any time she decides to do so, without any serious fighting.

South Africa produces about 90 percent of all the gold being produced in the free world. We need it, not just for jewelry, not just for backing our money with gold reserves, but for commercial and industrial uses, especially for high technology fields such as electronics, computers, etc.

South Africa also produces most of the free world's Chrome ore, without which one could not build a single modern gun barrel, cannon, tank, or any kind of proper modern armor or armaments. Most of the other commercially viable chrome deposits are already under Marxist control.

South Africa produces about three fourths of the free world's platinum, which is so essential in many fields of technology, such as pollution control devices, spark plugs, etc.

We also get most of our titanium and magnesium from South Africa, both of which are very important to us in many ways, most notably in jets and rocket engines and in aircraft and tanks.

And remember, if South Africa falls into communist hands, we would have to say to them or other communists, "Please, nice Mr. Communist who wants and plans to rule the world, would you pretty please sell us some chrome, titanium, magnesium, gold, etc. so we can make the weapons necessary

for us to defend our part of the world from being ruthlessly subjugated under your heel? Please, with honey and sugar on it?" And all the communists laughed, as they proceed to kill off and enslave their enemies!

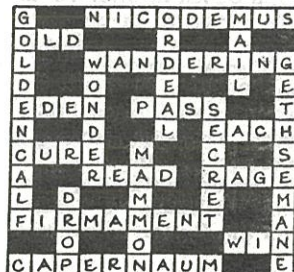
I could go on with a longer list of things essential to our continued survival as a free people and more things essential to the survival of our allies in the free world, which we would lose if South Africa falls. But perhaps this is enough to make our readers realize a little bit of what is involved in the big Communist push to destroy South Africa and to make our readers realize also that most of the Communists dirty work is being done for them either by gullible or traitorous "liberals" working largely through American influence.

Write or phone your Senators and your Congressmen and tell them plainly you are opposed to economic or political sanctions against South Africa.

It would also be a good time to tell them you are going to vote in future for men who will help and support our friends all the way and punish or destroy our enemies, instead of destroying our friends and helping our enemies as most of our politicians (before President Reagan) have been doing for forty years now.

Solution to B.I. Crossword

from Page 32



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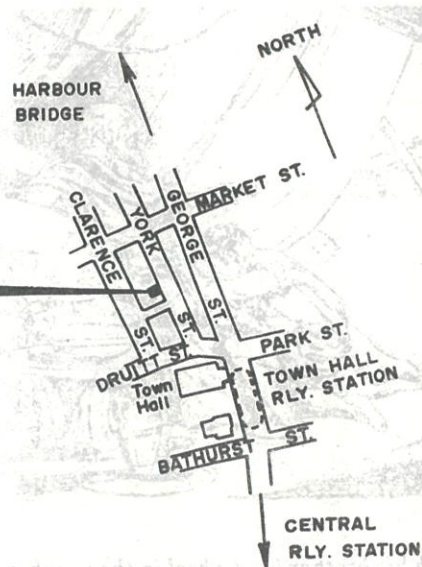


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The Jacob-Esau Controversy

M. Stevens
The Covenant Message
 South Africa



"He took his brother by the heel in the womb, and by his strength he had power with God" (Hosea 12:3).

The above quotation from the book of Hosea is a direct quotation from the Apocrypha and must, therefore, lend credence to that portion from which it is taken. Whatever one may think of the Apocrypha, certain portions of the book of Esdras make very illuminating reading particularly as one considers the present overall world situation. Esdras, enquiring as to the sign of the 'end of the age' asked: "What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand first held the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth" (2 Esdras 6:7-9).

The story of Jacob and Israel is more than just a simple Bible allegory indicating the difference between right and wrong — it is a narrative of flesh and blood which stretches from those far-off days right down to the present time and when considered in the light of current events, shows that Scripture is still a 'lamp' for our feet in these 'perilous times of the end'.

As Esdras was informed that the transition from one age to the other centres on the struggle for dominion between Esau and Jacob, it would be advantageous to reconsider the narrative concerning these two characters. In the first instance, one reads that the predicted struggle was begun even before birth. "And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other; and the elder shall serve the younger" (Gen. 25:22-23).

After the birth of the twins which was characterised by Jacob holding the heel of Esau, which could be construed as the restraining of Esau by his brother, one notes that 'Esau was a cunning hunter' (Gen. 25:27) and that 'Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob'. While accepting fully what the Bible says, one is inclined to the opinion that the description of Esau and the reason for the love expressed by his father leaves a gap in the continuity of the story. It appears rather ludicrous that Isaac should love Esau merely because he provided him with venison. There are many traditions concerning Esau not the least of which is that which relates that the phrase 'cunning hunter' and which was not limited to hunting in the sense as understood today. The tradition avers that Esau became a brigand and, with a group of Arabian nomads, preyed on the trade caravans operating bet-

ween Persia, Arabia, Canaan and Egypt. By this means, Esau soon accumulated vast wealth and his father, Isaac, not knowing the source of this wealth, thought of him as a very industrious son particularly as Esau provided him with all the amenities of life available in those days. Jacob, a more placid type who was content with 'dwelling in tents' would, by comparison with his more flamboyant brother Esau, be classified as a ne'er-do-well, lazy, stay-at-home mother's boy.

The tradition continues by contending that Esau, on one of his nefarious ventures, became involved in a political plot to assassinate the Assyrian king and that he had to flee for his life and this ended with his exhausted plea for succour from Jacob. "And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?" (Gen. 25:32). The Bible narrative continues by relating the sale of the birthright for 'red pottage' which endowed Esau with the name Edom which means red.

The history is interrupted by the story of Isaac and Rebekah in Gerar where, like his father Abraham in Egypt, Isaac presented Rebekah as his sister (Gen. 26:7). However, in the following chapter, the story of Esau and Jacob is resumed with both men now at the age of forty. By this time, Esau had married two women (Gen. 26:34) both of whom were a cause of much grief to Rebekah and Isaac. He later married a daughter of Ishmael and the generations descended from Esau are enumerated in Genesis 36 among whom are Eliphaz, Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz took a concubine called Timna who bore Amalek, a name given because of the association of Esau and his descendants with the very ancient race of that name (Num. 24:20) whose latter end is described as identical with that of Esau.

In connection with the actual bestowing of the birthright blessing, a very interesting statement is recorded in Genesis 27:22 where the now blind Isaac seeks proof of identity. Having placed before Isaac a feast worthy of the best endeavours of Esau, Rebekah then dressed Jacob with the skins of goats to resemble the hairiness of Esau. "And Jacob went near unto Isaac his father; and he felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau." In the full cycle of events today, Esau, with his vast admixture of races is talking with Jacob's voice but his hands are not only red with blood but still hairy

and identifiable as Esau.

In pronouncing his blessing, Isaac makes allusion to Jacob's 'brothers' in the plural sense which, at first sight, is rather perplexing. "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27:29). This same perplexing statement is repeated when Esau appears before Isaac filled with remorse. "And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants" (verse 37).

As one reads the narrative, it is noted that no further children were born to Rebekah and yet the story positively asserts that 'his brethren' would be subservient to Jacob. However, as one proceeds, one discovers that 'mother's sons' and 'his brethren' are phrases indicative of family relationships and not necessarily of the direct relationship as implied in the English words. For instance, when Jacob travelled to Padan-aram in obedience to his father's charge, he met Laban. "And Laban said to him, Surely thou art my bone and my flesh ... Because thou art my brother shouldest thou therefore serve me for nought? ... (Gen. 29:14-15). One reads of the subsequent events when, after serving fourteen years, Jacob took his wives and left Laban whereupon Laban pursued him and reconciliation was wrought. In Laban's following were many of his sons and daughters whom he left with Jacob and who became his men and women servants (Gen. 32:5) and in which the perplexing statement by Isaac is elucidated.

Meanwhile, Esau, not content with accepting the fact that Jacob had received the birthright blessing insisted that his father bless him too. In the response to this, one gains an insight to the course followed by Esau from that time. It was a course which indicated a continuity of his former occupation of 'hunting' and living off the fat of the land but in the process 'taking the dominion' which was Jacob's in terms of the birthright blessing and also breaking free from the restraining of Jacob.

This blessing is most interesting for it provides a graphic illustration of the depths to which Esau would go in trying to displace Jacob. As is related, Esau and his family left Canaan and went to live among the Horites whose name soon vanishes and is

replaced by that of Edomite. These Horites were kinsmen to the Amalekites after whom Eliphaz, the son of Esau, named his son. These Amalekites were the cause of the first war waged by Israel and it is of singular importance to note that the Lord God Almighty swore that He would 'have war with Amalek from generation to generation' (Ex. 17:16) and because of the implied associations between Amalek and Esau, one is left to understand that Esau, in confederacy with the Amalekites, would continue a war against Jacob-Israel right down the ages until Esau creates the end of one age and Jacob comes into his own with the new.

From the very outset and one need go no further than the preview of Esau's insidious 'taking the dominion', to note the pattern of Satanic delusions with which Jacob would be confronted. The Plan of God in Israel would be undermined by Esau — the very name 'Israel' would be usurped by Esau — Jacob's trouble (Jer. 30:7) would be initiated by Esau and the whole 'end of the age scene' would be the result of Esau's actions.

Thus, as one looks at the end of the age scene as described throughout the Bible by the prophets and the Lord Jesus Christ and, as one recognises that this is merely a reflection of the experience of Anglo-Celto-Saxondom today, one is reminded that 'Esau is the end of the world and Jacob the beginning of the new'. Here indeed is an identifying mark for, if one

sifts behind the news media which no longer presents the world-situation to a gullible world as a sugar-coated pill, one may see the Esau-cum-Amalekite conspiracy undermining all the institutions which have, for centuries, stood as pillars for a decent society. The undermining of God's Word — the fomenting of unrest and revolution — the encouragement of drug-taking — the sponsorship of race-mixing — all this is Esau still at work striving for world dominion and for the destruction of Jacob by his insidious propaganda. It should never be doubted that Esau is committed to world tyranny and enslavement while Israel, God's true servant nation, is committed to its opposite. Who will win? This is not really a question for the result is a foregone conclusion. *God will win and in His Victory through Christ Jesus, Jacob will surely be the beginning of a new age of righteousness, justice and mercy.*

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" and in that day "... judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:1-17). This is the new age of which Jacob is the beginning. The old under Esau will pass away and the new, with Jacob under the King of kings will surely make for peace and quietness for ever.

Compromise

The Christian of today is much like the hunter who encountered a huge bear in the woods. The bear was unarmed except for its teeth, claws and wit, while the hunter had a high powered rifle.

The bear asked the hunter: "What are you looking for?" to which the hunter said: "I want that fur coat you have on."

"Well," said the bear, "all I want is some breakfast. Let's sit down and see if we can't work something out." So they sat down to talk together. Soon the bear got up alone. They had reached a compromise. The bear had his breakfast and the hunter was in his new fur coat. This is the kind of compromise that is killing Christianity. We must have none of it!



MONEY AND WEALTH ARE NOT SYNONYMOUS

● "The National Message Ministry" of Los Angeles publishes a monthly letter. We thank them for reprinting this excellent article by the pen of the late W.B. Record. It should be read several times.

Money is simply a medium of exchange with which wealth can be purchased and the exchange of ownership negotiated. Wealth consists of natural resources such as timber, the various ores such as iron, lead, silver, gold, tin, copper, tungsten etc., and the land itself is wealth, even the lakes and rivers with their contents. Wealth also consists of the many and varied things which are manufactured from natural resources. It is with these manufactured things that the vast majority of business is transacted. Consequently it follows that money (the medium of exchange) should be adequate to keep the flow of production to consumer in constant balance.

Money is the lifeblood of the nation's business therefore it is necessary that an adequate flow of money be maintained in circulation at all times. Unless that is done the economy suffers. An adequate flow of money in the economy of the nation is as essential to good economic health, as the flow of blood in your physical body is essential to bodily health.

How would you like to have some other individual controlling the flow of blood in your physical body? That would be extremely dangerous, and you would never consent to it.

Well, it is just as dangerous to let private banking interests control the flow of money (purchasing power) in the national economy. But that is the situation so long as the Federal Reserve Board regulates the flow of our money. Regulation of the money flow should be returned to Congress where the Constitution says it shall be.

Under present conditions the majority of business is done with checkbook money and bank credit. Bank credit serves as money, but is not backed 100% with actual currency. In other words, there is far less currency than bank credit in existence.

By issuing credit the banks "create money" (buying power), and when banks call in their loans (withdraw credit), they thereby destroy money. By such destruction of purchasing power the borrower who no longer has credit, must find currency with which to meet his obligation to the bank. He was transacting business with bank credit for money, and now that the credit has been denied him, how is he to pay? Of course the bank is secure because the borrower put up collateral to secure the bank when he got the loan. It is this collateral, put up by the borrower, that makes the bank's loans its assets.

Money should be based and issued on goods and services, and should be issued into circulation to equate our production of goods and services. By that, I mean that sufficient money should be provided to enable the consuming public to absorb the products of industry. Unless this is done there is an imbalance created between production and consumption.

MONEY IS NOT WEALTH. As a medium of exchange it represents wealth; therefore it should be based on wealth (goods and services), and should be regulated by Congress and issued debt-free at its source, and in sufficient amounts to maintain a normal balance between production and consumption.

A Prayer for the Nation

O GOD OF OUR FATHERS, Thou, Who by Thy power has brought the Nation into being, and by Thy grace hast preserved her; Who hast given to her the blessings promised to our fathers; and brought her to these days to fulfil Thy will: hear us we beseech Thee as we intercede for her.

It is not by might nor by power alone, but by Thy Spirit that she will fulfil Thy purposes.

Too often she has been stubborn and rebellious and even now is suffering because, placing her trust in the wisdom of men, she has broken and ignored Thy Righteous Laws. O Lord have mercy upon her.

Grant we beseech Thee, that in the midst of humanly insoluble problems she may turn to Thee and recognise Thy right alone, O Lord, to rule in and through her, administering Thy Law.

Move the hearts of the leaders of the Nation by Thy Spirit, causing them to surrender themselves to Thee, that in Thy hands they, being restored, sanctified, and fitted for service, may lead this nation and through this nation, all nations of the world, into Thy Kingdom of righteousness, peace and joy.

For the sake of Jesus Christ our Lord, our Saviour, our Redeemer and King. Amen.

British - Israel Bible Lesson

Chapter 53

PARABLES OF THE KINGDOM - #15 PARABLE OF THE WORKERS IN THE VINEYARD

Read 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 repentance 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 these 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 displaying 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)

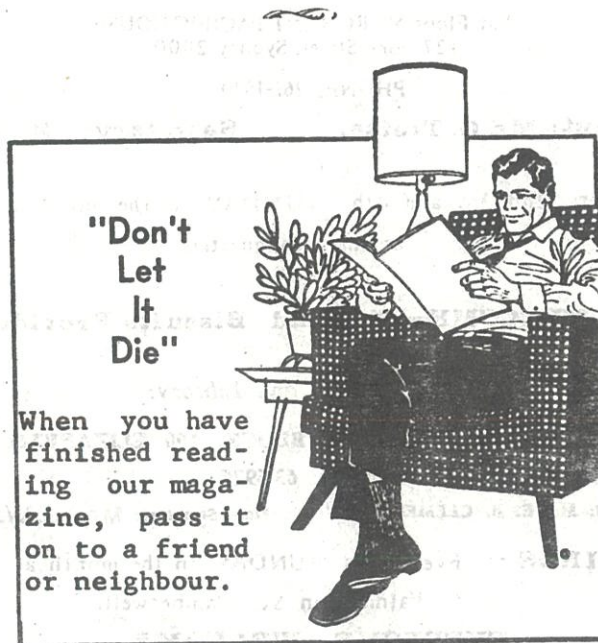
The same warning is given to every form of organized Christianity. Ancient Church Systems are liable to assume unjustifiable authority, and to make claims on account of their historical foundations which will be of no avail at the Lord's Coming. May not the same warning be intended to all who think that 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.



THINK ON THESE THINGS

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24: 12-13.

British-Israel World Federation



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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 under the Mosaic law and its identity temporarily lost to history, but known to God; it was to be recovenanted 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.

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 Holy Spirit and His Mission. (John 14:26, Acts 2.)

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 in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, 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. 19:9).

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 that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

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

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).

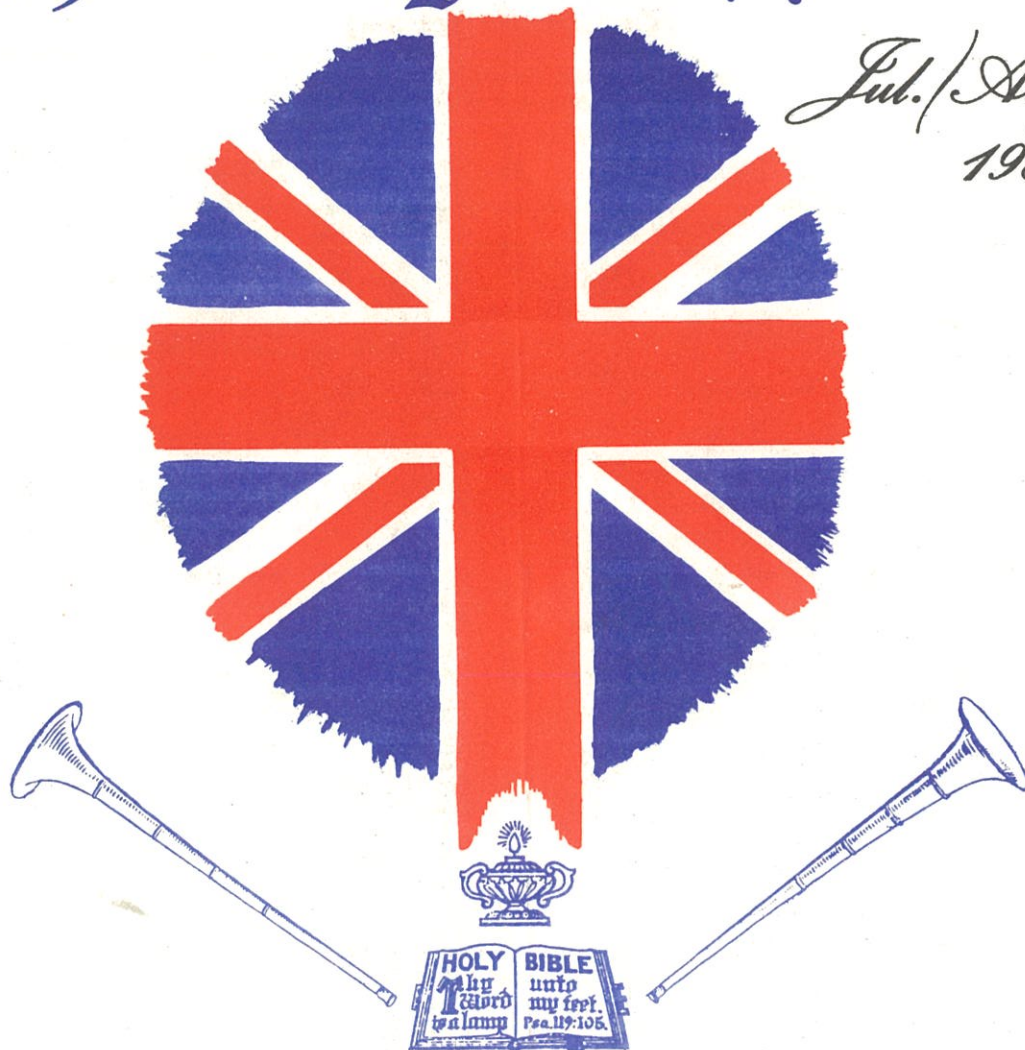
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Jul./Aug.
1986



PROCLAIMING

THE HERITAGE OF THE ANGLO - SAXON - CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR

LORD JESUS CHRIST

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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.
The power of the Holy People is to be broken.

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; Psalms 89:25.
Gen. 35:11; 48:19; 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; Psalms 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; Psalms 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; Psalms 89:35-37; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
Dan. 12:7; Deut. 32:29-36.

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.

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Dear Identity Reader

With the increased fear of Nuclear War, there appears to be a corresponding increase in what one could describe as a religion of fear as taught in the churches. Evidence of this fear was recently observed in a church service. Incorporated with the lyrics of Cliff Richard, there was a set of slides showing world leaders and the after-math of atomic explosions.

The finale was a sermon which expressed the view that the earth would be obliterated and the sky rolled away. The only people eternally content would be the Christians, who by this time are safe in Heaven. The section of Scripture was taken from 2 Peter 3.

Whilst man has the capability to "press the button" (whatever that means), and to bring about great destruction, there is not one verse in Scripture that says that the earth is to be obliterated. I am not denying the possibility that there might be a Nuclear War in the future, and that there might be great destruction. There are still a number of events yet to happen before anything like that occurs. I find it amusing, that ministers refer to the flood as an example of worldwide destruction, but they seem to forget that the earth did not self-destruct.

The Bible does not contradict itself. In view of this how can verses like, "Thy will be done ON EARTH, as it is IN HEAVEN", be equated with views as expressed in the sermon above. One has only to read verse 13 of 2 Peter, chapter 3 to soon realise that there is to be a NEW HEAVEN, and a NEW EARTH. It appears to me that by overlooking many verses, ministers have oversimplified the whole issue of eschatology.

Whilst I would agree, that we as citizens of the "commonwealth of Israel" (Ephesians 2:12, not aliens), have no need to fear, as far as our position in the Kingdom, I do believe there should be concern expressed for those "shepherds", who feed themselves but not their flocks (Ezekiel 34:1-3). Will these people represent some of those who whilst of the Kingdom, be cast out into the darkness?

One of the dangerous effects relating to the idea that the earth is to be obliterated, is that most people who call themselves Christian, are not prepared to become involved in the affairs of state. They appear to adopt the view that the Christian is ineffective. They have stopped struggling against tyranny of all forms and unrighteousness. The people have forgotten how and what to pray for.

As St. Paul has said, we each one must be very sure of our Salvation. It is this security that allows us to believe in a God, that whatever is the outcome for Israel, His Church and mankind, it will be for their correction and prosperity to the Glory of our Maker.

Recommended Reading

<i>Symbols of Our Celto Saxon Heritage</i>	\$20.00
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<i>How the Gospel Came to Britain</i>	\$5.00
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<i>The Hour Cometh</i>	\$6.00
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God's Purpose in Israel

(Courtesy 'The Covenant Message')

by W.G. Finlay

CONCLUSION

While the 'doctrine of the Nicolaitanes' — which doctrine the Lord Jesus Christ said He hated (Rev. 2:15) — was a valid indictment in A.D.96, it was equally valid when Christianity became the national religion of the Roman Empire at the end of the 4th Century. To fully appreciate this situation, attention is directed to a very brief analysis of the phrase which will be seen — not as an indictment against the 'Nicolaitanes' but rather against the 'doctrine' or teaching pertaining to the inclusion of this sect within Christianity. Basically, this 'doctrine' emanated from the 'elders of the church at Jerusalem' who decided that as the Law was not applicable to the pagan converts, they could, after undergoing 'regenerative baptism', retain their previous traditions even though these may be in direct opposition to the Law of the Lord. Significantly, these Christian 'elders' believed in the continuing validity of the Law and this, it should be noted, *after* the Ascension of the Lord, but when confronted with 'converts' to whom the Law had no meaning, *they* decided to waive the Law believing that the salvation of the individual was more important to God than His Holy Law. What in fact was happening was a repetition of the events which had characterised the decline of Israel some six hundred years earlier when God's Covenant People waived the Law of the Lord which regulated the *type* of immigrants into Israel and allowed even those specifically prohibited into their community (Isa. 1:7).

The same thing was happening again and because the 'elders' did not consult the Law in the context of these pagan converts which were becoming more

numerous than those preaching the Word of the Christ, they missed the warning contained in Exodus 23:2 which has a special warning against the misconception that the majority is always right. "You shall not be led into wrongdoing by the majority . . ." is the Lord's Directive in His Law and yet, when one looks at the 'doctrine' pertaining to the pagan Nicolaitanes, this is precisely what was done. As long as they performed an outward show of conversion, it did not matter what they practised in their private or communal lives. It is small wonder that the pristine faith which the Lord Jesus Christ taught was diluted and perverted as the number of converts grew and who brought with them their own traditions which, through their numbers, demanded inclusion within the teaching.

There are of course, those who would deny this — maintaining that Christianity was the pinnacle which lifted all men up to its standards. Unfortunately, history — both ancient and modern — shows that this is not the case. Without wishing to labour the point in the modern context, all are surely familiar with what has happened in Africa since the various states have gained their independence — they have fused the teaching of the missionaries with African traditions and in the process have added to the dilutions of the Word of God which have continued throughout the Christian dispensation.

Rome and the 'Doctrine of the Nicolaitanes'

If one considers the story of Rome as it became

the national entity which claimed to propagate the Word of God, one is able to see the consequences of the 'doctrine' which the elders at Jerusalem formulated. However, to fully appreciate these consequences, one should consider that Rome had become the extension of ancient Babylon and that the various facets of Babylonian belief were very prevalent in the Empire. The Rev. Alexander Hislop in his *The Two Babylons*, provided a well documented comparison between the deities of pagan Rome and ancient Babylon ranging from the trinity — the father, mother and son — through the worship of the mother of the child to the various Babylonian festivals which were held in honour of their various deities. In support of what has been stated above in the context of the African adaptation of Christianity to meet with local traditions, it will be noted that the same process obtained when Rome adopted Christianity. The process of this adoption is well worth repeating here.

As all text books will confirm, until the beginning of the 4th Century, the government of the Roman Empire had treated Christianity with varying degrees of toleration — this being dictated by the national political climate of the time. Except for the persecutions of the emperors Decius, Valerian, and Diocletian, there were relatively few large-scale persecutions — presumably because Christianity was not seen as a threat to the Empire. Just twenty years before Diocletian began his ten year persecution of the Christians, Helena, the wife of Aurelius Valerius Constantius who became a member of the tetrarchy created by Diocletian, gave birth to a son whose name was Constantine and who was destined to begin the process of the adoption and adaptation of Christianity to Roman needs. As a youth, he accompanied Diocletian in his war against Egypt and en route, passing through Palestine he is reported to have met Eusebius the bishop of Caesarea under whom, it is suggested, he was converted to Christianity. However, another suggestion as to his conversion comes from the event when, in Britain and assisting his father in the

fighting, he found the same faith as he had seen in Palestine and became convinced that it was the true faith.

Be that as it may, Constantine married Fausta, Maximian's daughter in 307 and six years later, after defeating his brother-in-law at the Milvian Bridge near Rome, he became the Emperor of the Western Roman Empire. One of his first acts as Emperor was to issue a document — the Edict of Milan — which gave legal status to Christianity thus putting an end to any further persecutions and under this edict, Christianity was practised side by side with variants of other religious beliefs. In 324, Constantine attacked and defeated Lucinius, the Emperor of the Eastern Empire and from this point in time, he spent most of his time at Byzantium which he renamed Constantinople devoting himself to religious matters and involving himself in the divisions which were already taking place within Christianity.

In 325, he attended the Council of Nicaea where he joined in the condemnation of Arius of Alexandria who was opposed to the doctrine of the Trinity and certainly figured very prominently in laying the foundation for what is known as the Nicene Creed which was only finalised forty-four years after his death. This year, i.e. 325, was a year which showed that Constantine was more than a little confused as to what constituted a Christian for while in Nicaea he was involving himself with Articles of Faith, he had already laid plans for an event which could, by no stretch of the imagination, be called Christian. He left Nicaea for Rome to take part in an official anniversary of his reign and significantly, while he refused to take part in a pagan procession and was creating hostility among the population for his refusal to participate on Christian grounds, his wife Fausta and his son Crispus were being put to death at his orders (*Encyclopaedia Britannica — Constantine the Great*). Constantine lived for a further eleven years after this event and throughout those years, so it is said,

he had one passion and that was to be baptised in the River Jordan — a desire which was never realised.

After Constantine's death in 336 A.D. Christianity remained one of the many lawful religions operating in Rome and it was not until the end of that Century that the first ecumenical movement blended the prevailing religious thought into one calling it Christian and naming it the state religion and having a privileged position in all matters. If one looks at what has become known as the Roman Catholic religion and compares this — as Alexander Hislop did — with the nature and character of ancient Babylon, it will be seen that the phrase 'the doctrine of the Nicolaitanes' was not merely a mild chastisement but a grave warning of things to come. 'Babylon' had not only asserted itself but had fused itself, with its priest-created religious mysteries, into what was being taught as the Truth of God. Abraham, had of course, been called out of all this when he responded to the first call of the Lord (Gen. 15:7) and there can be no doubt that the same guiding influence which gave birth to those early Babylonian mysteries worked to bring God's special witness Covenant nation into its fold and under its dominion. Israel's removal from the land of Canaan which resulted from the nation's refusal to stand four square *on what God had said*, opened the door for this to happen and when the Judaeon community set itself up and projected itself as 'Abraham's seed', there can be very little doubt that Babylon had taken a gigantic step toward realising its goal. With Israel still blind to national identity and her prophets still dumb and under the cloak of darkness (Micah 3:4-7) and despite the Mighty Incarnation of the Word in the flesh (John 1:14) Who called for repentance, nothing seemed to be able to prevent Babylon from substituting itself as the 'way of God'. Indeed, as is stated in Revelation 13:5, this substitution would be successful and last for forty-two prophetic months or 1 260 literal years.

Israel Re-emerges in the World

In the light of world history since the 'doctrine of the Nicolaitanes' was put into practice, one is naturally inclined to ask where, in all this, does the Covenant Purpose of God stand? What, for instance, has happened to the oath-bound Covenant and Promises made exclusively to the patriarchs and their seed who were to develop into a great and mighty nation? What of God's Sovereign Declaration that the blessing accruing to an obedient Israel people *would* result in the nations and families of the earth praying/seeking for a similar blessing to be theirs? Has all this been abandoned and has the Mighty Yahveh in Israel accepted that His Name and Honour are incapable of vindication?

In returning to the Old Testament, it will be noted that the consequences for Law transgression in Israel — which included national blindness among many other punishments — were not to last for all time but had a specific terminal date. However, it should be noted that this date was not fixed chronologically but rather in terms of one word which centred on 'repentance'. "When thou art in tribulation, and all these things are come upon thee (the punitive measures), even in the latter days (the Christian dispensation), if thou turn to the Lord thy God, and *shalt be obedient unto his voice* . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them" (Deut. 4:30,31). "I will go and return unto my place, *till they acknowledge their offence and seek my face: in their affliction they will seek me early*" (Hos. 5:15). Repentance is thus the keynote and the terminal date for the consequences of Law transgression and despite the call by the Lord Jesus Christ to 'repent', no national return to the Lord took place — in fact, as has been seen, the Law was waived by the elders in favour of proselyte converts which certainly militated against the emergence of Israel at that time.

In the light of this and in view of the fact that Babylon merged with Christianity and substituted its rituals in place of the Law, one is tempted to ask whether God's Israel people stood a chance of ever realising what was required of them? The answer to this is an emphatic yes, for in the exercise of His Sovereignty in the nation, the Lord had determined to provide an opportunity to His people whereby they could re-discover both themselves and their Law. Through Hosea the prophet, the injunction was: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. 6:1-3). As there is only one time scale which could fit these 'days' namely, the 'thousand years as one day' scale (2nd Peter 3:8) and as only Israel was involved with this, one

should begin to look for this 'raising up' period in Israel as beginning in the first quarter in the 14th Century — two thousand years after the Covenant People had been taken out of Canaan in captivity.

In looking at this phrase 'he shall raise us up' which is an accurate translation of the Hebrew text, it will be seen to indicate a deliberate process of elevation — a transition from being subservient and dominated to freedom from that which exercised such tyranny. As history makes abundantly clear, Papal dominion over the national affairs of all west-European nations followed the same pattern as history observes as obtained in the early Empires — the word of the priest carried more weight than that of any sovereign — and until 1320 when the Scottish Barons declared their independence from Rome, none appeared to challenge the Papal authority. However, Hosea's 'two days' had now drawn to a close and in this, the Papal hierarchy seemed to sense that it stood on the eve of momentous things and as though to ward off any challenge to Roman

The Inquisition



dominion, it introduced the terrifying instrument of the Inquisition in 1248.

There can be absolutely no doubt that a stirring against Rome was taking place and as such bodies as the Cathari, Waldenses and Albigenses began to spread, Pope Innocent IV instituted the Inquisition as the means of discouraging what it considered as 'heresy' among the people. The fact that the Inquisition was instituted and considered necessary by Rome is tangible, historical evidence that something was happening which threatened the religious stranglehold which Rome had on all people — the first ripples of the process of the 'raising up' of God's Covenant People. While the Inquisition started in Spain, it spread through France, Holland, Germany and England with Llorente, the secretary of the tribunal at Madrid in 1790, stating that more than 340 000 persons were executed under the various instruments of the Inquisition.

The point at issue here is whether the growing resentment against the Papacy was a spontaneous event and if so, why had it taken so long and why, at that particular time the people decided to rebel against it? There was obviously more to the story than men and women expressing resentment against Roman dominion for if one considers the story of John Wycliffe, one is able to see the stirring of nationalism pitting itself against the Papacy. John Wycliffe had achieved a high reputation as a scholar and preacher and when, in 1367 the secular clergy were superseded by monks, Wycliffe turned his attention to exposing clerical vices and pretensions with such effect that the Papacy found it necessary to issue five bulls against what he was doing. In 1378, he began his translation of the Scriptures into the vernacular and initiated the principle, later one of the foundations of the Reformation, of making the words of Scripture, not the priest's interpretation of these, the criterion of Christian doctrine.

Wycliffe's endeavours were not only effecting people in England — they were spreading on the continent as well with John Huss, the Bohemian



John Wycliffe.

theologian becoming an ardent disciple and attempting to emulate Wycliffe in his own country. In England, Wycliffe's followers were known as the Lollards and it is significant to note that despite official church pronouncements of heresy against them, the movement began to grow attracting townspeople, merchants, gentry and even members of the lower clergy with several knights of the royal household plus a few members of the House of Commons giving them support. Encouraged by the acceptance of the principle that the Scripture and not priestly interpretation should be the criterion, Wycliffe proceeded to deny the doctrine of transubstantiation and contended that the Papal office was a usurped one and that its pretensions lacked Scriptural support and authority. He was naturally charged with heresy but for some reason or other, he was never brought to trial but was allowed to continue writing and preaching until his death in 1384.

The accession of Henry IV saw the beginning of the witch hunt for heretics and in 1401 the first English statute was passed whereby one of the instruments of the Inquisition — burning at the stake — was introduced into England. The Lollards

first martyr was William Sawtre who was executed at the stake a few days before the Act came into being. While the Lollards were driven underground in 1414 by the intense persecutions which were aimed against them, the national stirring which had been kindled by John Wycliffe could not be halted. Jerome, in Prague, became a disciple of John Huss and the stirring against Rome was spread on the continent while back in England, Sir John Oldcastle (Lord Cobham), a life-long friend of Henry V, sponsored the cause of the Lollards. Being warned by the king that his stand was heresy against the Pope, the old knight said: "Next to God, I profess

Sir John Oldcastle - suspended to gallows by chains.



obedience to my king, but as to the spiritual dominion of the pope, I can pay him no obedience." Such was the power of the Papacy that Henry handed over his friend to the Archbishop of Arundel who tried him and sentenced him to death — the execution being carried out in St. Giles field where Lord Cobham was hanged from a gibbet in chains and roasted alive.

One could of course, think of all those who responded to this early stirring against the degradation of Rome — Martin Luther, William Tyndale, John Rogers, Miles Coverdale, Hugh Latimer, Nicolas Ridley, Thomas Cranmer and a host of others who gave impetus to the promised 'raising up' of God's people. While this was taking place all over Europe and recognising that Papal influence was contracting, ventures into the new world of the west were undertaken with the Spanish cannons convincing the Aztecs, Tepanecs and other Indian tribes that living under Romanism was infinitely preferable to the religions which had been practised by their forefathers. While new 'converts' were being enlisted to the Papal cause, the rebellion against Rome in the old world reached new heights when Henry VIII, for purely personal reasons, repudiated Papal authority and set up the Anglican church with the king as the supreme head. The Bible, in the vernacular, was now placed in parish churches and people could be instructed as to the Word of the Lord in a way which was intelligible instead of merely practising the ritual as prescribed by the Roman priesthood.

The Spreading Abroad

Coinciding with these developments in the religious sphere which were certainly the removal of religious shackles which bound people to the superstitions of the amalgam between Christianity and Babylon, one finds a strange thing developing on the world scene in that the Anglo-Celto-Saxon and kindred people began to put on a form which coincided with the Promises which God had made

to Israel. They spread abroad and put down new roots in new lands and there can be no doubt that an enlightened concept of God — freed from priestly interpretations — went with them.

Slowly but surely the Covenant picture as embodied in the Promises which God made to the patriarchs was taking shape — just as the initial promise concerning the land between the Euphrates and the river of Egypt (Gen. 15:18) took shape and just as Israel failed to see the importance of the Law *then*, so too in the new situation they failed to see that the Law still remained their 'wisdom and understanding in the sight of the nations' (Deut. 4:6). With the added disadvantage of almost eight-hundred years of the 'doctrine of the Nicolaitanes' in operation — which as has been stated earlier invalidated the Law — the true modern development of Israel was given the tools of its calling but threw its Instructions away.

The 'Plans of the Nations'

With true modern Israel rapidly developing into a world power in the nineteenth Century, the same confederacy of nations which had accomplished Israel's demise in Old Testament times began to work again. However, this time, their work was comparatively easy for having been deluded into believing that God's Holy Law had been abolished at the First Advent, all that was now required was to destroy the awakened nationalism in the Israel nations and eradicate them once and for all. The first step in this direction was of course, the French Revolution with its rallying cry of 'Liberty, Equality and Fraternity' — a cry which was used by a few to inflame the passions of the many. This doctrine of equalisation — while initially applicable on a person to person basis and within a specific national area — began to be embodied in plans for the future equalisation of the whole world and as all must surely know, two world wars were fought to create the machinery by which this could be accomplished.

In passing back to Psalm 33:10 which records the fact that the *Lord God of Israel* intends to thwart the 'counsel of the heathen' for the obvious reason that Israel is in no position to do so, one cannot help but be struck by the national inertia within Anglo-Saxondom when it comes to thwarting the one-world plans of the United Nations Organisation. One year after the United Nations came into being, British sovereignty was severely shaken when the *1946 United Nations Act* was passed and under which the decisions of the Security Council of the United Nations were to be implemented by the Privy Council and the Home Office *without* debate in the British Parliament. Here, without doubt is either total inertia or treason in high places.

However, as one thinks of the anti-God conspiracy of Psalm 83, it will be noted that they are characterised by the 'craftiness' of their plans and as the history of the United Nations, since its inception is noted, there can be very little doubt that 'craftiness' characterises every step that it takes towards its ultimate goal of total world control. It will be recalled that one of its first steps was its programme for de-colonisation which was undoubtedly aimed at Anglo-Saxondom and significantly, as one looks back over those early years, none of the dependent states made any approach or representation to the United Nations for independence from the colonial powers. Without consulting the people within the dependent states, independence was forced on them with their leaders suddenly thrust into the sophisticated arena of modern politics and expected to participate in the world decision-taking processes.

The whole exercise was projected as a humanitarian one the objective of which has been described as the upliftment of the less developed countries of the world which, through centuries of colonial exploitation, have remained industrially and politically inert. However, as events have shown, the sole purpose behind the United Nations plan of de-colonisation was the creation of a political area through which it could, by appealing to an

artificially created guilt complex in Anglo-Saxondom, accomplish the final and total destruction of God's modern company of Covenant nations. In creating the so-called Third World, the United Nations Organisation has in its General Assembly the political muscle to pass resolutions which could be and are detrimental to the continuity of Anglo-Saxondom. More, they have an area which *has* to be developed and as they are developed it is very noticeable that Anglo-Saxondom as a whole is being emasculated in the process. If one considers the activity of the United Nations since it successfully created the Third World there can be absolutely no doubt that it has one objective — just like the plans of the anti-God conspiracy of Psalm 83 — to cut Israel off from being a nation and to destroy it.

In 1966 and after it had created the amalgam of 'liberated' nations into what is euphemistically called the Third World, the United Nations brought its financial arm — the International Monetary Fund — into operation and one cannot help equating this with Daniel 3 and the Babylonian 'image of gold' which demanded total obedience from 'princes, governors, captains, judges, treasurers, counsellors, sheriffs and rulers' (Dan. 3:3). Through the I.M.F., the United Nations created *Special Drawing Rights* which was particularly available to the Third World and aimed at encouraging the transfer of Western resources to the less developed countries of that amalgam. This was the beginning of the process whereby the Western Anglo-Saxon countries were being forced to siphon off their technology, their resources and their wealth transferring these to the Third World for the supposed upliftment of these people. Despite this intense concentration on the Third World over the past ten years or so, development has been sluggish and totally disproportionate to the amount of help given and while one is continually told what is being done to stimulate growth, few seem to note what has been happening in Anglo-Saxondom.

With the transfer of resources and technology to

the Third World, unemployment has begun to rise, economies have been getting into difficulty, small businesses are beginning to close down with recession and depression beginning to take on a very real meaning. In Britain and because of unemployment — so it is suggested — riots have broken out in which, while many deny it, race has figured very prominently. The coloured immigrants which flooded into an already overcrowded island because of the de-colonisation programme of the United Nations, have seen themselves or have been told that their racial origins are the basis for discrimination in this unemployment situation. As a result, many of the cities in Britain have been set alight in the demonstration of coloured resentment at paying the United Nations price for the upliftment of the Third World.

In Conclusion

As one looks at the overall situation in Anglo-Saxondom today and bearing in mind the historical 'raising up' as had been promised, there can be very little doubt that some malignant force has been at work throwing every diabolical device against the Israel nations to prevent them from being obedient to God and thus living in His sight. Despite the Opened Word and despite the Judaeian and Roman-cum-Babylonian additions which have been made, Israel could still see God's Purpose for them plus His warnings against trends which will dilute both the people and His Purpose. Despite all this, the teachers and preachers persisted in doing things their way ignoring the warning recorded in Isaiah 55:8 and today, God's company of witness nations is passing through a national experience which almost makes a mockery of God's Covenant in which He said: "All the families on earth will pray to be blessed as you are blessed" (Gen. 12:3 N.E.B.). While the modern Israel nations *have* been blessed in material wealth — just as God had promised — because they are nationally blind and their prophets remain totally dumb concerning

the real reason for this, they are allowing themselves to be deprived of what God had given them and in the sight of the nations of the earth are fast becoming the object of ridicule.

It will be recalled that God had said: "Shall I conceal from Abraham what I intend to do? He will become a great and powerful nation, and all nations on earth will pray to be blessed as he is blessed. I have taken care of him on purpose that he may charge his sons and family after him to conform to the way of the Lord and to do what is right and just; thus I shall fulfill all that I have promised for him" (Gen. 18:18-20 N.E.B.). Where, in history, have all the nations of the earth prayed for or sought to be blessed like any nation or group of nations? It has not happened and, as all must surely know, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19). Despite the current situation among the Anglo-Saxon nations who bear all the marks of Israel, despite all the signs of national deterioration which have set in,

the Lord God of Israel has shown that He has no intention of being thwarted in His oath-bound Covenant purpose in the earth. At the very outset, He told Abraham: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3) and there can be very little doubt that historically, this has been proven true. Currently, the 'plans of the nations' via the United Nations Organisation are proving to be a 'curse' to Israel in fulfilment of its purpose and while one may not know precisely how the Lord will accomplish His Word, one can rest assured that both the machinery of Israel's humiliation and the perpetrators of this will find themselves in conflict with the God of Israel Whose plans they are attempting to thwart.

God has assured that His People — their prosperity and blessing, their obedience and well being — will have a profound effect on the nations and families of the earth who will, without manipulation and coercion, WANT a similar situation to obtain within themselves — and what is more, they can get it.

Plant the Word

We are not expected

To germinate the seed—

Jesus said to plant it;

This world's a field in need.

God does not expect us

To cause the seed to sprout—

He just said to plant it

And plant it all about.

Jesus never told us

To make the seed to grow—

He just said to plant it,

To plant it where we go.

God does not expect us

To make the seed bear fruit—

Jesus said to plant it

And pray that it will root.

Jesus does expect us

To plant the Gospel seed.

Plant it, plant it, plant it,

The world's in desperate need.

Plant the seed and sow it,

Put much seed in the soil.

Jesus said the harvest

Will compensate the toil.

—Wilma Pendergraft

SPECIAL NOTICE**ALL MEMBERSHIPS & SUBSCRIPTIONS ARE NOW DUE**

For greater efficiency and easier administration the Board has agreed to begin yearly membership and subscription to the Kingdom Herald from July 1st, of each year.

If you have already paid your membership fees and subscription to the Kingdom Herald please disregard this "Special Notice".

BUT if your membership fee and/or subscription have not been paid please fill in the appropriate section overleaf and forward to Head Office. By so doing this shall mean that your membership and subscription will be paid to 30th June 1987.

It would be appreciated if you complete the form overleaf as soon as possible. This will help to keep the records accurate.

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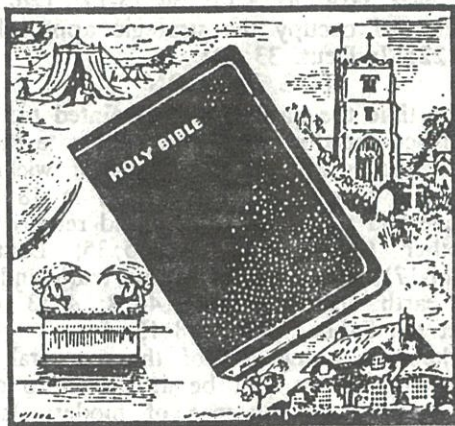
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Our Great Heritage and Mission



*'My Word... shall not return
unto me void'*

"He must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below, of which we have the honour to be faithful servants." (the Rt. Hon. Winston Churchill, in a speech to the United States Congress, Washington, 26 December, 1941.)

The development of the British family of nations is in fact the fulfilment of the heritage and mission to which God appointed the Servant Nation, Northern Israel.* It proves not only that the Bible is true, but also that there is a purpose being worked out.

THE HERITAGE

According to the prophets, the Servant Nation was destined in the latter days† to: Become a great and mighty nation (Gen. 12:2; 18:18); Be a Kingdom with an enduring throne (Gen. 17:6, 7; 2 Sam. 7:10-16); Dwell permanently and securely in a place of their own away from Palestine: the prophets repeatedly focus attention on the "isles afar off" from Palestine "at the uttermost parts of the earth," the "north country" and "the west" (2 Sam. 7:10; 1 Chron. 17:9; Isa. 11:11, 12; 24:15, 16; 42:4, 8-12; 49:1, 12; 51:5; 59:18; 60:9; Jer. 3:18; 23:7, 8; 31:8-10); Become a numerous and a maritime people (Gen. 13:16; 15:5; Num. 24:7); Spread abroad to the West, East, North and South (Gen. 28:14; Deut. 32:8; 33:17; Isa. 54:2, 3); Settle in far countries, inherit desolate heritages and absorb many Gentiles (Zech. 10:9; Isa. 49:8, 9; 54:2, 3); Acquire abundant

natural resources (Gen. 49:1, 25, 26; Deut. 33:13-16); Develop into "a nation and a company of nations" (Gen. 35:11; 48:19; 17:6); Overthrow despotic states, be preserved from destruction and stand for ever (Isa. 41:8-12; 54:15-17; Dan. 2:28, 44); Possess the gate and occupy the strategic approaches of their enemies (Gen. 22:17; Deut. 33:39).

THE MISSION

At the same time the nation was appointed to: Serve mankind, uphold justice, freedom and mercy, liberate the oppressed, undo the heavy burdens, loose the bands of wickedness, care for the needy, deal mercifully (Gen. 12:2, 3; 18:18, 19; Isa. 58:6-12); Receive and treat the stranger and refugee with justice and as a brother (Lev. 19:33, 34; 25:35; Deut. 10:17-19; 23:15, 16; 24:14-17); Be witnesses of the truth and spread the Gospel in the earth (Isa. 43:10-12; 44:8; 49:3, 6 (cf. Acts 13:47); Respect the Sabbath (Isa. 58:13, 14).

The remarkable working out of these several features in Anglo-Saxon development cannot be attributed to chance; and it undoubtedly proves the existence of modern Israel in the English-speaking world.

WHO THEN ARE THE JEWS?

The real Jews are descended from the House of Judah, the two-tribed Southern nation, which was distinct from the much larger ten-tribed nation of Northern Israel.

In the time of Christ, Northern Israel were outside Palestine and far away (James 1:1). In fact, they had been away from Palestine since the seventh century B.C. (2 Kings 17:18-23).

Upon their rejection of Christ, the Jews were officially disinherited and told not only that they would be dispersed among all nations but also that the lost inheritance would pass to the other nation to which Christ there referred. At the same time, He said that Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled (Matt. 21:33-45; Luke 21:20-24).

It therefore becomes clear why God declared of old to David that He would appoint Israel a place of their own other than Palestine where they would come to dwell in safety and remove no more (2 Sam. 7:10).

Although the Jews' rejection of Christ was foreseen to "break the brotherhood between Judah and Israel" (Zech. 11:12-14), the prophets nevertheless look forward to the day when the House of Judah shall approach the House of Israel and when they shall eventually come together from the land of the North to re-possess the Palestine region (Jer. 3:18 R.V.; 16:14, 15; 23:6-8): "Hear, Lord, the voice of Judah," said Moses, "and bring him unto his people" (Deut. 33:7).

GOD HAS CALLED OUR PEOPLES TO SERVE

Can we deny that, in spite of their failings, our peoples have been called, blessed and marvellously preserved for a great purpose — to serve with all Christians in the Cause of God's Kingdom on earth?

"Why should God preserve us? We may, and we must, believe that He Who has led our fathers in ways so strange and has preserved our land in a manner so marvellous, has a purpose for us to serve in the preparation of His perfect Kingdom" (Dr. Temple, late Archbishop of Canterbury, at St. Paul's Cathedral on Battle of Britain Sunday, 1943).

If we would turn wholeheartedly to God, to honour His Son, to walk in His ways and teach our children so, then would the great purpose be *fully* worked out; then would all nations see the real example of national service to God and man, and its amazing rewards:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments . . . that the Lord thy God will set thee on high above all nations of the earth . . .

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways . . .

"The Lord shall establish thee an holy people unto Himself . . . And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee . . .

"The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:1-13).

There have been times in our history when such good fortune has in a measure been granted to our people, when indeed its realisation has seemed almost to be in prospect. Such blessings have always followed periods of noble Christian service and devotion which have done so much to develop all that is best in the nation's character; while our relapses into godlessness have always been followed by times of misfortune

and decline—as it is today.

The mission of the British Israel World Federation is to awaken our people to a knowledge of their high calling and destiny and so to restore their belief in the Bible, their faith in the Lord and their fervour in His service.

*Northern Israel, or the House of Joseph, was quite distinct from the people of Judah, the ancestors of the real Jews. The Birthright passed to the House of Joseph (see Gen. 49:22-26; 1 Chron. 5:2).

†The fulfilment of the Heritage and Mission was to be in "the latter days," i.e. the Christian era (see Gen. 49:1; Num. 23:10; Deut. 8:16; Jer. 30:24; 31:1 fff; Hosea 3:5; Heb. 1:2).

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Our peoples must be brought to realise that Utopia without reference to God is the merest shadow of a dream. They must also be convinced that the Power of Evil is no abstract negation of Good, but a vital force directed by Satanic agencies capable of energizing men with devastating effect on the lives of the whole human race. These evil powers can be held in check by one means only: the power of prayer on a nation-wide scale. We must learn how to use this potent weapon which God has placed in our hands, and we must accept, once and for all, the fact that neglect of God's instructions is the way to chaos.

H.B. Rand.

HOW FEW WE ARE!

By David J. McClure

COURTESY: BIBLE TRUTH

ONE of the most frequent comments made by British Israelites in these days is "How few we are!" This is often uttered in a spirit of despair. Many contrast our present smallness of numbers with former days when the largest halls throughout the land could be filled with people eager to hear about Britain's Israel identity, and adherents of British Israel were to be found in prominent positions both in Church and State. Our decline to a very small remnant is even harder to bear when we know that the desperate plight of the nation is due to her rejection of the laws and statutes given by God to Israel of old.

There is a great danger of British Israel believers, faced with the Goliath of evil which stalks the land, deciding that there is little they can do to effectively change the situation, and as a result settling back passively to wait for the Second Coming.

In Isaiah chapter one, there is a most accurate description of the state of Israel-Britain in 1985:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Isaiah ch. 1 vv. 3-7

Despite the hollow optimism of politicians who promise a better tomorrow if only we will vote for them; despite the platitudes of the Bible despising modernistic clergy and their humanistic allies who have promoted and applauded the breaking down of every good standard in our society, no honest person can deny the truth of Isaiah's words.

The picture therefore emerges of, on the one hand, a sick and corrupt nation, and, on the other hand, a comparative handful of Bible loving followers of the Lord Jesus Christ, who know that this nation is none other than God's covenant people Israel. How can such a tiny remnant have any impact on the situation? Isaiah gives an amazing answer in verse 9 of the same chapter:

"Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

Isaiah ch. 1 v. 9

In other words, the existence of a very small remnant saves the whole nation from destruction. This truth should revitalise every British Israelite! God looks upon us not as man does. To those around us we are an insignificant group of nonentities who hold to a quaint theory. In reality, our existence is saving this nation. We are, as it were, a covering which protects the land from the outpouring of the wrath of a righteous God.

Throughout Israel's long history, God has graciously reserved to Himself a remnant within the land. When Elijah thought he was the only faithful one left, the Lord said:

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

1 Kings ch. 19 v. 18

And the Apostle Paul in his day could declare:

"Even so then at this present time also there is a remnant according to the election of grace."

Romans ch. 11 v. 5

So it is in 1985. The very small remnant are those who the Scriptures describe as the Ecclesia, the called out ones within Israel. Christ no longer walks this earth in human form, but His body, the Ecclesia, represent Him.

When the Lord Jesus Christ was on earth He preached the Gospel of the Kingdom. He called men and women to repent of sin and receive the gift of eternal life. He instructed His followers to seek first the Kingdom of God. He taught that the end of the age would come, and He exhorted His hearers to be ready for His return. His message was not popular. Many forsook Him and fled. Ultimately He stood alone in Pilate's judgment Hall. However, in the end the victory was His when He triumphed over all the powers of Satan, and rose from the grave the all-glorious KING OF KINGS, AND LORD OF LORDS. As He preached, so should we; as He was rejected, so will we experience rejection, but as He

ultimately triumphed, so will we.

As we the remnant realise our wonderful calling as the salt which is preserving the nation from destruction, we should not be discouraged or rendered impotent by our smallness of numbers, or by the lack of response from our fellow Israelites who are still blind to their identity. Further on in Isaiah chapter 1, the Lord utters tender words to the nation which He still loves despite all her sin:

"WASH you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; . . . Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Isaiah ch. 1 vv. 16 and 18

After the entreaty to the nation, He then makes a wonderful promise:

"AND I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness."

Isaiah ch. 1 vv. 25-27

How few we are! Let us no longer utter these words in despair, rather let them remind us that as servants of the Lord Jesus Christ, Israel's Kinsman Redeemer, we are Britain's guarantee of survival. In humility and thankfulness let us go forward.



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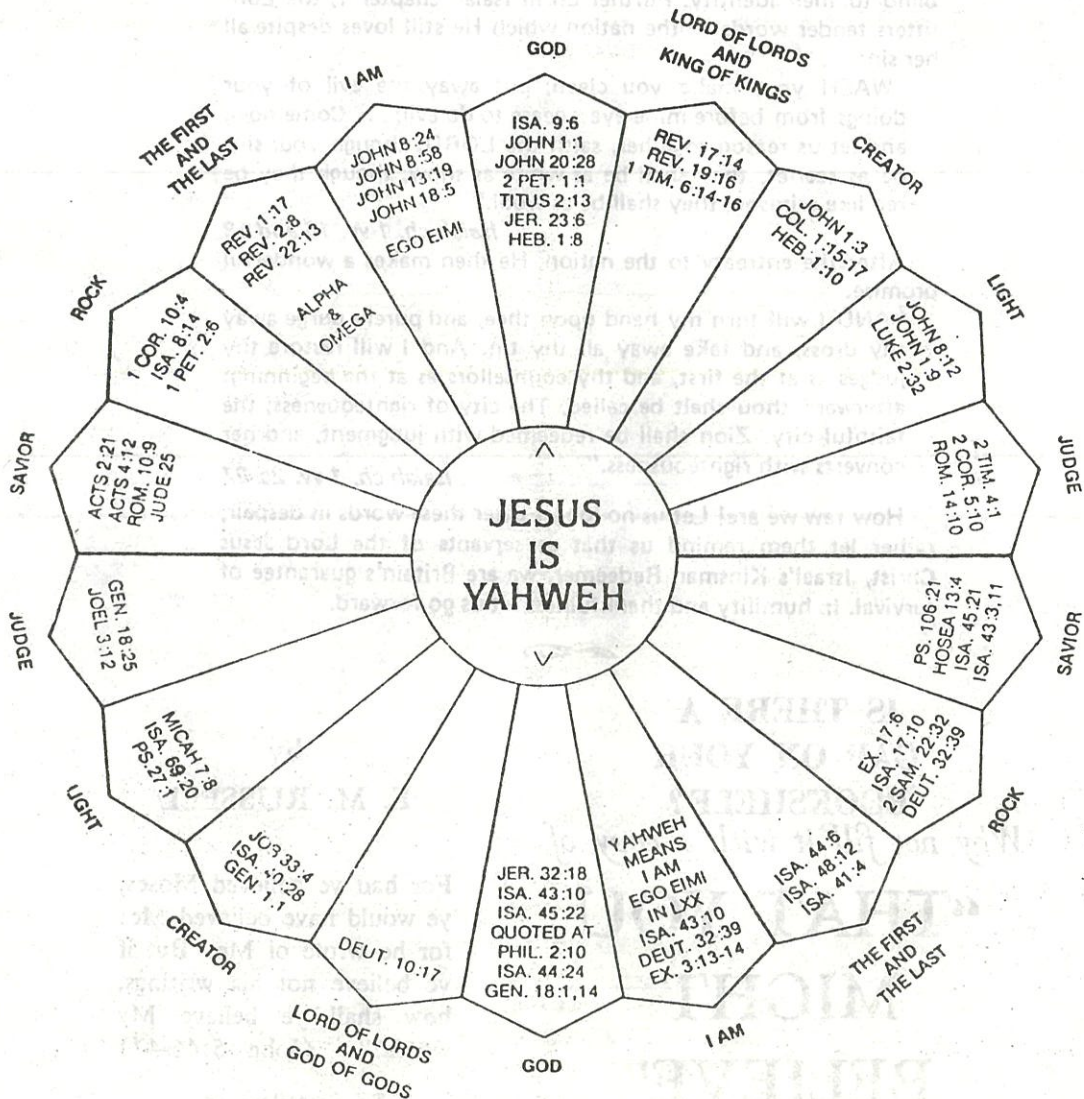
E. M. RUSSELL

For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46-47)

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"THERE IS ONE GOD."

1 COR. 8:6



Personal Salvation and Kingdom Redemption

COURTESY: KINGDOM DIGEST

HOWARD B. RAND
Destiny Publishers
Merrimac, Massachusetts



"... go rather to the lost sheep of the house of Israel"

As we go forward preaching the Gospel of the Kingdom there are those who object to our activities, giving as their reason that personal salvation is the all-important message. True, personal salvation is important to every individual for, unless born again, they will lose all, having failed to attain unto the Kingdom. Be that person Jew, Israelite or Gentile, this is the only way provided by God for citizenship in His Kingdom. It is of supreme importance that we attain unto that citizenship. Also, it is important that the Kingdom function in righteousness that its laws of equity, justice and peace may prevent hardship and trouble from being the experience of those who are its citizens.

The acceptance of our Lord Jesus Christ as personal Saviour frees from the guilt of sin, for He became sin for us. In the knowledge of that great sacrifice the Spirit-filled Christian can walk and talk with the Lord. This is true of all those who are supplied with the physical needs of life; this is true of those who are enduring hardships; this is even true of those who suffer the martyr's fate. So personal salvation does not necessarily bring physical well-being and contentment, neither does it guarantee the establishment of justice, equity and peace.

The manifestation of the fruit of the Spirit, in the Spirit-filled life, is evidenced in love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. But it is also obvious that such a one may be enduring tremendous physical hardships in a country lacking the administration of equity and justice, a land full of violence and crime. The just will suffer with the unjust in a land where the leaders are taking bribes and the poor are oppressed, in a land where the rich withhold the laborers' hire.

The preaching of personal salvation will not establish the fruit of the kingdom, neither will it bring righteous administration of the Law of the Lord as the law of the land, nor will it keep judgment and do justice. The Lord commissioned His disciples to preach personal salvation, but He also said: *"As ye go preach, saying the Kingdom of heaven is at hand."*

Both are necessary and both are needed. To accept personal salvation without Kingdom restoration means physical suffering, hardship and trouble; to accept Kingdom restoration without personal salvation means failure to attain unto citizenship in that Kingdom. What a loss to know and be forever barred from partaking of Kingdom blessings. In the first, physical suffering for all; in the second, personal loss of all.

It is necessary to partake of the sincere milk of the Word. But it is also necessary after thus being nourished, according to St. Paul, to go forward: *"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment,"* Heb. 6:1-2.

"But," says our objectors, "these things are all important, nothing else matters, we should continue to preach only these things." Yet Paul tells us to leave them and go on, or forward to completion. Evidently there were those in his day, saved and sanctified, but content to remain as babes, so he said: *"For every one that useth milk is unskillful in the word of righteousness for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses*

exercised to discern both good and evil," Heb. 5:13-14.

Righteousness is the Law of the Lord and pertaineth to Kingdom administration and personal conduct. Solomon counsels all to acquire wisdom, which is the gift of God, and the knowledge of Him is the beginning of wisdom. He said: *"Then shalt thou understand righteousness, and judgment, and equity: yea, every good path,"* Prov. 2:9.

All, both saved and unsaved, suffer for the nation's failure to recognize the need of Kingdom redemption and the acceptance of God's administration in the nation. Those who claim that personal salvation only matters, in their very actions, belie their words. Let their wages be withheld, will they say it does not matter? Let the famine come, will the fact of personal salvation prevent them from suffering the pangs of hunger? Let them be destitute of clothing and shelter in the cold and the storm, will they be warm and safe from the tempest? Let the thief and the murderer walk in their midst, will they escape all this trouble? Let bribery and graft deprive them of their possessions and comforts, will they be contented? Let poverty and destitution be their lot, will they rejoice and be glad? Let sickness lay them upon the bed of suffering and pain, will they be at ease and rest? If we preach to them personal salvation without relieving physical suffering and troubles will they still say, "It does not matter." No. Surely in their extremities they will say, "Administer to our needs." Thank God, physical hardships cannot separate us from the love of Christ, though salvation does not guarantee freedom from troubles! — *"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us,"* Rom. 8:35-37.

How foolish, then, for those now at ease to say that the preaching of personal salvation is the only thing needed. Our Lord did not so teach.

In the discussion recorded in Matthew 6:19-34 regarding preservation of life, the acquiring of food and the getting of clothing, Jesus counseled us not to seek after these things at the price of service to Mammon, for we cannot serve Mammon and God. Our Heavenly Father knows our every need, therefore He tells us to seek after the Kingdom with a desire and longing for its blessings. Therefore, let us seek that Kingdom and its righteous laws and obtain all these things as promised by Jesus when He said: *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*

Note carefully the Lord is not here talking of personal salvation, but of Kingdom righteousness that will administer to the physical comforts and needs of every day life. A restored and perfect Kingdom would result in the blessings of happiness and peace. That personal salvation would not, in itself, bring these blessings of physical well-being is clear, for our Lord told His disciples: "*In the world ye shall have tribulation,*" John 16:33.

Many saved and blessed with this world's needs are totally blind to the cause of so much suffering and distress around us. Many others expect to bring in righteousness through the preaching of personal salvation without restoring Kingdom administration in the nation. They are failing to recognize the necessity of seeking the establishment of the commandments, statutes and judgments of the Lord, as the law of the land, without which righteousness will never become a fact in the nation. This restoration is the only hope for happiness, contentment and peace, with freedom from all sickness and tribulation. What a blessing and joy would fill the lives of hundreds of thousands when the Kingdom functions in righteousness! Failing to recognize the need, not only of personal salvation but of Kingdom administration, our nation and its people are not seeking the Kingdom, the attainment of which would bring happiness to all. Personal salvation is sorely needed for everyone, and through Christ all can have this precious gift. But national redemption is sorely needed also, that there may be righteousness in the land. The way for attainment has been provided through the administration of our Lord and His Laws.

Jesus never preached a selfish doctrine of "save thyself and thy friends." He went about doing good, healing the sick, comforting the troubled, administering to the poor and needy and preaching restoration of Kingdom administration, that equity and justice might bring peace to all. Then He taught the need of the new birth in order to gain a permanent place in that glorious Kingdom restored.

James says: "*If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*" James 2:15-16.

Now God requires that we work for Kingdom restoration, that the poor and oppressed may have justice and equity. He also requires that we neglect not to accept of the atonement made for us when our Lord shed His blood for the remission of sins.

The message to the nation is: "*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.*" Isa. 58:1.

What are our national sins? The setting aside of the Jehovah administration in the land and the violation of His commandments, statutes and judgments are our sins. A few illustrations will suffice. The law declares every seven years shall be a year of release for the poor; we have circumvented its operation and are oppressing the needy. The law declares, "*Thou shalt take no usury*"; we call it interest and collect tribute from our brother. The law says, "*Thou shalt not steal*"; we legalize great corporations to prey upon our people and rob them of their earnings. The law says, "*The land shall not be sold*"; we have made it part of capital and the people have been evicted. The law says taxes shall be one-tenth of the increase; we have laid a burden upon the poor which is confiscation of property. The law says the rich shall bear the burden of government; we have created tax-exempt investments that they may escape. The law says, "*Who so killeth the murderer shall be put to death*"; we have taken satisfaction for the life of the murderer and allow him to live in ease while his victim molds in the grave. The law says, "*Thou shalt not take the name of the Lord thy God in vain*"; and the land is full of swearing and cursing. The law says, "*Remember the Sabbath day to keep it holy*"; our people are violating this law while our legislatures have legalized its desecration. The law says, "*Thou shalt raise no false report*"; malicious tongues are taking a terrible toll every year in our land. The law says the poor and rich shall be treated alike; we have made possession of money the criterion of value so the rich escape while the poor suffer in judgment. The law says there shall not be found among you any one that uses divination or consults with familiar spirits; we have allowed this evil to multiply in our midst, while fortune-tellers and mediums are exacting a prodigious sum each year from our people.

The law says, "*The woman shall not wear that which pertaineth unto a man*"; in the name of a false freedom we are departing from its requirements. The law says thou shalt not oppress a hired servant; those controlling capital, and the tools of production, are grinding their help for profit. Thus could we continue through a long list of direct violations. Because of all these evils the Lord now says: "*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*" Isa. 58:6-7.

Following are wonderful national blessings for so doing. Who would not desire to live in such a nation? A nation whose law is the Law of the

Lord; a nation delighting in His statutes, commandments and judgments; a nation free from sickness and trouble; a nation whose people are happy, with no depression or financial difficulties, with poverty a thing of the past; a nation whose God is the Lord. Is not the preaching of the Gospel of the Kingdom important that will bring about this attainment?

The Anglo-Saxons are Israel. God is calling them to harken and obey that these blessings may be theirs to enjoy. This is the objective of the Kingdom gospel which we preach; this is the state for which His people truly seek. Personal salvation gives citizenship in that restored Kingdom, freed from all its evil. *"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it,"* Isa. 58:14.

Let us not despise His Word, but accepting all, work for the salvation of every individual, and remember He also requires that we labor in His vineyard for restoration of Kingdom rule and perfection that answer may come to the prayer which He taught us to pray: *"Thy kingdom come. Thy will be done in earth, as it is in heaven."*



God's Medicine Chest

A nation once refused health, wealth and peace, happiness, and fearlessness (Lev. 26); simply because they wanted to be like other nations (1 Samuel 8). They insisted on having their own way, and brought the consequences on themselves. People sometimes ask: Why does God permit pain? Why doesn't God stop war? Why does God allow social injustice? Instead they should ask: Does God reveal how these things can be avoided? God revealed that the nation which missed its way would ultimately be found as a nation and a company of nations (Gen. 35), which would for their correction, experience a time of fear in the latter days (Jer. 30). Both fear and pain are recognisable, but as yet not the remedy. It is to accept what the nation once refused and return to the law which guaranteed these blessings.

The Lord Jesus Christ said the offer had not been withdrawn (Matt. 5:17-19).

—Selected

The Fabian Way

The following three quotes are from a speech given by Mr R. Hawke, when he was the guest speaker at the "Fabian Society Centenary Dinner - Melbourne, 18th May 1984".

The complete speech is available on request by writing to our address in town.

"Speaking as President of the British Labour Executive at the Party Conference in 1923, Sidney Webb said, "Let me insist on what our opponents habitually ignore, and, indeed, what they seem intellectually incapable of understanding, namely the inevitable gradualness of our scheme of change. The very fact that Socialists have both principles and a programme appears to confuse nearly all their critics. If we state our principles, we are told, "That is not practicable". When we recite our programme the objection is "That is not Socialism". But why, because we are idealists, should we be supposed to be idiots? For the Labour Party, it must be plain, Socialism is rooted in Democracy; which necessarily compels us to recognise that every step towards our goal is dependent on gaining the assent and support of at least a numerical majority of the whole people. Thus, even if we aimed at revolutionising everything at once, we should necessarily be compelled to make each particular change only at the time, and to the extent, and in the manner, which ten of fifteen million electors, in all sorts of conditions, of all sorts of temperaments, from Land's End to the Orkneys, could be brought to consent to it".

On another occasion Webb said the following: "Most reformers think that all they have got to do in a political democracy is to obtain a majority. This is a profound mistake. What has to be changed is not only the vote that is cast, but also the mental climate in which Parliament and the Government both live and work".

Mr. Hawke used the following quote to conclude his talk. It says: "For ^{the} right moment you must wait, as Fabius did, most patiently, when warring against Hannibal, though many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be in vain and fruitless".

I do not believe any comments are necessary; DO YOU?



"The churches once gave money to build hospitals in Africa, now they give money to fill them".

The above quote was given by a leading medical doctor. The person concerned was referring to the amount of financial aid given by leading church groups in the western world to the Marxist controlled African National Council.



MAN'S DESCENT

Three monkey's sat in a coconut tree,
discussing things as they're said to be.

Said one to the others: "Now listen, you
two, there's a certain rumor that can't
be true."

That man descended from our noble race -
the very idea is a national disgrace.

No monkey ever deserted his wife, starved
her babies and ruined her life.

And you've never known a mother monk,
to leave her babies with others to bunk.

Or to pass them on from one to another,
'til they scarcely know who is their
mother.

And another thing you'll never see — a

monk build a fence 'round a coconut
tree, and let the coconuts go to waste.
Forbidding all other monks a taste.

Why — if I'd put a fence 'round a coconut
tree — starvation would force you to
steal from me.

Here is another thing a monk won't do —
go out at night and get on a stew.

Or use a GUN or CLUB or KNIFE — to
take some other monkey's LIFE.

Or RUIN his teeth with the foods (/) he
ate, then think the answer is to FLUOR-
I-DATE.

Yes, MAN descended — the ornery
CUSS, — "But, brother, he didn't
from us?"

Selected for Suitability

COURTESY: DESTINY

By A. R. HEAVER



Abraham receiving the Promises of God - from an old woodcut.

WITH almost parrot-like frequency the charge is levelled against the Anglo-Saxon-Israel identity that it represents a doctrine calculated to inflame national pride. Carping critics love to pour contumely on the doctrine of the chosen people, which they declare to be incompatible with belief in a God Who is no respecter of persons.

Sometimes the attack from this direction is born as the result of genuine misunderstanding, but more often than not it is the effect of deliberate mis-

representation.

Since the controversy on this point is a matter of vital consequence to the whole presentation of the Anglo-Saxon-Israel subject, we feel justified in making it the theme of the present article.

What is the doctrine of the chosen people? It is a doctrine based upon the idea of selection.

If people choose to misinterpret the idea of selection as savoring of favoritism, that is their own responsibility and delusion. There is no justification for associating selection with favoritism.

And no opening for attack along this line can be found anywhere in the doctrine of the chosen people as presented in the pages of sacred Scripture.

This is the kind of passage from the Scriptures which makes the critics writhe in an agony of false modesty and nervous apprehension: "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deuteronomy 7: 6.)

But we have no right to stop at this point and permit our imaginations to run riot at the prospect of the damage which may result from an improper understanding of this doctrine. For Scripture always balances Scripture, as the sentence which immediately follows clearly portrays: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people."

There is no favoritism here. God is no respecter of persons or he would have chosen a more famous group of people — since He had the whole of the world's peoples to choose from — rather than a comparatively insignificant people. So runs the logic of the argument in the passage under consideration.

Then why did God choose or select a people who were "the fewest of all people" — that is to say, comparatively insignificant from the worldly point of view? (The world always mistakes mere size for greatness!)

Because God's selection was determined by quality rather than quantity, and the question of quality was determined by the characteristics required in order to achieve the end in view.

For it must be realized at the outset that the sense in which the chosen people are to be regarded as being "a special people" unto God "above all people upon the face of the earth" does not carry the slightest hint of favoritism in it, as the following qualifying sentence forming part of this Divine pronouncement definitely shows: "For thou art an holy people unto the Lord thy God."

There is not a Scripture anywhere which asserts for any particular nation or people the special favor of God at the expense of any other nation or people.

But the Scriptures do clearly and imperatively assert that there is one nation and people that has been chosen, set apart, dedicated, consecrated and blessed . . . ! To what end?

Self-glorification? No! The idea is ridiculous. Self-advantage? No! The idea is preposterous. Favoritism? The idea is beneath contempt!

One people has been chosen and blessed only and solely to the end that in turn they might be used as a channel of blessing to all nations.

To "choose" means to "select." To "be holy" means "to be dedicated or set apart." To "bless" means "to consecrate or hallow."

To attempt to twist these terms to mean anything else than their obvious meaning is to be guilty of travesty which is as mischievous as it is unjustified.

None of these terms even faintly suggest the idea of favoritism. On the contrary they are clamorously pregnant with the idea of service!

God does not choose one nation or

people before another less favored; or one person at the expense or to the detriment of another. The selection of God is determined by the end in view; devotion and service! The "chosen nation" is a "servant nation." All the Scriptures unite in testimony to make this conception abundantly clear.

To distort the conception of service to incorporate the flavor of favoritism would make all choice or selection for service a mockery and delusion, whether it was the choice of God in inspiring a man to become a candidate for holy orders or the choice of God in calling certain beings to serve humanity as ministering angels. (We speak after the manner of men!)

If people distort the doctrine, that is their own responsibility. The point we are making is that there are no just grounds for such distortion.

Nor are we justified in dodging the issue and repudiating the doctrine because we are apprehensive about the fact that foolish and ignorant people will misinterpret the doctrine. The proclamation of the true interpretation must keep pace with the clamor of those who delight to distort the truth, that is all.

Is the truth to be suppressed or voiced in whispers because the world is ignorant and afraid of the eyes of truth? Is the maturity of human thought to be restrained because the mass mind of mankind is struggling in the darkness of immaturity and false conception? Is the light to be obscured because darkness and ignorance shrink from it, flee from it and oppose it?

It is clear from the Scriptures that the principle of Divine selection is governed solely by consideration of

suitability in respect of the attainment of an end in view.

Why did the Anglo-Saxon people use oak for building their ships of war prior to the day of ironclads? Because oak was the most suitable wood for that particular purpose. It is foolish to suggest that oak was "morally superior" to elm, or beech or pine or any other wood. The question of morality does not enter into the question of selection.

If we want a horse for heavy work we select a cart-horse, not a race-horse; or if we want a horse for speed we select a race-horse, not a cart-horse. That does not mean that one horse is superior to another. They are superior one to another only in respect to their capacity for fulfilling their particular function.

If we require the characteristics of a bulldog, for the purpose of fulfilling some particular function, we do not go to the breeder and select a greyhound. Or if we want a sheep-dog we do not ask for a terrier. We select our animal with regard to its characteristics and suitability in performing a particular function.

The same law reigns throughout nature. Every seed "bears fruit after its kind," for each seed has its own particular form of manifestation. Every species has its own particular type of virtue.

The problem is precisely the same with regard to race. For the quality which distinguishes one race from another is that of breed or inherent characteristic.

If God selected the Hebrew race rather than any other particular race, then it was because in the Divine foreknowledge it was seen that this race would develop the characteristics most suited for carrying out the particular

purpose held in view.

It does not mean, necessarily, that the Hebrew race has at any time been morally superior to any other race. (This conclusion should delight the critics who love to point out the fact that the Anglo-Saxon race today is not more virtuous than other races!) Although it does mean that it is most desirable that they *should be or become* noted for moral excellence.

But at this point the careful student may remark that Deuteronomy 7: 8 seems to incline toward the idea of favor when it gives the reason for selection as being "because the Lord loved you and because He would keep the oath which He had sworn unto your fathers."

Well, there is nothing wrong with the love of God (although it may surprise some people to find the love of God appearing in the Old Testament). The love of God is a perfect love and cannot be judged by human standards.

But if we go into the question of the oath or covenant made to the fathers, we shall find that from Noah to Abraham and Isaac, the Divine selection was based upon the character or characteristics of the individual chosen.

If it is said that these men must be regarded as being "a spiritual seed," it is not inappropriate, since they were chosen to be the "fathers" of a people and nation destined to carry out a spiritual mission.

But that does not eliminate the importance of breed and race. Observe the physiological miracle of the birth of Isaac; the intricate process of elimination by which the birthright line eventually descends to Ephraim through

Joseph; the eugenic laws which Moses framed to protect the purity of descent.

Our national character has been forged in the furnace of affliction. Our national characteristics have been hammered out upon the anvil of adversity and trial. But the breed of race which God has chosen for His purpose is today emerging purged and purified and will prove to be true to its original type.

Two thousand five hundred and twenty years under the "punishment clauses" of the Divine Constitution! Truly the rôle of a chosen people is no sinecure, but a calling of stern responsibility.

Refined in the furnace of affliction the Anglo-Saxon race is emerging today a people for action; a people prepared to bear the shock of crisis; a people disciplined yet resilient enough to prove an ideal instrument in the hand of God for the purpose of serving the nations of mankind.

As nations and people we are called by the grace of God and not of ourselves. For the promise made to our fathers (upon which our calling depends) was, spiritually speaking, the result of the justification which comes of faith, not works.

As a race or nations we could never have qualified for election as God's servants on our own merits (by the merit of our moral superiority over others). Neither, for that matter, could any other people, race or nation have so attained election.

It may sound presumptuous for any people to claim that they are a chosen people even when it is meant in the sense of selection for duty in the service of God and of all mankind.

But it is still more presumptuous to suggest that men, either nationally or individually, can make the choice, primarily, whether they will be God's servants or not.

"Ye have not chosen Me, but I have chosen you," said Jesus. And this principle of Divine selection is as true to life, nationally, as it is individually.

Thus it is seen that the chosen people are an important thing. But "all the families of the earth" are the all-important thing. The chosen people are an essential instrument in the Divine plan. But their importance is in relation to other nations. And apart from the other nations their significance as a chosen people does not exist.

Promises

JEREMIAH, CHAPTER 3.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall

feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

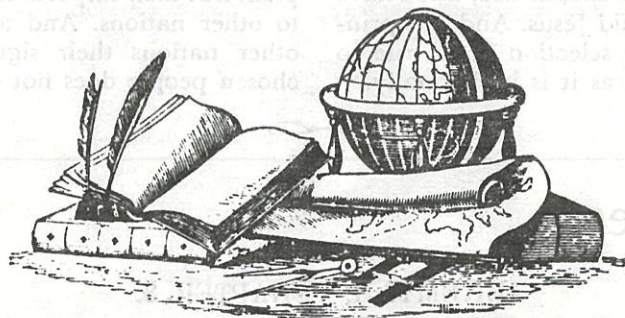
17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.



Knowledge Shall Be Increased

A. G. EASTMAN



Among the many and varied signs which God has given us to mark the time of the end of this evil age, and which our Lord told us to watch for, are two that were given to Daniel, who was told to shut the words and seal the book to the time of the end, which is now, in this final generation of this world's history.

These two signs are: "Many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

We are all well aware of the astounding strides which have been made in our mode of travel since this generation commenced with the Great War in 1914, which have enabled people to travel all over the earth in a matter of days instead of months.

We are also well aware that knowledge of all kinds has been very greatly increased; and God is permitting the scientists to discover things which are not new, but are as old as creation itself, only He would not permit them to be known before the time of the end.

King Solomon, to whom God gave very great wisdom, stated: "The thing that hath been is that which shall be: and that which is done is

that which shall be done: and there is no new thing under the sun." (Eccles. 1:9.)

So the great discoveries which are now being made are merely a revelation which God has permitted should take place at this time of the end; they are the unveiling of great truths which are as old as the hills.

This revelation of scientific and other truths is only part of the great unveiling which is taking place, for God is now revealing to us great truths which were hidden before in regard to His plan and purpose in the earth; and old and outworn theology is having to give place to this new revelation; and, like all such changes, these truths are derided and often very vigorously attacked by the old school, who have their set ideas founded on old beliefs, which have now been found to be quite incorrect. Perhaps the greatest revelation concerning God's plan and purpose in the earth is in regard to His Kingdom on earth: which the unveiling has now clearly shown to be in the custody of the British people, whom we now see are the redeemed Israel nation. This amazing fact, which has been hidden for many long centuries, makes the Gos-

pel of the Kingdom understandable: and so, with this new enlightenment, the Gospel of the Kingdom is being preached far and wide to all classes and types of people: and this in itself is another very sure sign that we are now in the time of the end, for our Lord, in His summary of world events which would precede His return to the earth as King, stated: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. 24:14.)

With the discovery and use of radio during this generation, God has now provided a method of being able to broadcast this Good News of the Kingdom, so that, if used, it can take the Good News into homes in every part of the world.

Unfortunately, in some countries, through the influence of some of the old school of religionists, this great truth is barred from being preached over the air: but I believe that God will very soon be sweeping aside this interference with His plan and purpose, and will also appoint men to whom He has given the necessary wisdom and understanding to preach this Good News, and so prepare our people for the coming of the Lord and the establishment of His Kingdom in righteousness.

It is very foolish, to say the least, for organised religion to try and stifle a very great truth which God has now unveiled to us in these last days. For want of a better name, this truth is called British-Israel truth: but because of the very many sects and queer doctrines which have sprung up in the world, it is very difficult in many cases to convince people that British-Israel is not just another of these queer doctrines.

The acid test for all doctrines is the Bible. If they conform in every respect with what God has stated in His Word—well, then, they are true: but should they teach something which is not in accordance with what God has said—well, then, they are

false, and are not only a waste of time but very dangerous to the spiritual welfare of our people.

British-Israel truth must also of necessity pass through this acid test. Naturally, with such a gigantic truth as this is, it cannot possibly be fully understood by anyone: but the question is, are its fundamental truths in accordance with God's plan? Do the British people conform with what God has said about Israel in these latter and last days? If they do, then it must be true: but it is not possible to convince anyone unless they are willing to search for the facts themselves from the Bible: but, unfortunately, so few people are willing to do this; they want others to do the thinking for them.

Some may think that it really does not make much difference to them whether we are Israel or not, and are too wrapt up in worldly affairs to trouble about it. Well, that may have been all right in the past, but it certainly will not be all right now if they refuse to note that God has now raised the veil so that we can see, and they still refuse to take any notice: they are dishonouring Him by their action or lack of action, and will have to account to Him accordingly.

Before the exiling of the Israel nation from the Promised Land, the people of course knew they were Israelites, and also what tribe they belonged to: but ever since the captivities they have been lost and hidden to the world and to themselves: and a small remnant of the nation known as the Jews have pretended that they are all Israel; and the world in general, without troubling to look into the matter, swallowed this idea hook, line and sinker: and it is still the hardest matter out to convince people of the absurdity of this claim.

After the exile of the Israel nation from the Promised Land, and their scattering in Europe, God granted the Gentiles (that is, the non-Israel

nations of the earth) world rule for 2,520 years, during which time Israel, although hidden in the world, would be blind and ignorant as to who she was. She would lose her name, her language and her religion: but she would appear again, still unknown to herself, in another land, in a place which God had appointed for her, after her redemption by Jesus Christ.

Paul, in addressing the Gentiles, speaks of this blindness over Israel: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." (Rom. 11:25.)

So this blindness as to our British identity as Israel was in accordance with God's will. He intended that we should not nationally know the truth until a certain time, "until the fullness of the Gentiles be come in."

This "until" is indeed a very remarkable date in history, for the Gentile period ran out at the moment when the British Commonwealth of Nations was born. Since that moment the blindness of the British people as regards their true identity as Israel is being rapidly removed by God. It has been a mystery in the past, but is no longer one: but is a great and glorious truth, for in it we see the reasons for our survival all down through history: and we know of the great and glorious destiny which lies ahead for the Israel-British nation.

The British Kingdom does not belong to us—it belongs to God, it is His Kingdom on earth, which has been hidden in the world. It was described by our Lord in one of His parables, that of the treasure hidden in a field.

"The kingdom of heaven is like unto treasure hid in a field: that which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44.)

That field is the world, and in that field the treasure or the kingdom of heaven has lain hidden. The man is the Lord Jesus Christ, Who came and found that treasure and redeemed it at the price of His lifeblood and purchased the whole field in which this treasure was hidden.

"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. For God sent not His Son into the world to condemn the world: but that the world through Him might be saved." (John 3:16-17.)

In another parable the kingdom is likened unto leaven which lies hidden and unseen in the mass of flour, but although unseen it carries out its function of raising the whole mass.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." (Matt. 13:33.)

Here indeed is a remarkable illustration of what has been taking place in the world, for the spiritual leavening of the kingdom has been steadily at work through the British-Israel nation, and it will go on with its leavening process until under Christ Himself the whole world will be leavened.

It has been suggested that the three measures of meal into which the leaven has been placed is a reference to the three different dispensations of the former days or B.C. years, the latter days or A.D. years, and the Millenium period, during which Christ will bring all things into subjection to Himself.

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (I Cor. 15:28.)

Thus the Kingdom of God from the time of its inception at Sinai has been gradually spreading its influence

in the world: and now, in these last days of this age, it awaits the great moment of the return of the King of kings, and then during His 1000 years' reign He will bring the whole earth into His Kingdom, cleansed of all its evil, and ready to be handed back to God the Father, that God may be all in all.

What a marvellous story is the story of the Kingdom!

THE JEWS ARE NOT ISRAEL

It is an extraordinary thing that, with the revelation which is now being given to us in these last days of this age in regard to the Kingdom of God and the Israel nation that is in charge of it, people should still persist in saying that the Jews are Israel when it is obvious to even the most careless student that they cannot possibly be, for they are not even a nation and they have no king of the line of David reigning over them: they have not been preaching the Gospel of Salvation through Jesus Christ, for they reject Him, and they cried to Pilate: "We have no king but Caesar."

This is not anti-Semitism as they try to make out: it is a question of pure commonsense. The Jews do not in any way conform to the promises God has made to Israel in the latter days, and those who still persist in saying that they are Israel make the prophecies of the Bible, the parables of our Lord, and, in fact, all His remarks utterly senseless: and if we want to make sense of them we must certainly look for the nation to whom He transferred the custody of His Kingdom on earth after the Jews had rejected Him.

These are the words that Jesus said to them:—

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? There-

fore say I unto you, The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard His parables they perceived that He spake of them. And when they sought to lay hands on Him, they feared the multitude because they took Him for a prophet." (Matt. 21:42-46.)

The stone which the builders rejected was, of course, the Lord Jesus Christ Himself, the Chief Cornerstone of the Kingdom — The King. The nation to which our Lord transferred His Kingdom was the Israel or British nation, which Daniel refers to as "the stone kingdom," and its function was to grind to powder all the Gentile kingdoms which attempted to destroy it.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.

"For as much as thou sawest that the stone was cut out of the mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver and the gold: the great God hath made known to the king (Nebuchadnezzar) what shall come to pass hereafter: and the dream is certain, and the interpretation sure." (Dan. 2:44-45.)

That was a vision given by God to Daniel to inform Nebuchadnezzar, the king of Babylon, of the establishment of His Kingdom on earth during the Gentiles' period of power: and that Kingdom is the Israel or British Kingdom Empire, which can never be destroyed because it is the Kingdom of God on earth.

GOD SPEAKS TO THE BRITISH PEOPLE.

In these days, when there is so much fear in the hearts of our people for the safety and security of the British Kingdom because they have not yet learnt the truth of our identity, let me just read you some words which God has spoken to us in the great British Kingdom.

"Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness. Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish. Fear not . . . I will help thee." (Is. 41.)



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THE NEW WORLD COMING

by Henry D. Houghton

The author has traced the fulfilled prophecy of God's Word in the history of Celto-Saxondom and the covenants yet to be fulfilled by these people, in the new Kingdom coming.

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"SOCIALIST IDEAS CAN TAKE ROOT IN LIBERAL MINDS"

"I always tell my opposition friends that the only difference between us is that I am theoretically non-Socialist, yet an amazingly practical Socialist, while they are theoretical Socialists. People will take things from us they wouldn't take from the Labour Party.....It is a question of speed. You get two views, which in theory, are violently opposed. In practice, the extreme course of today is a commonplace of tomorrow".

R. G. Menzies, The Age, Melbourne, March 3, 1941.

After retreating on the inflation issue, the Menzies-Fadden Government soon started to retreat on other fundamental principles. There was widespread criticism from among rank and file Liberal and Country supporters. Following the 1951 Federal Elections the criticism started to erupt in Parliament. During an address-in-reply speech in the Federal Parliament in July, 1951, a backbench Liberal Member made a courageous and prophetic criticism of his own Government. He said:

"Eighteen months ago, this Government was elected to office through a great revulsion against Socialism. Making allowance for the difficulties which have had to be faced by the Government in the last 18 months, that time has but given us the opportunity to reflect upon the ease with which Socialist ideas can take root in Liberal minds. Socialism does not happen as a result of an isolated act. It begins with the Government intrusion into fields best left to individuals, and it ends when a thousand freedoms have been filched, one by one, from an unsuspecting democracy. I remind honourable members that those freedoms can be filched just as easily by a Liberal as by a Socialistic Government. The tremendous advances which have been made towards the Welfare State have already sapped the moral fibre of this nation,

the best evidence of it being the general spirit of irresponsibility at present abroad in this country . . . Government in business has brought increased burdens to the people. Increased responsibility to members of the Cabinet, and dangerous delegation of responsibility and control. I believe that if the process continues, it will ultimately undermine the foundations of the Parliamentary Institution."

The man who offered this serious warning was Mr. Alan Fairhall, later to become Australia's Minister for Defence.

If at the next Federal Election, the Liberal Party win, please do not think that there will be any real change in the policy making. The only policy that will work is that which is based on God's Laws, and none other.

**EXTRACT FROM ENCYCLOPAEDIA BRITANNICA,
Vol.27, 11th Edition, referring to Athens about 594BC:**

"The bulk of the population, who had originally been small proprietors or metayers, became gradually indebted to the rich to such an extent that they were practically slaves. Usury had given all the power of the State to a small plutocracy.

"When we turn to Rome at that same period, we find exactly the same difficulties arising, but here they were never successfully met. As in Athens, the mass of people were yeomen living on their own small estates, but in time they became hopelessly in debt. Accordingly, the legislation of the XII Tables, about 500 BC, was intended to strike at this evil by providing a maximum rate of interest. Unfortunately, however, no alteration was made in the law of debt, and the attempt to regulate the rate of interest utterly failed. In the course of two or three centuries the small free farmers were utterly destroyed. By the pressure of wars and taxes they were all driven into debt, and debt ended practically, if not technically, in slavery. It would be difficult to overestimate the importance of the influence of usury on the social and economic history of the Roman Republic. . . ."

WHAT DO AUSTRALIANS OWE?

COURTESY: ENTERPRISE

Let us suppose that the powers-that-be suddenly decide to collect interest payments personally, from each Australian household each Monday morning. Average collections would produce the following scenario, with interest at a rate of 12½%.

We'll take a household of father, mother, and two children — reasonably close to the national average. Mr. Householder answers the first door-knock on Monday morning, to be greeted by a Commonwealth bureaucrat.

"Could I have \$7 from each person resident in this house for interest on the Commonwealth Government's debt?" he would demand.

"Good gracious!" says Mr. Householder. "That's \$14 for me and the missus. You wouldn't count the kids, would you?"

"Certainly," says the bureaucrat. "With your two children, that'll be a payment of \$28, thank you."

"It seems a lot for a loan I was never consulted about," grumbles Mr. Householder. "I just hope I don't see you again until next year!"

"Next week, you mean," replies Mr. Bureaucrat. "There'll be a \$28 collection each Monday morning from now on."

Just as Mr. Householder is recovering from this daunting news there's another knock at the door.

"I'm collecting the interest for the State's debts," cheerfully announces the newcomer. "That'll be \$3 per head weekly, or \$12 for your household, and I'll be here each Monday from now on to save your the inconvenience of postage - apart from which, the mails are notoriously unreliable these days."

"Blow me down!" gasps Mr. Householder. "That is \$40 a week in interest from my household! I'll be contacting my parliamentarian about this!"

"Well, that's your right, of course," says Mr. Bureaucrat II. "But he was the one, after all, who voted for the loans in the first place. See you next Monday."

Hardly has Mr. Householder had time to retreat

to his cupboard for a stiff whiskey than he hears the door-knocker again.

"I'm collecting interest on your Council's debt," announces the cheerful newcomer. "Only \$1-per head. You'll hardly notice a modest \$4 each Monday, will you?"

Restraining an almost uncontrollable urge to inflict grievous-bodily-harm on the latest harbinger of peace-and-goodwill, Mr. Householder is just about to shut his front door again, when he notices another visitor alighting from a stately limousine with government number plates.

"Just collecting the interest on semi-government debt," calls the newcomer. "A paltry \$3.30 per head, or \$13.20 for your household — and I won't be calling again for another seven days."

Mr. Householder is doing some lightning mental arithmetic as he staggers indoors. He is now up to \$28 for the Commonwealth, \$12 for the States, \$4 for his local Council and \$13.20 for semi-government departments — \$57.20 to be collected every Monday morning throughout the year from here on. A few calculations with pencil and paper on the kitchen table shows him that his household will have paid out \$2,975 by the end of the year, or \$743.60 each.

A burnig canker develops within Mr. Householder's normally placid breast. "If every one of our 16 million Australians is required to pay \$743.60 each year on debts run up by our governments, according to my reckoning the money-lenders are receiving \$11,897,600,000 in interest each twelvemonth. That's \$32.5 million a day, or \$1.3 million AN HOUR!"

Mr. Householder got straight on the phone to his M.P., the Hon. Jolly Polly of the Australian Libnat Party. It took him a long time to get through. For some reason a lot of people were ringing Mr. Jolly that day.

"Tell me, Mr. Jolly," said Mr. Householder with ominous civility when he finally got through. "When your Party raises loans in government, what security do you offer the money-lenders?"

"The backing of the whole Commonwealth is surety for government loans," said Mr. Jolly, with all the gravity such an impressive statement demanded,

"You mean the people of Australia, their produc-

tivity and their personal assets, don't you?" persisted Mr. Householder.

"Well, yes," said Mr. Jolly with just a hint of apprehension.

"And the interest on the debts you have incurred now demands the collection of \$14.30 from every living Australian each Monday morning. What happens if we don't — or can't — pay?"

"Oh, you've got to pay," said Mr. Jolly, M.P. "Just like any other debt, if you don't meet your commitments, action will be taken to foreclose on your assets."

"You mean my home, don't you?" asked Mr. Householder quietly.

"Well, yes," said the apprehensive Mr. Jolly. "But think of it as an investment in the future of this great country," he went on.

"We must borrow to make progress, you know, and the bigger the debts, the better we must be doing."

"That's so much nonsense, and you know it," said Mr. Householder. "When I ask for an overdraft from my bank, a discussion takes place about the collateral I place with the bank. But you have, in essence, mortgaged my home, together with millions of other Australians, none of whom was consulted about the terms of debt repayment, or the collateral required."

"Oh, but that was the mandate you gave us," quavered Mr. Jolly.

"Can you show me one pamphlet or publication from your party stating it would be borrowing money against my home?" asked Mr. Householder.

"Well, no, but everyone knows —"

"Everyone does not know," said Mr. Householder. "It's the last time you'll ever get my vote; and I have a feeling there will be a few more who feel as I do."

Mr. Householder attended a packed protest meeting in the local hall that night — one of hundreds that were apparently held all over Australia. As people looked closer at the debt question, it was discovered that, apart from government debt, Australians one-and-all were faced with an average per capita weekly payment on the corporate and farm debt of \$10 a week

(another \$40 weekly for Mr. Householder's family) and \$3 per week per head for interest on the consumer debt on hire-purchase. With these two tacked on to his government interest bill, Mr. Householder was now faced with a staggering \$110 a week in interest payments. It was at this stage, unfortunately, that Mr. Householder blew his cool, and punched the Hon. Jolly Polly on the nose — which wasn't the kindest thing to do, as Mr. Jolly was wondering how he would meet the mortgage payments on his modest villa in downtown Canberra.

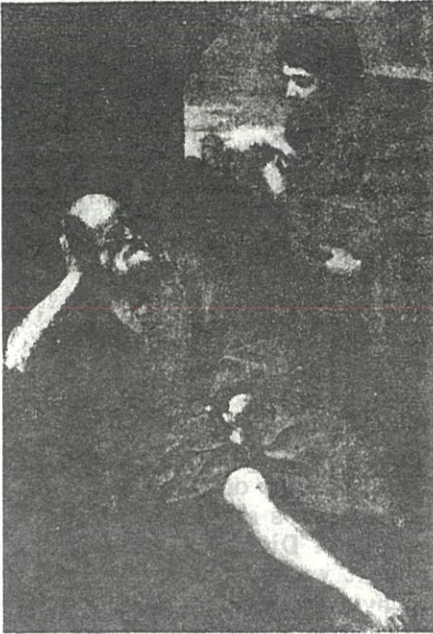
Mr. Householder dropped into an uneasy sleep in the early hours of the morning — but woke almost immediately with the frightening thought that the interest payments, big as they were, did not include any repayment of principle.

"What if they start sending round somebody for actual repayments?" he agonised. "Or what if the government is borrowing more?"

As dawn broke he was on the phone to a puffy-nosed Mr. Jolly, who was decidedly short. "Of course we have an on-going borrowing programme!" he exclaimed. "How do you think Australia can make any progress without getting into debt?"

Mr. Householder put the phone down very thoughtfully. He knew there was no way he could meet the interest demands made on him each Monday. If Mr. Jolly was right, the loss of his home was the price to be paid for "progress in Australia". It was a very different idea from the old-fashioned concept that progress meant getting more people into their own homes with financial security.

"It's a new form of feudalism," concluded Mr. Householder. He could now see what was causing such anger and misery in the farming community. He understood why poverty, embracing millions of Australians, had become a national problem. He saw the reasons why unions were constantly at war with employers, why wives deserted their children to claw their way into the workforce. "If we're all in debt," he reasoned, "Then our assets no longer belong to us, but to the money lenders. But where do they get the money they lend us in the first place?"



Stop Apologizing!

By Rev. John Shenton.

COURTESY: COVENANT MESSAGE

"From the Liberality which says everybody is right; from the Charity which forbids us to say anybody is wrong; from the Peace which is bought at the expense of TRUTH—may the good Lord deliver us".
Bishop J.C. Ryle.

"If the foundations be destroyed, what can the righteous do?"
Psalm 11:3.

SELF DESTRUCTION

For God's sake let us stop this very minute apologizing for being God's Covenant People! This declaration and appeal is in no way intended to be irreverent or crude, every word of the sentence has been carefully considered and every word is meant. The time has come when every thinking person through all the Anglo-Celto-Saxon and kindred peoples should pinch himself or herself awake! The time has come for straight thinking and straight talking. What, may we ask, is happening to us as a people? A very serious situation is developing before our very eyes and not a squeak of protest is heard in all our lands. Our modern life is being organised at tremendous speed into a concentration of POWER GROUPS which dominate us and dictate to

us with greater power and severity than any Dictator.. They carry out their self-chosen and self-determined schemes riding roughshod over everything which we as a great people have been entrusted with—our great HERITAGE, over everything we have held dear—the very foundations of our Christian Civilisation, over the once deep-rooted sense of national mission and purpose. They have bound us with more cords than ever Samson endured. They are our new Rulers, the Demi-gods of our age, the deceivers and the destroyers. And alas, that many of our people, having become so blinded and befuddled, LOVE TO HAVE IT SO.

The Book which guided our forefathers so well in the past and was the guide and inspiration of their lives has a pregnant warning for us today. The prophet Hosea tells the Covenant People, "Thou hast destroyed thyself", Chap. 13:9. Because our present leaders have given the people the proverbial "Bread and Circuses" we have suffered ourselves to be lured away from the path of high dedication and our racial destiny of being God's servant instrument through which He could bless all the families of the earth. Instead of being the people of Divine Indwelling, Divine Revealing and Divine Government we have become the home of every evil bird and of every evil practice. In fact, we have as a people become so BRAINWASHED by our destroyers, we have actually become ASHAMED OF BEING GOD'S COVENANT PEOPLE. This is the greatest, the most shameful betrayal in history.

WHERE THERE IS NO VISION

The Book by which our fathers lived has another word of warning to us: Prov. 29:18, "Where there is no vision the people perish" they go to pieces, they do not cohere. Where now is that unifying, inspiring world-serving vision which inspired our people to do such exploits for God and all Humanity (for which all nations should ever be grateful) and has actually changed the conditions for most people in our world today?

We have spurned the warning words of the God of our fathers, that the enemy would seek to first "corrupt us" then "soften us up for destruction". We have allowed the vision of our national and racial purpose and destiny to be clouded and blotted out. We have become a people that have forsaken the truths by which we have lived in the past to such great good and such tremendous world-service. Our enemies have actually succeeded in making us, God's Covenant People, ashamed of our past. Could treachery and ingratitude go further?

THE PAST

Let the following words be written out or printed and placed in a prominent place in every home, building, workshop, school, business house, factory, university through all Anglo-Celto-Saxondom and kindred peoples: "A NATION THAT DOES NOT REMEMBER WHAT IT WAS YESTERDAY, AND DOES NOT KNOW WHAT IT IS TODAY, NOR WHAT IT IS STRIVING TO BE TOMORROW, IS DOOMED."

As God's Covenant People of the Bible, a name by which God Himself is pleased to call us hundreds and hundreds of times, a name which we defy anyone to prove is not in the Bible, we have by His inspiration and under His guidance sent out from among us the ideas, the discoveries, the blessings, even the Word of God itself, that have blessed and uplifted more people than any other nation under the sun. Then, in the days of our great world-service, we were as a people God's bond-slave, this is why we would not suffer ourselves to be any other's slave. We were a people who by and large loved God's Righteousness—God's Right Ways. Indeed it was our national belief that "RIGHT-TEOUSNESS EXALTETH A NATION".

Under God's guidance and government from His Covenant Peoples have gone sacrifices of life, limb and treasure to bless and to uplift as many of the families of the earth as possible. Whatever peoples, and whatever land came under our care it was given in sacred trust—we the Covenant People of God were indeed the trustees of God in the earth. We built up, as best as imperfect human beings could, a CHRISTIAN CIVILIZATION in which the name of God was honoured, the Bible was the Word of God written and accepted as our guide, Jesus Christ was recognised as our Saviour and Redeemer and God's anointed King. All these saving factors had a prominent, indeed, the supreme place in our Churches and in our Parliament. They were the very foundations of our civilisation. They were the rock upon which we built.

MAMMON

That a great change has come over our people none will deny. Why the change? Because we have allowed the destroyers to nibble away and honeycomb the very foundations of our Civilization. They, the deceivers, the destroyers, the corrupters have not only weakened the foundations, they have manipulated themselves into positions of power over us. These care nothing

whatever for RIGHTEOUSNESS but only for revenue into their own coffers. How well we might heed the warning words of our true Governor and King, Jesus Christ our Lord, in His political manifesto, "Ye cannot serve God and mammon". Matt. 6:24. And again, "No man can serve two masters, ye cannot serve GOD and mammon".

That is it! Our overlords have turned a whole people away from the true and Living God to serve MAMMON. Everywhere throughout all our national life and dealings and goings on it is MAMMON that dominates. We worship mammon instead of God, and with it has come loss of the vision of our high purpose and destiny in the world, degraded ideals in every walk of life, spiritual impoverishment, and spiritual death.

CRISIS

This is the supreme crisis of our life and times. An ungodly, an unchristian, a God-rejecting, a Christ-rejecting, a Bible-rejecting democracy has become as great a menace to the world as anything there is. The time has come for someone to tell all our people everywhere, to tell our Church Leaders, our Politicians, our Statesmen, our Teachers, "YE CANNOT SERVE GOD AND MAMMON". We must stop persuading ourselves that we can be some kind of Christian and at the same time persist in wrong, shameful, and God-denying practices for the sake of revenue, for the sake of materialism for the sake of MAMMON. These kind of goings on are hindering the work of God in and through His Covenant People, hindering the functioning of the Kingdom of God on earth, and is therefore withholding blessings of a true nature from the peoples of the world.

This crisis is clear-cut. The issue in it is quite definite. To serve the true and Living God is to OBEY HIM, is to CO-OPERATE WITH HIM in the operating of His Righteous Laws, in carrying out HIS purposes.

Let this issue not be put off by all leaders as an excuse for carrying out "the democratic will of the people". Since when have the people become GOD? GOD'S WILL, GOD'S LAW, GOD'S WORD, GOD'S REVEALED PURPOSE—these are the things with which you have to do—and the standard by which you will at last be judged.

For if all of our leaders everywhere in every position lead the people to continually serve and worship MAMMON by MAMMON they will be destroyed. You CANNOT, we emphasise with

all the power at our command, YE CANNOT serve GOD and MAMMON.

We need so much at this late hour to be saved from shamefully betraying our past, from selling our birthright for a mess of potage, for forgetting the God of our fathers, for refusing to acknowledge Jesus Christ as Lord of all our life, and for the craven fear of being made by God's help and power a GREAT COVENANT PEOPLE.

We need to be saved from the false propaganda, which has bitten deep into modern life, that we cannot be harmed by God nor man. Already the consequent judgments are upon us everywhere—the moth and rottenness and rust—to use the language of the prophet, are at work among us, we suffer frightful droughts, our grasslands wither, our cattle cry and pine away, the pestilences ruin our much needed crops, violence stalks our cities, our homes are blighted with divorce, the heathen rage against us, unite and threaten us, strangers and foreigners have eaten away our strength and we know it not. Harmed by God or man—IT IS ACTUALLY TAKING PLACE IN OUR MIDST NOW.

As for the harm that man can do to us as a people, does anyone in his or her right mind think that we are going to be helped into the millenium of blessedness and prosperity by Russia, or China, or Europe, or India, or those states in Northern and Central Africa into which we have poured literally millions and millions of the rate-payers' money? Already most of these heathen people are plotting our downfall and GLOATING OVER IT.

REMEDY

The staggering fact is, that the remedy for all the troubles that have plagued us as a people has always been at hand. Divine help and aid such as no combination of powers could ever withstand, and blessings in every department of our national life is ours the moment we return to our COVENANT KEEPING GOD. It is plainly stated in the founding law and charter of our race given to our fathers, Lev. 26:40-42.

For God's sake let us stop apologizing for being God's Covenant People is no trite, silly statement, for God Himself repeatedly tells us. He is bound up by OATH to His People, He cannot do all He wants to do until His Covenant People are all they ought to be.

Let us then have done with our flirting with the aliens, the heathen, the God-deniers, the belittlers of our people and our

destiny and let us become what God would have us be—a people God-centred, God-governed, God-obeyed in all things. If this be done, come HELL AND HIGH-WATER and ALL THE COMBINED HEATHEN NATIONS but safety and our salvation is assured.

THE BRITISH-ISRAELITES' HYMN OF PRAISE.

Tune—Crüger (in F), as generally sung to "Hail to the Lord's Anointed."
AURELIA—"The Church's One Foundation" may also be used.

WE sing the glorious praises
Of Israel's Lord and King,
Whose love through many phases
Proved her perennial spring;
He formed her, chose her, named her,
Foresaw her pilgrim way,
His own dear Flock proclaimed her,
Yet knew she'd go astray.

And so He made provision
For every future need,
First Judah's-Line division
To bring the promised "Seed,"
Then Joseph's aggregations,
With Freedom's Flag unfurl'd!
"A Fulness of Great Nations,"
To renovate the world.

So "Judah was His Sanctu'ry,
And Israel His Domain";
To her, God gave "The Kingdom,"
Through him, the kings to reign;
But when in land of Canaan,
Both "Houses" ceased to be;
The Royal Seed and Kingdom
Were found across the sea.

In Britain's Isles and Empire,
Still, David's Line bears sway;
God's Kingdom was our fathers',
And still is ours to-day.
The tide of time can never
God's covenant remove;
His Kingdom groweth ever,
His rule of Truth and Love.

And we, no longer faithless
To Love so strong and sure;
Extenders of "The Kingdom"
Which shall for aye endure;
Dispersed in loving forethought,
Redeemed that we might serve;
By lion-hearted effort
We shall His TRUST deserve.

We'll spread the proclamation
To Gentiles and to Jews,
Of full and free Salvation
For all who won't refuse:
Thus hast'ning the "Appearing"
Of HIM Who is "Our Peace,"
Hell-Powers then disappearing,
Creation's groans shall cease.

Dedicated to all the "Saints."

WE WERE NEVER SAVAGES

GLADYS TAYLOR

CARACTACUS AT ROME

The noble British chieftain who resisted the Roman invaders, A.D. 43-51, at the head of the tribes of S.E. Britain. Was defeated on the southern borders of Wales. The emperor Claudius exhibited Caractacus in the Rome triumphal procession; in admiration for his courage Claudius released him. He died at Rome in A.D. 54.

It is said that Caractacus, on traversing the imperial city after his release, and viewing its splendour and extent, could not forbear exclaiming: 'Why, when possessed with such magnificence as this, do you covet our humble cottages in Britain!'



Lithograph from
the Mansell Collection

WE HAVE always deplored the attitude of those who have too easily accepted and propagated the theory of automatic evolution. At best it is only a theory with such fragmentary 'evidence' as to be shown conjectural. Its main prop was a skull which has recently been proclaimed a fake. Against this, the growth and development of a *genus*, with closely related species springing from it, is in line with a scriptural view of creation; but the separateness of these different types of creature is something so rigidly bound by laws of nature that man cannot cross-breed them, try as he may. He can only produce infertile animals like the mule.

Scripture tells us that God created

each creature 'after his kind' and this is given in emphatic repetition. In the Septuagint version, 'kind' is given as *genos* and our scientific word *genus* is Latin for 'kind'. The laws of God forbid us to attempt to mix the 'genes'. We maintain, against all opposition, that God created man as an entirely separate order of being. The modern assumption that he came into being by way of the ape and still lower animal orders remains a scientific fairy-tale, unworthy of serious credence. The scientist can be as imaginative as the next fellow when it comes to formulating theories.

A False Premise

The result of this theorising is that we

have seen, during our life-time, the development of a changed attitude of mind which sees evolutionary development from primeval slime as the pattern of our history. Upon this premise it assumes that we have automatically developed upward from savagery. Most dangerous of all, it assumes that the progress will continue in an upward direction, no matter how rapidly a corruption may be setting in which schemes to destroy civilised society. Now we have, through the teachings of Humanism, an assumption that we can leave God out of our consideration and that the only laws governing our behaviour should be those of our own personal desires. We have no need to look further to discover why so many of our teenagers are beyond control. If one follows this line of reasoning, one can 'get away with murder'.

God' Choice

Just as there are different species within a *genus* of the animal world, so there are different races within mankind and what the Bible tells us is the important fact that God chose a particular race to be His servants. In fact, he went further than simply choosing: by a process which biologists would call 'selective breeding', He developed His required type, choosing both patriarchs and their wives, sometimes ruling out a particular branch of the family because it had married into a strain possessing qualities unsuited to His purposes. In this process of selection, it was God who overruled, indicating His choice every time. If a particular tribe had set itself up as God's chosen people out of ambition and pride, that tribe would not have been suitable. In fact, we have seen such pride and ambition asserting itself as the Devil's counterfeit of the Kingdom of God. It was seen in each of the systems in the Babylonian succession.

We would assert, unhesitatingly, that the civilising process which we call 'western culture' has been carried

through, from the beginning, by the race of Shem, reduced later, in the purposes of God, to the family of Abraham and, still later, to the people of Israel. Our difficulty lies in the fact that it is hard to overcome the modern view of history sufficiently to show to our friends the proofs that we possess.

Builders of Civilisation

It is significant that the people who have developed the theory of automatic evolution and have clung to it so tenaciously are of this race of Shem, the builders of Western Civilisation. As they look back on their own history, they see an upward progress which appears to them to prove their case. But this does not necessarily apply to all mankind, for much of it remained undeveloped until the influence of western culture was applied to it. We find scientists now frantically studying the 'backward races' in an effort to find some proof of their evolutionary theories. They refuse to believe that they are pursuing a chimera of their own making.

One product of the modern trend is the assumption that the ancestors of the British people were naked savages. Despite the lack of evidence, this is a theory that dies hard. From H. G. Wells onward, writers on world history have begun with flights of fancy concerning early Britons. It is our intention to show what has been discovered in the way of solid proof to the contrary.

'Drop Outs' from Society

The Bible reveals God as giving to our earliest ancestors certain basic rules for civilised living. The scientific picture of an ape-like creature bludgeoning his way through millions of years of bloodthirsty activity is not only unreasonable, but it is unproved. The picture that we are given of Cain knowing that he has sinned grievously by committing murder, is true to life. His cry was, "Behold thou hast

driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."¹

This has been the cry of the murderer from the beginning. A 'drop out' from society, he and his children stand little chance in life, unless one of the servants of God comes to their rescue to teach the way of life. We are given very little detail concerning that early Adamic age, but we are given the basic lessons. Cain was the father of a race tainted with murder. Of his descendant Lamech we read that his cry is, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold".² The habit of murder builds up. It is possible for a tribe or a nation to become degenerate. Anthropologists might make a study of backward nations on the premise that they may have become backward by degeneracy.

What concerns us most in this article is the attitude to be adopted toward the study of early British history. In this the findings of archaeologists are very helpful indeed. Their discoveries, during the last fifty years, give us some basic facts for our guidance. They are simple and easy to grasp, if we are not already bogged by the myth of our supposed early savagery.

Giants in the Earth

From the very beginning, God's people have been opposed by races who have practised violence. The Bible records that originally there were *giants* in the earth, men of great stature and highly dangerous to their more civilised neighbours. They figure in all mythologies, but what is more important is the fact that their bones have been found in places as far afield as China and Scotland. They were few, but their very violence made its impact on history.

It would be foolish to suppose that these giants were in any way our ancestors, but the earliest arrivals on these shores recorded their existence. They are there in Celtic folklore and in the Welsh *Brut* we find Brutus overcoming the last of the giants on his arrival. This parallels the experiences of Israel in their encounters with the giants. It would be easy to write off this race of violent men as mythological, were it not for the fact that their bones have been found. Thus do the folk tales keep step with the facts.

Going West

Two distinct waves of migration produced settlements in Britain and western Europe; on this the specialists are in agreement. These took place during the Bronze Age, from 2000 to 500 B.C. and during the Iron Age, from c. 700 B.C. to the beginning of the Christian era. The fact that so few of our contemporaries seem to have grasped is that these migrating people were basically of the same racial stock. They were fair and long-headed and constituted the driving force of the white race. This fact should not be obscured by the existence of minority groups like the 'dark Iberians' who moved from the Caucasus region into Spain while the white Celt-Iberians also moved in similar manner. This is a deliberate migration of a race and it combines with many a folk movement of which songs and legends speak of a desire to journey westward in the direction of the setting sun. It is found very strongly in Greek literature, in Norse and Celtic folklore. The desire is not to travel eastward or southward, even though the warm sunny lands be there, but to move inevitably towards the sunset.

Children of Shem

Recognising these fair-complexioned ancestors as children of Shem, it is easy to see that, either by knowledge or divinely-imprinted instinct, they knew that they must settle in western Europe.



Early first-century engraved mirror, from Birdlip in Gloucestershire, a masterpiece of engraved design, and one of the finest specimens of work by British Celtic artists just prior to the Roman Conquest.

(Gloucester Museum)

as they came sowing the seeds of European civilisation that were to bear much fruit in subsequent centuries. The earliest wave began to arrive just before the time of Abraham. Stukely dated their building of Stonehenge as 'the year that Sarah died'. This is a fair estimate which, within a century or two, squares with the recent radio-carbon dating. This gives us a convenient background of Bible history to which we can relate the foundation of our own nation. The stone circle at Avebury is a little older, built around 2000 B.C.

This earliest settlement cannot be regarded as a migration of Israel, since it took place before the nation of Israel came into being, but it was a movement of people of the same race which should properly be described as *Shemitic*. We prefer not to use the term 'Semitic', since

it has become confused by being used to define languages, while in present popular use it has even more vague connotations. When we consider the slow process of migration, these Bronze Age people must have begun to leave the Middle East soon after the period of the Flood.

Children of Israel

When the second great migration began, around 500 B.C. in considerable force, this bore all the marks of a movement of Israel, but they were still of the same Shemite race as their predecessors. New methods were brought in by these skilful users of the new metal, iron, but this was by way of a new emphasis given to the older civilisation. The arts of the Bronze Age developed into the Celtic Art of the Iron Age without any drastic change. It was merely a continuing development. This has led to some confusion on the question as to where we should begin referring to the Celtic movement. Should it be in 500 B.C., when the highly developed arts known as *La Tène* emerged in Central Europe, or back at the beginning of the Bronze Age, when precious metals were being made into torques and lunulae in Britain which were just like those worn by Celts of Gaul when the Roman invasion began?

People of one Race

The *Encyclopaedia Britannica*, under a heading of 'Celt', tells us, "The ancient writers regarded as homogeneous all the fair-headed peoples dwelling north of the Alps, the Greeks terming them all *Keltaí*". It then goes on to divide them into 'two loosely-divided groups, which shade off into each other', the Nordics and Celts. This is a far cry from the loose talk, earlier in this century, which attempted to derive the Britons—and inhabitants of western Europe generally—from a mixture of many races.

The artifacts which they left behind

are often of so distinctive a nature that it is fairly easy to trace the movements of these ancestors of ours. Students of antiquities have often noted the stone circles and single rough-hewn stones erected over the entire route, from Palestine to Britain. Together with these are found the cromlech tombs, again over the whole area.³ Israel, like their parent stock of Shem, were a circle-building race. Three places in Palestine were named Gilgal, meaning a circle. At one of them we read of Israel setting up twelve stones.⁴ The place named Geliath also means a circle and here was a stone erected by Reuben's son.

In a recent book, *Brittany*, P. R. Giot speaks of amber plates, used for the spacing of beads, found in Mycenaean graves in Greece, dated as 1520 B.C. The amber trade is an interesting source

of knowledge concerning the Bronze Age period, the amber being produced in Scandinavia, then being shipped to Brittany, where the Armorican ships conveyed it to the countries in the Mediterranean area. Brittany is rich in Bronze Age hoards, 388 having been found up to the present. There was much trade and social exchange between Brittany and Great Britain which would repay further study. M. Giot mentions the place names of Brittany as showing a mixture of pre-Celtic and Celtic terms. Both Goidelic and Celtic cultures seem to have impinged upon that prominent headland of northern France and it is fitting that our church history should have strong links with Brittany too.

³ Gen. 4: 14. ⁴ Gen. 4: 23-24.

⁵ Bible Research Handbook (Serial 60). ⁶ Joshua 4: 19.

Light for These Days!

SOME PEOPLE believe that things just happen, and that the world will go on for another 500 years as it has done for the last 500.

The Bible records those people's existence (II Peter 3: 3-5). Yet thirteen Apostles and Prophets and Jesus Christ Himself say a time would come which would manifest all the conditions we've seen since World War I, and which will mark the end of the Age and the birth of a New World Order. Daniel spoke of a time of trouble different from any before it, with increased knowledge and running to and fro (Daniel 12).

Haggai spoke of falling thrones and decaying kingdoms (Haggai 2: 22), David of international conferences (Psalm 2), the Lord Jesus Christ of bewildered and distressed nations, and a

fearful anticipation of world events (Matt. 24; Luke 21). St. Paul tells of a talking of peace and safety (I Thessalonians 5: 3), and a falling away from religion (II Thessalonians 2: 2 and 3), perilous times marked by selfishness, pleasure-seeking, covetousness, and disobedience to parents, with formality rather than spirituality in worship (II Timothy 3: 1-5). All these signs and many more, equally pertinent, are in evidence today, and mark the period when God declares He will shake the nations (Haggai 2: 6-9), and bring the whole world into subjection to Jesus Christ (Philippians 2: 9-11).

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26: 9).

Common law means our freedom

Courtesy THE COURIER, Ballarat, Friday, April 4, 1988



The Mayor, Cr Bryan Crebbin (left), welcomes Mr Justice Fullagar at a reception in the judge's chambers before the formal opening of the legal year in the Ballarat Supreme Court.

If common law was allowed to die, the Australian people would be in grave peril of losing their freedom.

The common law of England was the greatest bulwark of freedom in our society, Mr Justice Fullagar said yesterday at

the ceremonial opening of the legal year in the Ballarat Supreme Court.

It was worth more than all the institutions and bills of rights that were ever written, he said.

He said that, to the best of his knowledge, it was the only sophisticated volume of law that grew out of the hearts and minds of the people, instead of being foisted on to them by autocratic rulers.

"It came from a free people

and a freedom loving people and a Christian people, with strong views on honesty, morality and fair dealing," he said.

They were prepared to fight to the death for their freedom.

In the early days, causes were decided as fairly and justly as they knew how. Gradually, learned scholars and academics began to collect the decisions, and so grew up the finest system of law that the world had ever known.

English common law was still an international yardstick, he suggested.

Mr Justice Fullagar said that

there were some elements in society who wished to destroy utterly all that had been built up so laboriously over the centuries.

He viewed with concern a suggestion that judges should forget about the law and just decide cases in the way they thought was fair and just.

"A plague on such things!" he said.

Each judge would become a little dictator who was not elected by the people and could not be removed, he said. No-one would know from one day to the

next what the law was or how it was to be decided.

"How is a judge more qualified to decide unless the decision is in accordance with established and recognised principles of law?" he said.

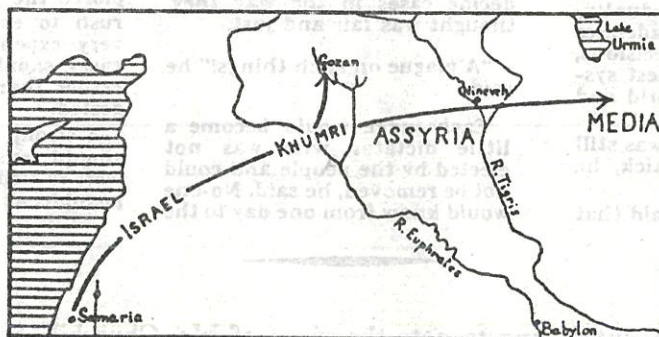
Mr Justice Fullagar also deplored the popular tendency to rush to court. Litigation was very expensive and, in many cases, should be the last resort rather than the first, he suggested.

A strong and able profession should ensure that disputes were settled out of court if at all possible, as so often they did.

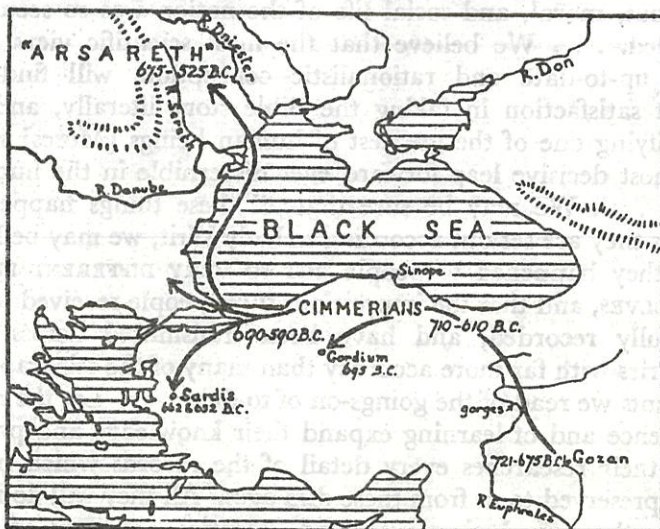
It is interesting to note the views of Mr. Churchill, in his essay on Moses: 'He [Moses] was the supreme lawgiver who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. . . . We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings [Moses] with the most decisive leap forward ever discernible in the human story. . . . We may be sure that all these things happened just as they are set out according to Holy Writ, we may believe that they happened to people NOT SO VERY DIFFERENT FROM OURSELVES, and that the impressions these people received were faithfully recorded, and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of to-day. . . . Let the men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.'

A Synopsis of the MIGRATIONS of ISRAEL

W. E. FILMER, B.A.

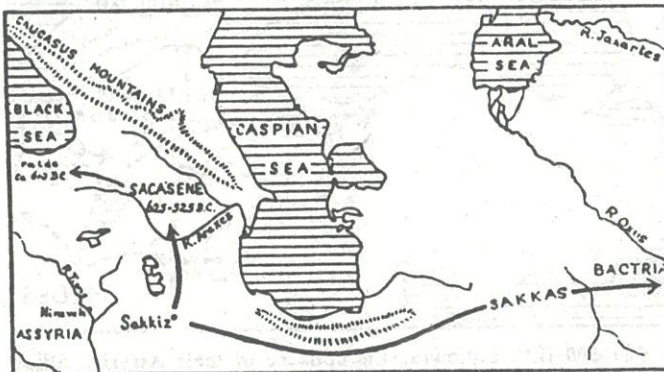


1. 732-700 B.C. Israel taken into exile by the Assyrians who called them Khumri, later corrupted to Gimira

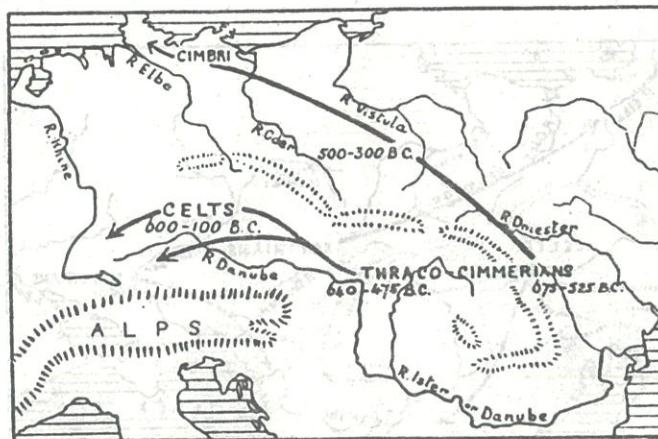


2. 710-590 B.C. Israelites called Gimira by the Assyrians and Cimmericians by the Greeks established a reign of terror in Asia Minor. They finally migrated to Europe to a place which they called Arsareth (2 Esdras 13:40-44)

Assyrians called them Gimira, but later Iskuza: Persian equivalent for Gimira was Sakka, probably derived from Isaaca, or house of Isaac, the name by which the Israelites called themselves (*Amos* 7:9, 16). Ancient historians tell us that the people whom the Greeks called Scythians were called Sacae, or Sakka, by the Persians, and they got the name Scythian from the Assyrian Iskuza, which is also probably derived from Isaaca.

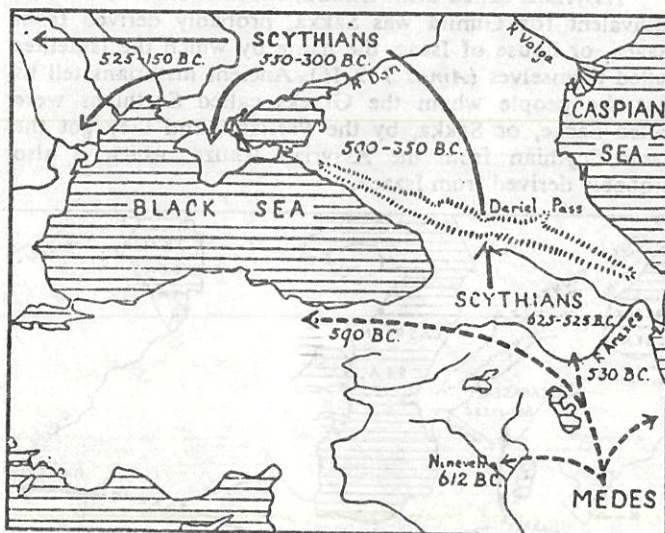


3. 650-600 B.C. Israelites in Media became known as Scythians. Following an alliance with Assyria, they established colonies in Sacasene and Bactria

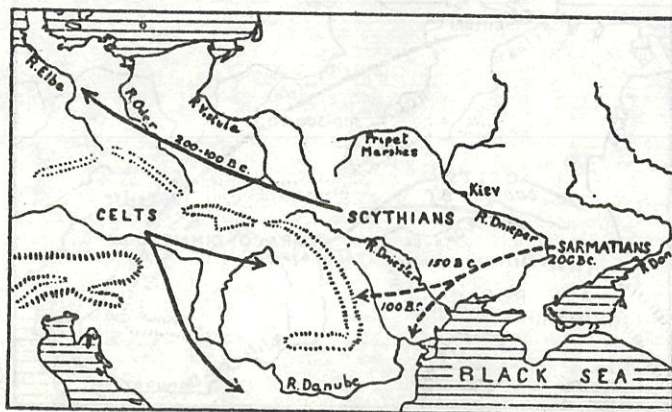


4. 650-500 B.C. Cimmerians in Europe moved up the Danube and became known as Celts

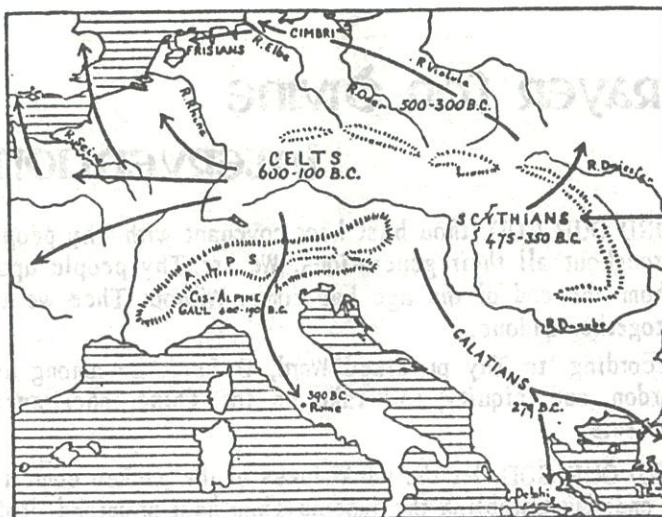
525-300 B.C. Others driven out of south Russia by the Scythians moved north-west between the rivers Oder and Vistula to the Baltic, where they later became known as Cimbri



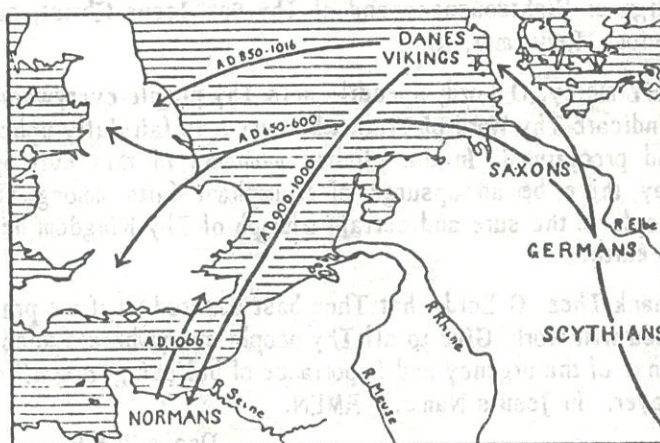
5. 600-500 B.C. Following the collapse of their Assyrian allies, the Scythians were driven north through the Caucasus by the Medes, and they settled in south Russia



6. 250-100 B.C. South Russia was invaded from the east by the Sarmatians, who drove the Scythians north-west through Poland into Germany



7. 400-100 B.C. The Celtic expansion from central Europe: some attacked Rome in 390 B.C. and settled for 200 years in northern Italy; others known as Galatians, after invading Greece in 279 B.C., migrated to Asia Minor. Most of them moved west into France and later to Britain



8. A.D. 450-1100. The Romans re-named the Scythians Germans. Some of these came to Britain as Anglo-Saxons, A.D. 450-600; others, after moving north through Jutland, became known as Danes and Vikings. Some of these came direct to England, but others settled for a short time in France and were called Normans

PRAYER for Divine Intervention

O LORD OUR GOD, thou hast kept covenant with Thy people throughout all their generations. We are Thy people upon whom the end of the age has come. Without Thee we are altogether undone.

According to Thy promised Word, O Lord, go among us, pardon our iniquity and take us for Thine inheritance. Ex. 34:9.

O LORD OUR GOD, let the wickedness of the wicked come to an end; but establish the just as Thou hast promised. Roll back the dark clouds of evil from our own and all other lands. Let the glorious beams of Thy Kingdom dispel the gloom, inspire hope, brighten faith, strengthen belief in Thy Holy Word, prepare our hearts and lives for the Coming Reign of Righteousness and of Thy Son Jesus Christ, our Saviour, Redeemer, King.

IN THY Mercy, O Lord, speedily help Thy people everywhere. Vindicate Thy Word of Truth wherever it is faithfully upheld and proclaimed. In the closing moments of this evil age may there be an upsurge of triumphant faith among Thy people in the sure and certain triumph of Thy Kingdom here on earth.

WE thank Thee, O Lord, that Thou hast assured us if we pray, Thou wilt work. Give to all Thy people everywhere a deeper sense of the urgency and importance of believing, prevailing prayer. In Jesu's Name. AMEN.

Psalm 7: 8,9.



British - Israel Bible Lesson

Chapter 54

PARABLES OF THE KINGDOM - #16

PARABLE 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 prior 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 become 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 new 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 an 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 today.

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.

British-Israel World Federation



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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 under the Mosaic law and its identity temporarily lost to history, but known to God; it was to be recovenanted 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.

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 Holy Spirit and His Mission. (John 14:26, Acts 2.)

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 in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, 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. 19:9).

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 that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

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

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).

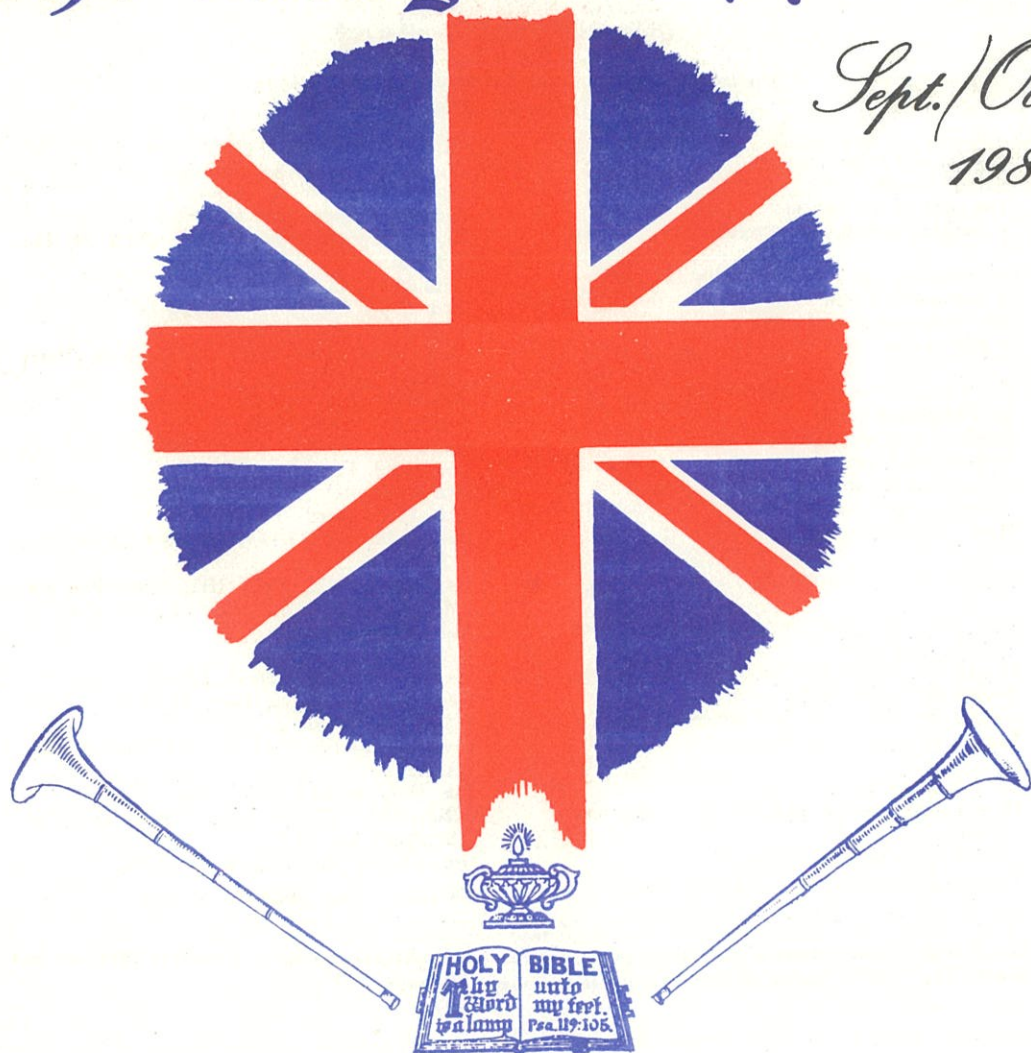
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa.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

Sept./Oct.
1986



PROCLAIMING

THE HERITAGE OF THE ANGLO — SAXON — CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

Registered by Australia Post Publication No. NAR0485

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.
The power of the Holy People is to be broken.

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; 48:19; 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. 89:35-37; Jer. 33:17.
Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
Dan. 12:7; Deut. 32:29-36.

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.

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Dear Identity Reader

As one reads many articles, it becomes obvious that TRUTH is revealed in stages. The more information that becomes available, the closer you arrive at the truth of a matter. Many articles that were written 30 to 50 years^{ago} would have to be revised if written today.

As TRUTH is slowly revealed we must allow our understanding and opinion to be flexible. The guilt or innocence of a man or woman, in court is determined by the evidence or truth available at the time.

The Bible has much to say about TRUTH. Probably one of the most difficult questions to answer is that question uttered by Pilot:

"WHAT IS TRUTH?"

The Scriptures provide a part answer to this question when it says: "Thy WORD IS TRUTH".

Even though this quote sets you on the road to TRUTH, there is still left considerable room for difference of opinion according to man's thinking. This is where we need the Holy Spirit, who has been sent to lead us into ALL TRUTH (not necessarily to have all the TRUTH).

The confusion as to the question, What is TRUTH?, is seen by the fact that there are some 3000 religions all trying to give their own "interpretation" to this question. Even when the TRUTH is uttered for example: "I change not, therefore ye sons of Jacob are not consumed" (Mal. 3:6), "I am not sent, but unto the lost sheep of the House of Israel" (Matt. 15:24), "to the twelve tribes which are scattered abroad, greeting" (James 1:1), the shepherds of the flock who have scattered the sheep (Jer. 23:2), will give different meanings to the relevant words.

It is quite hypocritical that the organized church will take all measures to prove a point, like that of Baptism and how it ought to be carried out, and yet when it comes to the question of true National Israel, they say it does not matter. As long as you are saved appears to be all that matters.

Is it any wonder "truth is fallen in the street" (Is.59:14). We must not be afraid of opposition when we pursue THE TRUTH. As events rush to their conclusion we must not allow secondary issues to cloud our search for TRUTH. Our message is to be simple and to the point. As Identity Readers I am sure you pray that one day ALL TRUTH will be revealed, through His Holy Word, who was in the beginning, creating the world.

"In These Last Days"

Per favour of F. B. MacIndoe.

Great God of endless rolling spheres,
Canst Thou regard man's hopes and fears?
Can he regain his high estate
While discord fills his mind with hate?
Or yet fulfil Thine ancient laws
That held the earth from taint and flaws
If he makes not a braver fight
Against the powers of greed and might.

Thy sheep have wandered far astray,
In pleasure's quest forget to pray—
Thy shrines that pagan rites profane
No more are sacred to Thy name.
And we Thy Holy way forget;
Have mercy, Lord, upon us yet,
And stay the flaming sword that sways
O'er the dark, bloodstained "Latter Days."

"When many runneth to and fro"
And men in horseless chariots go;
When speed and knowledge have increased,
And belief and faith in God decreased—
Vain, glorious men no longer call
For God's redemption from their fall;
And nature, cunning secrets yield
From cloud and sky and sea and field.

And this "In these last days," Oh Lord,
Surrounded by the awful horde
Of spies and traitors spawned in hell—
Who would their kith and country sell

To Godless nations cruel and vile,
Who crave our children to defile.
Ah, truly, Judas left his sons,
For in their veins his blood still runs.

Now Love has fled and Mammon rules
A world of blind and wanton fools;
Unholy things that dare to say
There is no hades for such as they.
Once higher than the angels' rank,
From pure and lofty ideals sank,
To slaves of lust that's nursed with wine,
Mankind ranks now beneath the swine.

Across the skies the clouds are hurled
To rouse a sinful, Godless world—
When shepherds, heedless, fall asleep,
While wolves and foxes steal the sheep.
Belaced and petticoated clowns,
That strut around in gaudy gowns;
Who, like the Pharisees of old,
They're preaching God for love of gold.

For empty shams and worthless gloss,
As molten gold is cleansed from dross,
As wheat is sieved from chaff and tares,
We now must face the trials and cares
Of this world's dark and troublous ways
That are with us "In These Last Days."
God of our fathers, send us Light,
And bring us safely through the night.



Heralds of the Kingdom

by W.G. Finlay

COURTESY: COVENANT MESSAGE

If the charge of heresy is levelled at those who propound the literal Kingdom of God on earth and the national association of Israel with this, then too the same charge must be levelled against the angel Gabriel, against Zacharias, John the Baptist and our Lord Himself.

As is well-known Zacharias, a priest of the course of Abia, was told by the angel Gabriel that a son would be born to him who would go in the spirit and power of Elias and not surprisingly Zacharias, in true human fashion and much the same manner as Abraham, asked for a sign. To Abraham the Lord had indicated the stars of heaven as a witness to the reality of His purpose in his (Abraham's)

seed. In the case of Zacharias, the sign given was completely different. He was struck dumb and it was only upon the birth of the son and in an endeavour to utter the name that was to be given to the child, that his speech was restored and immediately, having regained the power of utterance and in the power of the Spirit, he broke into prophetic speech which certainly equalled Isaiah at his majestic best. He said:

"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 mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham" (Luke 1:68-73).

Note again those momentous words of one who spoke under the Inspiration of the Spirit. The Lord had visited and redeemed His people and the Lord Himself had said that His people were the tribes of Israel — all of them. Nor did He claim any other composite people as His Own (Amos 3:2). So it was in terms of these people that Zacharias related that the Lord had "raised up an horn of salvation" in "the house of his servant David".

The "Benedictus" of course, omits the word "horn" and for the convenience of those not familiar with this, the following quotation is given "... and hath raised up a mighty salvation for us in the house of His servant David". The substitution of "mighty" for "horn" entirely depriving the context of its national theme. The word "Horn" in the scriptures indicates governmental power and the authority of the Polity and many scriptures assure this. Psalm 89:24 — 2nd Samuel 22:3 — Psalm 18:2 being but a few.

"In that day will I cause the horn of the house of Israel to bud forth..." (Ezek. 29:21).

David, in whose House, the "horn" was to be raised, was of the tribe of Judah as was Mary. Zacharias however, was of the tribe of Levi and a member of the Aaronic House of that tribe. Reference therefore to the Davidic "horn" was to the child begotten by Mary the mother of Jesus, not to the son which was born to Zacharias to the Levite line. The "horn" was a horn of salvation which according to Dr. Scofield, implies "deliverance, safety, preservation, healing and soundness". The Hebrew and Greek words

are nouns meaning in the fullest sense of the word, an act of saving. Nor can it be doubted that the nation of Israel needed saving for the majority of the nation were in dispersion, wandering in pockets along the north coast of the Mediterranean across Europe into Scandinavia; some were already in the British isles, the isles of the west of prophecy. As a nation, they were in tatters, their national institutions destroyed, a tragic contrast to the national glory of Solomon's day.

Then too, that fragment of the nation in Palestine of whom Zacharias was one, was part of a turbulent colony of Rome, with the population of Jerusalem a mixed conglomeration of aliens with Edomites in domination. Zacharias certainly knew of the tragedy which was Israel's — knew that the anger of the Lord was still kindled against the people because of their transgression. He knew the shame and the indignity of all this. And so he looked for a *national act of saving* which is very clear in his every recorded word. There had to be a remission of the sins of God's people.

Theologians will no doubt expound on the state of their sinful hearts but in plain good sense, Zacharias could hardly have been interested in the state of their hearts nor interested only in the remission of the sins. What did concern him was the *remission of the sentence* passed on his people for those sins. To the condemned, the remission of sins is an abstract blessing but the remission of sentence is a very positive one indeed.

Zacharias knew that the nation had to be re-established, cleansed and restored to peace and power. Enabled once again to serve the Lord without fear and in righteousness. This was his understanding. The Anointed One was to be born of Mary. His own son, the joy of whose birth had so transported him, was to be the herald or fore-

runner of the One Who would, through His Sacrifice, give a fuller meaning to the Kingdom of God on the earth. Zacharias had read the prophets and he believed them and these were his expectations so wonderfully expressed by this man of Israel. *"Blessed be the Lord God of Israel; for he hath visited and redeemed his people . . ."*

"Repent: for the kingdom of heaven is at hand." With these words the Lord Jesus Christ began His Public Ministry and the same Kingdom theme is to be found throughout His teaching and is most certainly the main subject of His post-Resurrection Ministry. *"Repent ye: for the kingdom of heaven is at hand."* With the same words John the Baptist sprang into the public eye fulfilling the prophecy recorded by Isaiah some seven centuries earlier. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." With these words in mind there can be no doubt as to the mission of John the Baptist — he was, in every sense of the word, a true herald of the Kingdom.

However, establishing the fact of the title "herald of the Kingdom" must raise the next question. That relating to the Kingdom Itself for much confusion abounds in this respect and considerable difficulties are met by those who hold the view that the Kingdom of God is merely the Christian's experience on conversion. It is believed by Christians today that the sphere of operation of the Kingdom is the human heart and it is not surprising that the Biblical answer startles many. John, as has been noted, was a herald of the Kingdom. Now note the substance of the story which is called John's evangel. He called for repentance in terms of the Kingdom of God and it is pointless to suggest here that in the New Testament, matters of family inheritance were denied.

Recall that John was an Israelite, one of that nation which the Lord had consecrated as the national nucleus of His Kingdom on earth. John's call and his teaching were therefore in the light of this. He too wanted a remission to take place. He too anticipated the remission of sins as *the remission of the sentence* on the nation Israel and in his call, made no appeal for an emotional unrealism — quite the contrary. He made a straight forward demand for *righteousness* in its most practical form. He who had two coats should give to him who had none; those engaged in tax collecting were to extract no more than their dues; soldiers were not to use violence nor loot, they were to be content with their wages. These and more were the commands of John the Baptist who certainly made no appeal of piety.

However, he did do a new thing. He baptised with water in preparation for the reception of the Holy Spirit but this should never be taken as the sum total of his mission. It must be stressed again that John's call for repentance was in terms of *the remission of the sentence* passed on Israel for its sins. In every sense he was a true herald of the Kingdom of God in the earth. His understanding of this was literal and his pronouncements, as recorded in the Gospels, were all coloured by it as well.

From John the Baptist to Mary, the mother of our Lord, who might well be called a "herald" of the Kingdom too. She was also an Israelite of the House of David and had been told by the angel Gabriel of the coming Birth of He Whose Name was to be called Jesus. *"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."*



The Annunciation

In the "Magnificat" is seen Mary's understanding of that which was to follow the Mission of her Son and she praised the Lord for His great goodness. Then she spoke of the "putting down of the mighty" and the exaltation of "them of low degree". The putting down of the mighty whose grip on the world was and still is most savage, requiring a savage wrenching of their citadels.

The words of the Lord as recorded by Jeremiah the prophet surely indicate the identity of those who, through Jesus the Christ would accomplish this. For here is Israel, the nation to whom had been given

the task of negating the satanic conspiracy to destroy righteousness and justice in the earth. God promised; *"In thee and in thy seed shall all the families of the earth be blessed"* and Mary saw that these were more than just words — it would now all become reality through The Son which was to be born. To confirm this, note again the closing words of the Magnificat. *"He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."*

Thus in this is seen the proclamation of Mary of the effect of her Coming Son on the nation of which she was a part. He would liberate them from the bonds of the sentence for transgression — He would bring them back to service — He would bring them out of darkness and cause them to walk in the paths of righteousness for His Name's sake. This then is that which is found in the Magnificat when it has been stripped of theory and supposition.

It will be recalled that the Lord Jesus Christ began His Ministry with the words, "Repent: for the Kingdom of heaven is at hand" and it is tragic indeed that today the layman finds the utmost difficulty in reconciling what the Word of God has recorded with what is commonly taught today. The overall impression would be that the Lord's Ministry revolved round two words. (1) Salvation and (2) the Church. That the Lord spoke of nothing else, a teaching which is incompatible with the record of the gospels.

Any modern concordance will quickly indicate that the Lord actually used the word "salvation" *twice* throughout His recorded Ministry. The one occasion being recorded in Luke 19:9 where the conversion of Zacchaeus is set out in detail. Here is stated the repentance of Zacchaeus who had promised to comply with the Law as con-

tained in the Mosaic code. It was in consequence of this that the Lord said: "*This day is salvation come to this house . . .*"

It should be recalled that the Calvary Act, *had not been completed* at this time. How then could salvation, *as taught today*, come *that day*, to the house of Zacchaeus? It is surely obvious that "salvation" as the Lord used it, was somewhat different to theological interpretation.

The *second* occasion when the Lord used the word "salvation" is recorded in John 4:22: "...because the salvation comes from among the Judeans" (F.F. Trans.) and in conjunction with the original, this too makes it clearly evident that "salvation" had a very different meaning from what is commonly taught today.

With regard the word "church" this was used only *three times* by the Lord. Once in Matthew 16:18 and twice in Matthew 18:17 and in a sense which is vastly different from the denominational divisions which obtains today.

In actual fact, in every way Jesus the Christ was a Herald of the Kingdom for throughout the four gospels, three hundred and six verses are taken in recording His Proclamation of this. The second theme which He developed was that of Proclamation of the King which occupies no less than 964 verses in the gospels. The third theme is that of rejection of the King. It should be noted that this is not the rejection of the Saviour, but of the King. 901 verses are devoted to the elucidation of this while the last, that of the rejection of the Kingdom theme, is related in 782 verses throughout the gospels.

For the sake of clarity, these statistics

are set out again.

Proclamation of the Kingdom	— 306 verses
Proclamation of the King	— 964 verses
Rejection of the King	— 901 verses
Rejection of the Kingdom	— 782 verses

The four gospels are recorded in 3 779 verses of which total, 2 953 verses are concerned with the things of the Kingdom of God. This is approximately 78 percent of the verses throughout the four gospels. Can there then be any doubt that the Lord was a *Herald of the Kingdom*?

Remembering that the words "salvation" and "church" fell twice and three times respectively from the lips of the Lord, and noting the above quoted statistics, the answer is surely obvious. His command to the twelve in His first recorded commission was to go to the lost sheep of the house of Israel (Matt. 10:7) "...and as ye go, preach, saying, *The Kingdom of heaven is at hand . . .*"

His post-Resurrection Ministry too elucidated the things of the Kingdom. And the apostles, saturated with Kingdom Knowledge, asked the Lord if He would "restore again the Kingdom to Israel?" (Acts 1:6). They knew that Israel, although in dispersion would in time to come, form the basis upon which the Kingdom of God would be established in the earth.

The message is the same today as the Risen, Ascended, Glorified Lord has revealed. And it is thus not without significance that when He instructed His hearers on the subject of prayer, He incorporated the prayer for the Kingdom.

"... *Thy Kingdom come, thy will be done on earth as it is in heaven . . .*"

Thus, at this time, God's people may

look forward to the dawning of the Great ness" shall arise with healing in His Wings
Day when the words of the *Heralds of the* to the end that God's Glorious Kingdom
Kingdom will come to fruition for this is shall operate in this earth.
the Day of Hope when the "Sun of righteous-



TRUE PRAYER

*I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Go with the words I say?*

*I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.*

*For words without the heart
The Lord will never hear;
Nor will He to that child attend
Whose prayers are not sincere.*

*Lord, show me what I want,
And teach me how to pray;
And help me, when I seek Thy grace,
To mean the words I say.*

—Anon.

THE OVERCOMER

HE THAT OVERCOMETH, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. Rev. 2, 26-28.

HE THAT OVERCOMETH, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. Rev. 3-5.

HIM THAT OVERCOMETH will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. 3-12.

TO HIM THAT OVERCOMETH will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3-21.

HE THAT OVERCOMETH shall inherit all things; and I will be his God, and he shall be my son. Rev. 21-7.

The Danger of Parochialism

By U.N. Owen.

"Be still, and know that I am God" (Psalm 46:10).

Tremendous pressures are at work today whipping the Covenant people into frenzied activity and which are calculated to occupy every minute of their lives. One is not permitted to slow down nor to realise that in the preoccupation in the struggle for survival, individuals are being forced into a parochialism which divorces and isolates families from the national whole and prevents a correlation of problems within the context of national disintegration. By national disintegration is inferred the "scattering of the power of the holy people" as related in Dan. 12:7.

"Where there is no vision the people perish" (Pro. 29:18) is a truism which today is in the process of being demonstrated very graphically in the modern context of the history of Anglo-Celto-Saxondom. It is one of the most incredible features of this age that so much blindness to reality can cloud, and has clouded the political activity of the Covenant people in the isles. The most positive evidence of this is to be found in their mishandling of the Rhodesian situation and their insistence, in the face of six revolutions within the so-called "liberated" African countries, that majority rule must obtain even at the expense of stable Christian Government. This insistence is a clear indication of blindness to reality and a tragic loss of insight into the purpose of the national existence of the Covenant people.

When Paul warned of the conflict with 'despotisms, the empires, the forces that control and govern this dark world' (Eph. 6:12 Weymouth), he exhorted the utilisation of the whole 'armour of God' in the make up of which, is found the "sword of the spirit which is the word of God". Here is a clarion call which joins with that from the prophets of the Old Testament and which rings down the centuries and through all the many vicissitudes of the history of the Covenant people to 'remember'. They are called to remember the past dangers of parochialism and that God formed the nation as *a whole* to be a 'kingdom of priests, and an holy nation' — they are called to remember the purpose of the gifts of God which are without repentance (Romans 11:29) — they are called to remember the 'calling' of the Lord in terms of

his predeclared purpose in blessing 'all the nations of the earth'. One should note the obvious violation of this urgent call from the scriptures in the oft repeated statement: "I don't care where I came from - I know where I am going". Strangely enough this phrase was coined and has become tarnished with use among the people, who today comprise the modern development of the Covenant people. It is a clear indication of the forces at work which are deliberately bent on the prevention of the knowledge of identity and responsibility within the Covenant people.

CAPITALISING ON COMPASSION

The powers of darkness which are at work know and believe the story of a God-formed national nucleus and what is more they know the tremendous potential with which the nation is endowed. It is truly remarkable how they have played on the sensitive national cords adopting the role of world psychologist and stressing the equalitarian dogma, have afflicted the nation and company of nations with a complex of inferiority. Had the Covenant people been aware of their national origins and God-ordained destiny this situation would never have arisen. National blindness is a terrible scourge today. A brief survey of the national history of the Covenant people will clarify this.

It is a scriptural fact that God made the Covenant Israel nation (Isa. 43:21). It is a further Biblical fact that the subject of compassion in terms of God's purpose in the world, was learned in the early Egyptian experience of the Covenant people. A further experience was added which, deliberately and wrongly applied, has wrought much havoc in the present generation of the Covenant people. This requires further elucidation.

From the bondage of Egypt, the Children of Israel were led by Moses into the Wilderness. Moses however was a man and there was nothing fearful about him. Before the people they could see the mighty 'cloud' which burned as a 'pillar of fire' by night. This was an awesome experience made doubly so when, at Sinai, there came the thunderings and lightnings and the trembling of the earth and the Voice which spoke to them. That generation had learned the lesson of the reality of God in a very tangible way and succeeding generations, while struggling and failing to come to grips with their national purpose, had inculcated within them, a deep reverence for God. This experience was branded into the national consciousness of the sons of Jacob and if a psychologist today would embrace the teaching of this

Federation, he would state that this was the beginning of our racial 'inferiority complex'. This is indeed true. As a people, we abase ourselves and depreciate all that we have done for the world. Those who dare to claim that our people have a special purpose in the earth are immediately regarded as giving voice to an absurd nationalism. It is peculiar but very true that the modern development of the Covenant people are the only ones who behave in this self-abasing manner. Why? It all stems from the early experience of the fathers of our race who walked under the overshadowing of the Mighty Presence of God.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty".

The story of the young prophet Isaiah immediately springs to mind and the record of his testimony is found in the sixth chap-



"THEN FLEW ONE OF THE SERAPHIMS UNTO ME, HAVING A LIVE COAL IN HIS HAND."

- ISAIAH VI 6.

ter of his Book. He tells of the sight of the Lord on the Throne and the mighty power which moved the posts of the door of the temple which weighed seventy or eighty tons. "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the Lord of Hosts". Ever in the Presence of the Lord this same cry rings out: 'unworthy and unclean'. In the New Testament, Peter used the same cry when the Lord Jesus Christ told them to cast their nets on the right side of their little ship. It was filled with fish which, when Peter saw this, said: "Depart from me, for I am a sinful man, O Lord". It is the vision of God which is the heritage of the Covenant people which brings about self-abasement, but one should ever remember that humility before God while being right and proper, does not justify self-abasement before those whose intentions are contrary to the purpose of God in the uplift of the groaning creation.

"Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done . . ."

Parochialism or the citadel of individual isolation is a retarding factor within the nations of the Covenant people. It occupies them in the personal realm and creates a selfish and self-centred philosophy which was never intended within the nation. National blessing and service to the world is accomplished through co-ordinated individual contributions which are given in the knowledge and faith of service to God. Parochialism becomes a retarding factor in that it dims the world vision of service and this is precisely what the powers arraigned against the Covenant people are encouraging today.

The Presence of the Lord is still with us because we are the people committed to the task of blessing the nations of the earth. We are the people of God's Covenant and while we may stray along strange paths and be blown by the mighty and iniquitous winds of change, He is ever with us and will keep us. This vision must be brought to the fore and as a people, the scales of blindness must fall from our eyes that we may see the full glory of the Lord and the high calling committed to us by our King. We must, uncompromisingly serve Him at all times and reject the machinations of any who would seek to impose man-made ideologies and alien philosophies upon us. "Happy is the people whose God is the Lord".

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THE SILENT YEARS OF JESUS

By Late Rev. W. FLOYD SHANNON,
O.B.E., E.D., B.A.



'MY FATHER'S BUSINESS.' By Harold Copping.

All of you must know that there are eighteen years of the life of Jesus of which there is no record whatever in the Bible.

We read of Him at twelve years of age being found by Mary and Joseph in the Temple talking to the Rabbis and asking them questions. Then it is said He went back with them to Nazareth, "and was subject unto them." After that we don't read one single thing about Him until the beginning of His public ministry at or about the age of thirty—those eighteen years in the very prime of His life remain utterly unnoticed.

We cannot help asking: What was He doing? Where was He? and Why?

Many people think that Jesus was a carpenter—and they call Him the Carpenter of Nazareth. But, those who do so are mostly those who incline to look upon Him as a man only, and rather detract from His

Deity—they think it becoming to the rank and file of life to call Him a working man.

No doubt He learned some carpentering from Joseph, who was the village carpenter, and was able later on to use that knowledge to advantage. But though, in Matthew, He is called "the carpenter's son," and Mark refers once to Him as a Carpenter, and though He must have known something of the trade, because every Jewish boy was taught a trade, and Jesus was brought up in the place where Joseph had his carpenter's shop, yet Jesus was not a carpenter.

It would not take Him eighteen years to learn the simple carpentry of those days—making chairs, tables, windows, ploughs, etc.

Never once, by the slightest allusion, does He ever refer to Himself as a carpenter; in all His teachings there is not a single illustration drawn from the carpenter's bench. There is not the slightest evidence that He ever touched mechanical labour—not that He despised it, but simply that it was not His business. In fact, He gave Joseph and Mary warning that they must not seek Him as they did when they found Him in the Temple after they had lost Him on the road: "Know ye not that I must be about My Father's business?"

Really the Church stresses far too much the carpenter's shop and the "Galilean peasant"—while there is in Scripture not a single reference to the trade, nor a single shaving from the bench.

What was He doing?

That brings us to the second question: If He was not following the trade of a carpenter, what was He doing all those eighteen years?

There is one thing which throws some light on this query: He said He must be about His Father's business; what was that? He said, "I am not sent but to the lost sheep of the House of Israel." Who were these? and where were they?

They were the descendants of the Ten Tribes, who were not all located at that time in Palestine, but were scattered in other countries. So it is more than likely that during those years He visited at least some of those scattered people who were not living in Palestine. He knew that already many of them were on their way to

live in "the appointed place," and He knew that place was the Isles of the Sea. What an attraction that place would be to Him when He knew it to be the future home of the nation!

It would therefore be very reasonable if He left home to visit those people (the "lost sheep") in Arsareth or in Britain, thus fulfilling His Father's mission. (I am not saying now that He did so, but simply saying that it would be a reasonable thing for Him to do.)

Jesus well knew that the whole people of Israel had, centuries before, been divided in two; and that one section (descendants of those who returned from the Babylonish captivity under Ezra and Nehemiah, consisting of Judah, Benjamin, and Levi—usually called Jews) was in Palestine; and that the other section, consisting of the other tribes, had already either reached the "Isles of the West," the place to which God had promised to bring them, or that they were on their way thither.

This, of course, would necessitate His absence from Palestine.

Was Jesus absent from Palestine for any long period?

Now we come to the question: Is there any evidence from Scripture that Jesus was absent from Palestine for any long period during those eighteen years? Yes; a great deal of evidence. May I point you to eleven things?

1. There is first the evidence that He was not much in Judea.

The Gospel of John deals with only three instances of our Lord exercising His miraculous power in Judea: (a) the cure of the impotent man; (b) restoring eyesight to a blind man; (c) raising of Lazarus. So you could scarcely speak of His ministry being a ministry in Judea; for nearly all His miracles were done in Galilee. Neither had His teaching ministry much to do with Judea, for His visits to Jerusalem were confined to the annual Festivals, and to not many even of them. So far from there being a Judean ministry, He seems to have avoided Judea nearly altogether. There is no evidence from Scripture that Jesus ever spent even one night in Jerusalem from His boyhood days, except the night of His mock trial. So He must have spent most of His time either in Galilee or else seeking "the lost sheep of the House of Israel" elsewhere.

2. As far as we can see, He was a stranger even in Galilee, and must therefore have been most of His time outside of Palestine.

On one occasion (Matt. 13: 55) the people of Nazareth asked in wonder: "Is not this the carpenter's son? Is not His mother called Mary? His sisters, are they not all with us?" If all His life He had lived among them as the village carpenter as we have been told, they would never have asked such a question. The question would suggest an alteration in His appearance since they last saw Him so that they did not know or recognise Him. This would naturally be caused by the lapse of years, during which He had grown from boyhood to manhood. If during those years He had remained at home in Nazareth, they would not have asked: "Is not this the carpenter's son?"

3. If Jesus were a carpenter in Nazareth during that time, how does it come that always from the very beginning He is addressed as Rabbi, not only by the common people, but by the Rabbis and Doctors of Law themselves?

4. If He were the village carpenter it is very doubtful if He would have been allowed, without protest, to get up in the Synagogue and address the people. This privilege was sometimes given to visitors and strangers (as to Barnabas and Paul at Antioch). But if He had been the village carpenter He would not have been a stranger. We don't allow just anyone to address our congregations; and neither would the Jews.

5. It is certain that Jesus did not get His education in the Old Testament from the Jewish Rabbis in the Temple, for they were so far wrong in their understanding of the Scriptures that when He came in the fulfilment of what they taught, they said: "Away with Him." So He must have got His education elsewhere.

6. If He had been in Palestine during those years, He would have attended the Passover at least five times previous to the beginning of His public ministry; for they were supposed to attend from the age of twenty-five years old and upwards. It is evident that Jesus did not attend any of those Passovers, therefore He could not have been within reach.

Jesus was a stranger in Galilee.

7. When John the Baptist (John 1: 29) pointed out Jesus to two disciples (Andrew and another) and said: "Behold the Lamb of God," they asked Jesus: "Master, where dwellest Thou?" Apparently He was a stranger to them, and they did not know Him. He could not therefore have been living among them, else they would have known Him and where He lived.

8. Philip said to Nathanael (John 1: 43): "We have found Him of Whom Moses . . . said Jesus of Nazareth." Now Nathanael lived at Cana of Galilee, only about five miles from Nazareth, and would have known all the godly men in the district; so He said to Philip: "Can any good thing come out of Nazareth?" as it was known to be a wicked town. Philip said to Nathanael, "Come and see." Jesus saw him coming and said: "Behold an Israelite indeed in whom is no guile." And Nathanael said: "Whence knowest Thou me?" Jesus must therefore have been a stranger to him; so He could not have been living in Nazareth all those years.

9. Again (Luke 4: 14-24), when Jesus returned to Galilee He came to Nazareth where He had been brought up. As His custom was, wherever He went, He attended the Synagogue on the Sabbath Day and stood up to read a passage from Isaiah 61, and then added: "This day is the Scripture fulfilled in your ears"; and all wondered at His words. It began to dawn on them that this was the grown-up son of Mary, whom they remembered when a boy. If Jesus had continuously lived there and regularly attended the Synagogue "as His custom was," there would have been no question as to Who He was; they would have recognised Him instantly.

10. If He had been in Palestine all those years He would have visited Jerusalem at the Passover season, and would have condemned the proceedings at the Temple at least five years before He did. As no one without authority could speak in the Temple or read the Scriptures, except the Levites, and they must be twenty-five years old and upwards, Jesus being of Levitical descent through His mother (who was daughter of Heli the priest), could have spoken in the Temple from the age of twenty-five if He had been in Palestine. And the fact that He uttered no protest until He was over thirty

shows that He was not in Jerusalem at all during those years.

11. One thing more. If Jesus had spent those eighteen years in the obscurity of the little home in Nazareth, there would surely have been many points of contact through which His influence would have been felt in the surrounding district. One who at the age of twelve engaged in discussion with the Rabbis and Doctors of the Law could not have subsided for eighteen years into a mere nonentity. He could not have lived during that period of young manhood unknown and unfelt, specially since He was so conscious of His great life work.

If at twelve He was so earnestly set on His Father's business, surely as the years advanced His interest and activity would have increased, and He would have made His influence felt all round for miles. And very likely if Jesus had remained in Palestine all those years, surely someone would have written something about Him.

Now, all these eleven things show beyond much doubt that Jesus was absent from Palestine during all or most of those years.

Where was Jesus likely to have been during those years?

The next question is: "If He was not in Palestine, where would He likely be?" If His mission was to the "Lost Sheep of the House of Israel," would He not most likely be wherever most of those "lost sheep" were to be found? Note this also: If Jesus did not get His education in the Old Testament from the Rabbis, Mary would naturally want to have her Son trained in one of the best educational centres available. And would not Jesus Himself want to go there above all places?

When He was in the Temple at the age of twelve, asking questions of the learned Rabbis, what sort of questions would He ask? He would want to know: Where the Kingdom was to be established; where is the "appointed place"? Where are the Isles of the West? Where is Jeremiah to build up the Kingdom again? The Kingdom of Israel must be in existence somewhere; where is it?

He would ask these questions, and they would tell Him no doubt all they knew. And His heart would be filled with a burning desire to go and see these lost sheep in the land where they were. Don't you think

that if He afterwards sent His Apostles to those "Lost Sheep of the House of Israel," He Himself would want to go there, too? So we find that they went abroad—Andrew to the Scythians, Simon Zelotes to Britain, Mark to Egypt, Paul to Britain, etc. It was surely likely that Jesus would visit these places, too, or at least some of them.

Now I come to another question: Suppose Jesus wanted to go to Britain, was there any way by which He could get there? Yes. Note four things:

1. Joseph of Arimathea was uncle of the Virgin Mary, and he was a rich merchant trading with Somerset in lead and copper, and with Cornwall in tin. The Cornish people still have an old song, "Joseph was a tin merchant."

2. A point often forgotten is that by Roman and Jewish law the guardianship of an orphan devolved on an uncle. Now our Lord's mother, Mary, became a widow by the death of her husband, Joseph, while Jesus was still young; and in that case Joseph of Arimathea would become the legal guardian of Jesus. Therefore, what more natural than that Joseph should take the young man Jesus with him on some of his business visits to Britain?

A 1st Century Greek manuscript found in Southern Italy only nineteen years ago, giving the life of Jesus, consists of 31 pages of parchment. It is narrated by Joseph of Jerusalem, an apostle of Christ. It tells that Joseph of Arimathea was a rich man, brother of Heli, father of the Virgin Mary, and therefore one of Jesus' closest relatives. It says Joseph's business took him often to the tin mines of Cornwall where there was a flourishing trade ever since the times of Solomon.

3. As Jesus did not get His education in the Scriptures from the Rabbis in Palestine, isn't it very likely that Mary would want to get the best education she could for her Son from others outside of Palestine? And where could she get it for Him better than in one of the Hebrew colleges in Britain? The Druids' worship at that time in Britain was as pure as it was in the days of Abraham, Isaac, and Jacob; and idolatry had not yet entered in to corrupt it.

4. Britain was well known at that time. Rome had a garrison of soldiers there—many legions—and there

was constant trade. There is no doubt that the Tribe of Dan was there, for they had arrived there 1000 years before Christ, and were well established in Ireland, and had seats of learning and colleges, etc. At the time when our Lord was on earth there were several "Schools of the Prophets" in the British Isles, and Universities of world-wide fame; for to them there came from the homeland, and from various parts of Europe, 60,000 students to take a course of instruction which extended over a period of 12 to 20 years. These institutions had been in existence for at least 500 years before Christ.

It was likely enough, therefore, that Jesus should go to one or more of these colleges to get His education.

Now I have tried to show you (1) that Jesus during most of these eighteen hidden years was absent from Palestine; (2) that He did not get His education from the Rabbis; (3) that He would likely try to get it from some of the better schools and colleges; (4) that there was a way by which He could get it at little or no expense to His mother; (5) that His wealthy great-uncle who was often in Britain for trade purposes would be quite likely to take his young ward with him; (6) so there is a probability that Jesus, while still a young man, intent on His Heavenly Father's business, would visit there.

Can we find evidence that Jesus did visit England?

Now I come to the last point: Have we really any evidence that Jesus did go to England? Yes; quite a lot.

1. There is evidence that He was in Glastonbury in Somerset; and that He went there under the protection of His great-uncle, Joseph of Arimathea, who was rich and would take Him at Joseph's expense.

2. Glastonbury has a tradition of our Lord residing there for some time before beginning His public ministry. Such an isle (as Glastonbury then was), being quiet and peaceful, and abounding in all the beauties and necessities of life, might well appeal to Him as suitable for quiet retirement and meditation, being far away from Roman authority, and where His presence would not be unwelcome as a near relative of Joseph the trader, well-known and respected in those parts.

3. You might say: "But have you nothing better than tradition to go on?"

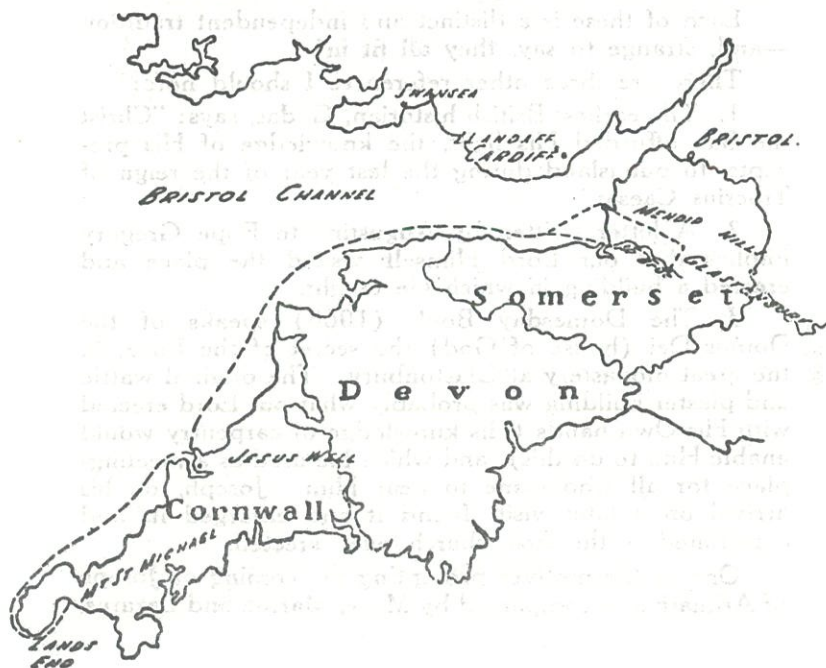
I want you to note that in seeking for written

testimony you must bear in mind that Britain is an entire blank as regards written native records of the first 500 years of this era.

The first historian is Gildas (516-570), and Druidism was not allowed to be written; its teaching was altogether oral. Glastonbury was the receptacle of 1000 years of British history, but its famous library was completely destroyed by fire in the 12th century. Yet, if we have no actual written history, there are many references as to this residence of Jesus at Glastonbury.

There are no less than six separate traditions, and they all fit in.

1. That Joseph was great-uncle to Jesus.
2. That he was engaged in tin trade and other metals with Cornwall.
3. That he brought Jesus when a boy on one of his many voyages.
4. That he came with Jesus in a ship of Tarshish to the Summerland, and stayed in a place called Paradise.
5. That Joseph and Jesus both stayed for some time at Priddy in the Mendip Hills.
6. That Jesus stayed for some time at Glastonbury.



The landing place in Cornwall was evidently the place now known as Mt. St. Michael, where the tin and other metals were exported from; and associated with the trade of Cornwall was the mining of lead and copper in the Mendip Hills in Somerset. Priddy lies in the centre of those ancient mines. From those mines the copper was taken to Glastonbury (then an island), and from there by river boats to Burnham, and from there coastal boats carried it down to Mt. St. Michael. There it was exported. It is interesting to note that adjoining Burnham there is a district still called Paradise.

Now we can fill up the story into a complete whole: Joseph brings his ward, Jesus, on one of his voyages to Cornwall and lands at St. Michael's Mount; his visit necessitates the extension of his journey to the Mendip Hills, the headquarters of the lead and copper industry. They board one of the coastal boats and land at Burnham, where they stay awhile at the village called Paradise. They make their way in one of the river boats down to Glastonbury. (At Godney, near Glastonbury, an ancient river boat has been excavated in fairly good condition not so very long ago.) From Glastonbury they make their way to Priddy, in the heart of the mining area—and so on, and back again.

Each of these is a distinct and independent tradition—and, strange to say, **they all fit in!**

There are three other references I should note:

1. The earliest British historian, Gildas, says: "Christ the Sun afforded His light, the knowledge of His precepts, to our island during the last year of the reign of Tiberius Caesar."

2. A letter written by Augustine to Pope Gregory implies that our Lord Himself visited the place and erected a building in which He taught.

3. The Domesday Book (1068) speaks of the Domus Dei (house of God) the secret of the Lord, in the great monastery at Glastonbury. The original wattle and plaster building was probably what our Lord erected with His Own hands (His knowledge of carpentry would enable Him to do this), and which He used as a meeting-place for all who came to hear Him. Joseph, on his arrival on a later visit, found it and enlarged it, and constituted it the first church ever erected.

One of the motives prompting the coming of Joseph of Arimathea accompanied by Mary, Martha and Lazarus,

to the West of England immediately after the Crucifixion, may have been the thought that next to Jerusalem that little Church of Glastonbury, for so long hallowed by the presence of Jesus Himself, was held to be the most sacred.

Now we have been studying this entrancing subject—which so few know anything about—as to our Lord's life from the age of twelve to thirty—and I want to finish with the inspiring words of William Blake's poem (1793), "Jerusalem." Are they simply the expression of imagination and desire, or do they set forth a historical fact? Is it not a real fact that our Saviour did actually reside in Britain, and make that land sacred to us all?

And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?

And did His countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

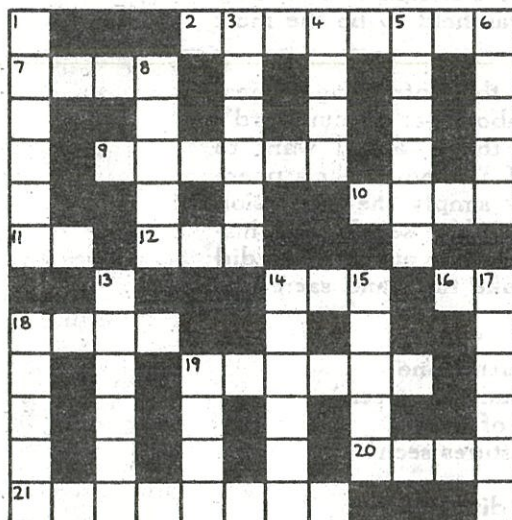


THE TWO BABYLONS Rev. Alexander Hislop

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B.I. Crossword



ACROSS

- 2- One whose Faith is Strong
 7- Bereavement
 9- The Hill of God is as the Hill of ___ (Ps.68:15)
 10- Blessed are the ___ in Spirit (Matt. 5:3)
 11- and let the dry land appear, and it was ___ (Gen.1:9)
 12- Vague
 14- Babylonian idol destroyed by Daniel

- 16- In the year of our Lord (inits)
 18- Thou didst ___ with thy wind (Ex.15:10)
 19- Yea, he sent out his ___ (Ps. 18:14)
 20- Genuine
 21- The place of the Skull

DOWN

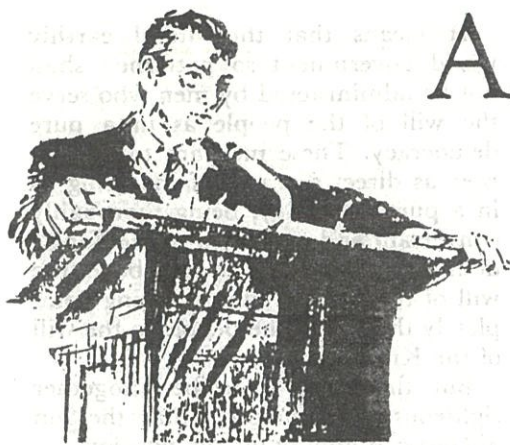
- 1- The Mount of ___
 3- Old Testament name for DEITY
 4- to rule with a rod of ___
 5- Winner, Overcomer
 6- Hymn: Shall we gather by the ___
 8- Behold, I ___ at the door, and knock
 13- To oblige someone to do something
 14- A disciple and scribe of Jeremiah
 15- To bring down
 17- To profane, corrupt
 18- Existence
 19- What the first letter of 16 across stands for

Solution on Page 40

MODERN ILLITERACY

"The education we have so far succeeded in giving to the bulk of our citizens has produced a generation of mental slatterns. . . a great part of the nation subsists in an ignorance more barbarous than that of the dark ages, owing to this slatternly habit of illiterate reading. Words are understood in a wholly mistaken sense, statements of fact and opinion are misread and distorted in repetition. . ."

— Dorothy L. Sayers in *The Mind of the Maker*.



A Challenge to Preachers

By W. C. NABORS

Courtesy Destiny

ADMITTEDLY there is a wide conflict between the understanding of the Bible as proclaimed by many of the preachers of all denominations and that proclaimed through the pages of DESTINY.

Maybe we Christians could better understand one another's viewpoint if we could single it down to a Bible statement for a starting point.

Let us start with John 3: 16. It may seem almost an affront to suggest that we might get a new viewpoint on this Scripture which would throw light on Bible interpretation. If, however, we can leave personal feelings out and not be too "thin-skinned" to discuss facts and refrain from forming opinions before hearing the case, this very verse may give us meeting ground. Here it is for ready reference:

"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."

Many readers who come to the above quotation will probably note the first six words quoted and then skip the rest of the sentence, because they tell themselves they already know John 3: 16.

Please test yourself. Will you kindly stop reading at this sentence and quote the next verse which is John 3: 17? Could you do it? Be honest with yourself!

Now, let us analyze this sixteenth verse. The object of God's love was the world, not the individual. True, the plan provides salvation of the individual *but for the purpose of service* in the greater plan.

The context is entirely clear concerning this, as you will note in the seventeenth verse which reads: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now, both DESTINY and the preachers agree on John 3: 16 insofar as it outlines the plan of personal salvation, but

when we combine the two verses and get the global viewpoint it is too rich for the faith of the individual-minded.

DESTINY's viewpoint here is that the plan of individual salvation is only a means to an end and not the end unto itself. When the individual is saved and both agree on how this is accomplished, he is saved to a service, and for a purpose.

Not merely saved *from* a world from which he is to be caught up before a great destruction. He is saved to a service which service when rendered in the plan of God will be the means *through* which God provides the salvation of the whole world. God stated the object of His love to be the world and God's love plan is incomplete until it has saved the object of that love which is not the individual instrument to be used exclusively but the stated object — the world.

Salvation of the world means salvation of world affairs and world conditions. Nothing short of peace on earth is world salvation. Soul peace in a world of war and chaos answers (partially) individual salvation but in no sense can be the answer to world salvation.

Salvation of the world means salvation of the world economy that serves God's plan of distribution of our God-given bounty until there is no individual or national need unsupplied.

It means salvation of our world government and all that is involved in its fullest meaning. It means that the world must be governed by the laws of God as recorded in His word; that the responsibility of world government shall rest on none other than the shoulders of His Son Jesus Christ.

It means that this literal earthly world government so patterned shall not be administered by men who serve the will of the people as in a pure democracy. These men are to administer as direct servants of the King as in a pure theocracy, being thoroughly conversant and converted to the King's desires and placing them above the will of the people; subordinating completely the will of the people to the will of the King.

But the King is to be altogether righteous and none other than the Son of God can qualify for the position.

The one point that must be clear is that this is a plan to become operative on earth among live human beings and is not to be explained away by the Devil's suggestion that it is only in the spirit realm.

The intermediate stage is to save the instruments of service, hence the glorious work and message of the Church for the salvation of the individuals. Too many have become absorbed along the way and lost their true objective.

The saddest plight on earth today is churches filled with individuals who have accepted John 3: 16 and have no further *life* plan. Their leaders are frantic for what they call a "Church program." Our blind denominational leaders attempt to organize them into study clubs, sewing circles, societies and laymen's meetings. They cry wolf and hold meetings, but always without a worthwhile objective of service until men and women resort to other activities and begin to wonder if the Bible and the Church really have a place of service. The whole plan seems to find its end as a mere fire escape.

We have now reached the point in

our national experience where individual thinking is being subordinated to the national welfare; where even national isolationism is subordinated to the salvation of the whole world.

We have now reached the point in our Church program when we must read John 3: 17 also, and make our message conform to the world program.

Any preacher or Church group who does not have the "Thus saith the Lord" answer from the Bible for the present state of world affairs, is going out of business. Ezekiel 34: 10 is authority for this statement.

Conversely, any preacher or Church group who comes to a realization of God's plan *through* which service is to be rendered for saving the whole world will experience two results —

- 1) He will find it necessary to study that he may understand the Kingdom message and the plan by which God is to establish the Kingdom of God on Earth.
- 2) That Church will be as busy as are the industrial plants of the Nation. Members will put in full time and overtime until there shall be "standing room only," if that.

Time has arrived for the global viewpoint of Bible interpretation. This requires a knowledge of the Book long misinterpreted. It requires a changed view, *only* in that it requires a *larger* view, not that anything we hold dear be sacrificed; rather that we enlarge the scope of our thoughts to think *through* the individual call to service, into an understanding of the fact that this service is to save the whole world; not the individuals only, but the world program in which the individuals play the major role by doing God's bidding in this present world crisis.

Time has come when God is going to

save the whole world and use us to be His instruments in the task.

Exactly *how* and *when* and by whom this is to be done is found in the Bible story when it is studied from the national and world viewpoint. Identify the nations or tribes which hold the covenants of God and apply the time measures for their fulfillment. Let this goal become the program of the Church, and the pulpit become the teaching leadership for Bible study, and both people and Church will have the greatest program of their history. In this way the Church will also find the formula for enlistment. This plan will win more individuals than any other ever tried. Citizens enlist when they hear about a war — not in time of peace and pacifism.

There is too much condemnation of a lost world and too little exposition of God's plan to save that world — not just save individuals out of it.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The message of any preacher or Church which does not provide the plan for the salvation of the world over and above and beyond the plan of individual salvation, is incomplete in the light of the whole Bible. Denominational and individual littleness to be found concerning this, the biggest plan of Almighty God which is world-wide and now pressing for global interpretation is to be abhorred no less than petty selfishness between various branches of the armed services of the nation.

Once we realize that we who have acknowledged allegiance to the banner of Christ have before us the task of being used as God's battle-axe and

weapon of war, enlisted for the duration, assured of victory guaranteed by the power of Almighty God to remove from the government council of world rule the devil now being manifest through his seizure of the governments of certain Bible-designated nations as the instruments for his attempted destruction of the forces of God, there will be no such thing as that devil-inspired term we know as a "conscientious objector." "Onward Christian Soldiers" should be our battle cry!

Never has there rested greater responsibility on the shoulders of those men called to be the "shepherds of Israel." How can they be shepherds of Israel unless they know the national identity of Israel on earth? How long since you have heard an expository sermon on the Davidic Covenant?

The purpose and object of DESTINY is to plead with these preachers to preach the *whole Bible* from a world viewpoint. At the same time, it is to plead with the laity not to follow to destruction those blind leaders who

would spiritualize God's literal facts about a kingdom on earth during a period in the world's history when the *earthly* salvation of a whole world is dependent solely upon the God of that world, whose word foretells the solution when all other plans are failing as fast as rebellious men can try them.

The Church is the means through which the individuals are to be called to service, but the government (kingdom) is the instrument through which *the world* is to be made free and peaceful. The government has made possible the work of the Church in the nations where the Church exists. Now, if the Church is to continue it must meet this opportunity to guide the government to God's plan for world peace. This is to be found in God's plan for government, not in God's plan for the Church. The Church's world opportunity is knocking at its door. To meet this opportunity it must abandon its program of selfishness and go "all out" to sell God's plan for *world salvation* to the governments.

Hymn for the Month

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill;
He treasures up His bright designs,
And works His sovereign Will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread

Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

W. COWPER (1731-1800).

SPECIAL NOTICE**ALL MEMBERSHIPS & SUBSCRIPTIONS ARE NOW DUE**

For greater efficiency and easier administration the Board has agreed to begin yearly membership and subscription to the Kingdom Herald from July 1st, of each year.

If you have already paid your membership fees and subscription to the Kingdom Herald please disregard this "Special Notice".

BUT if your membership fee and/or subscription have not been paid please fill in the appropriate section overleaf and forward to Head Office. By so doing this shall mean that your membership and subscription will be paid to 30th June 1987.

It would be appreciated if you complete the form overleaf as soon as possible. This will help to keep the records accurate.

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Jehovah's Wife



JOHN LOVELL

COURTESY: KINGDOM DIGEST

Everyone is interested in marriage. This story deals with the Divine marriage, that unique and most interesting marriage in the annals of history.

The Bible is a love story with an intricate plot in which Jehovah is the hero, Israel is the heroine and Satan is the villain.

SLAVE GIRL

The Bible's great love story begins to unfold as Jehovah discovers His wife-to-be, down in Egypt where she had been for many years, as nothing more nor less than an overworked, disgruntled, unhappy slave girl, engaging in rigorous tasks for the mighty Pharaoh, as the following verses indicate: Exodus 2:23-25, "And it came to pass in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with

Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

THE PROPOSAL

Every girl yearns to have a romantic proposal, followed by a beautiful wedding. Some even yearn for more excitement in the form of an elopement. Jehovah, discovering His wife-to-be as a slave girl in Egypt, has mercy and pity upon this people and before giving her a romantic proposal of a Divine nature, He makes a daring rescue of this slave girl, taking her from bondage, servitude and bringing her into a place where she might give due consideration to His proposal. Exodus 14:29-31, "*But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.*"

Jehovah, already in love with Israel, offers a very attractive proposal, one that would gladden the heart of any young lady, for He promises to take this slave girl, if she will be true to Him, and make her a treasure, a peculiar treasure, and elevate her to a position of honor and service, above all the peoples of the earth. He even promised to make her a kingdom of priests, a nation that would be holy and sanctified. What a proposal! Moses, acting as intermediary or best man, enthusiastically reveals the proposal to Israel through their representatives, the elders; the people, without question, gladly and willingly accepted the proposal. Who wouldn't have! Exodus 19:8, "*And all the people answered together, and said, All that the Lord hath spoken we shall do.*" Little did Israel know what she was promising in the foregoing statement.

THE WEDDING

We now come to an important event in Divine history, an event of great consequence — the marriage of Jehovah, the husband, to Israel, the wife. No one has ever had a stranger or more unusual wedding than this. The bride was given three days in which to make her preparation; she must sanctify herself. The wedding chapel was a mountain, the music was thunders and lightnings, plus the voice of the trumpet. Earthquakes added emphasis to the occasion! Such a wedding should have served to make this such a sacred occasion the bride would never forget it.

THE MARRIAGE CONTRACT

When a man and woman marry, they should have a definite understanding, for marriage after all is a legal, as well as spiritual matter, and is a contract between two parties. In this instance Jehovah, knowing the weakness of humanity, drew up a wedding contract that there might not be any misunderstanding. The contract was fair, impartial and effective and was a rather lengthy one, the beginning of which we find in the basic Ten Commandments, which were to serve as a basis for the conduct of Jehovah's new wife in her relationship, one toward the other and all toward God. The most important of these we read in the following words: Exodus 20:3-5, *"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."*

The new wife doesn't become a mechanical robot in regard to her mental activities; she is given her choice, as indicated in these words: Lev. 26: 3, 4, 14, 15, 16, *"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. . . . But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it."* In other words, Jehovah put before His wife two roads; obedience or disobedience; life or death; she could live happily or scrappily, as she chose!

CONTRACT VIOLATED

It was indeed a sad day for Israel, given the power of arbitrary choice, when she chose the path of disobedience, thus violating the marriage contract, the laws of her Husband, the obedience of which would have brought health, peace, longevity, prosperity, security, fellowship and contentment, as was demonstrated during the brief period in the wilderness when she followed the laws of the Lord and

had no problem of unemployment, high taxes, scarcity, insecurity, war, sickness; in fact, there was not a sick person and even their clothing didn't wear out for a space of forty years!

One of the most pathetic Scriptures in the Bible, I believe, is the following verses, in which we find a disillusioned, broken-hearted, grief-stricken husband sending forth an impassioned plea for the return of an unfaithful, idolatrous wife: Jere. 3:6, 7, 12, 13, "*The Lord said also unto me in the days of Josiah the King, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returneth not. And her treacherous sister Judah saw it. . . Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.*" This tender attitude, this appeal with such an emphatic note of forgiveness should have touched the hardest heart in Israel.

THE DIVORCE

Along with the Lord's nature of goodness, forgiveness, kindness and love, is His nature of sternness, justice, consistency and honesty. In view of this Divine nature, to be consistent, when His wife flirted with another man (Satan) and became enamored with the attractive things this person had to offer (the Babylonian world system) Jehovah simply had to give His wife a divorce. This action came from the throbbing, aching, broken heart of the world's greatest lover, Jehovah God: Jere. 3:8, "*And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce.*"

The wife soon found the path she had chosen was not strewn with roses but with thorns and thistles instead, for she is soon taken from her own home (Palestine) and leaving her belongings behind, she was led away captive into Assyria where she was to become Gentilized, taking on the false social, economic, religious and political systems of the various peoples with whom she was to mingle in the years to come.

The entire history of this tragic divorce, along with all of its

complications, is wrapped up in the three names of Hosea's children; Jezreel, which means, "*I will cause to cease the kingdom of the House of Israel.*" Lo-Ruhmah, meaning, "*I will no more have mercy upon the House of Israel but I will utterly take them away.*" Lo-Ammi, meaning, "*You are not my people and I will not be your God.*"

The foregoing Scriptures give a very dark picture for Israel and the Kingdom of God. Oddly enough, all of our opponents believe every word of the above Scriptures and agree with us one hundred per cent up to this point; however, for some strange reason, they close the Book of Hosea with the reading of these verses and refuse to believe the verses that follow, failing to remember the unconditional unalterable covenants of Almighty God and forgetting to take into consideration the many other Scriptures that tell of the future relations of Jehovah and Israel in the closing days to come. Some of these precious promises follow in the very next verses, after those quoted above.

Such a picture is given in regard to the marital relations of Jehovah and Israel in these words: Hosea 1:10, "*Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*"

REDEMPTION

It would be a sad picture indeed, if we believed only one side of the picture of this Divine marriage, the divorce, subsequent punishment; however there is a brighter side to this picture, that which tells of the everlasting love of Jehovah for His divorced, disobedient wife, which finally leads Him to visit the earth, that He might visit portions of His wife in various sections of the then known world, tell her the great plans He had for her in the future and then die on Calvary's Cross that He might redeem her, making it possible for their former marital status to be restored to its former Edenic glory.

Before these great truths can be fully appreciated and understood, one must, whether he understands it or not, at least be willing to accept the Divine fact that the One who died on Calvary's Cross to redeem Israel, to heal our diseases and to save mankind was none other than the One who married Israel, rescuing her from her former slave position in Egypt — Jehovah God, manifesting in fleshly form as Immanuel (God with us). For proof of this fact, I quote the words of Zechariah who was filled with the Holy Spirit

and prophesied, saying (Luke 1:68-72), *"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 mercy promised to our fathers, and to remember his holy covenant."* In the preceding verses, who does the Bible say visited God's divorced wife, His covenant, chosen peoples, Israel — the Lord God. Who do we know visited in His earthly ministry, and died on the Cross for the redemption of Israel — Jesus Christ, who was God manifested in the flesh, as the Son of God. He was fully conscious of this relation or position, for He said, *"If you have seen me, you have seen the Father."* Again, *"The Father and I are one."* Even Isaiah was fully conscious of these facts in making the statement (Isa 9:6), *"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace."* Who was this child that was born as the Son of God? Well, according to Isaiah He was the Mighty God. Yes, even the everlasting Father. Zechariah corroborates this great teaching in these words, 14:9, *"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."* I repeat, I don't expect you to fully comprehend this fact, only accept it.

As Jesus, after being mocked and compelled to carry His own heavy cross to Golgotha's heights, was being nailed to the cross; as the people yelled at Him, made faces at Him and expressed their hate and prejudice, He was aware of the full significance of His death, for He knew He was not only dying to save all mankind who would look to him in faith, believing, but He knew also that primarily the blood that was slowly ebbing from His body at that moment was being given as a ransom for the redemption of His idolatrous, divorced wife that He and she might again be united in Holy matrimony, as they were at Sinai, and have a perfect Kingdom on Earth.

As the full price was paid and the glorious redemption wrought, even the elements seemed to rejoice, for the sun rested a moment, leaving the earth in total darkness; the earth trembled for joy, causing the earth to quake; even the dead in Christ responded to this jubilant moment, when many of the saints arose from the grave!

The earnest student of the Bible, the true child of God, looks forward expectantly to this moment, as sensational events occur around the world, for the time when Christ's redemption of Israel will take full effect in the return of the Lord as King of kings, to take the Throne of David at Jerusalem, to reign over the kings of this world, that He may remarry His divorced wife, Israel, that she may once more respond to His Divine nature of love and enjoy the untold benefits of this Divine marriage relationship.

HIS WIFE HATH MADE HERSELF READY

In the following words we are informed that modern Israel (Anglo-Saxondom) will throw off her man-made laws, false social, economic, religious, dietary and political systems and seek her Lover and Husband, humbly, for the Bible declares "*I will yet be inquired of by the House of Israel to do it for them.*" That preparation is taking place now and as we approach the preliminary skirmishes of World War III and America is threatened with invasion, bankruptcy and unprecedented trouble, she will ask for Divine protection, wisdom and deliverance. In turn she will confess her sins, throw away her man-made laws and return to the Divine laws of the Bible, thus making herself, as the divorced wife, ready for the coming marriage of the Lamb to take place here upon the earth after the Lord has returned, World War III has ended, the dead in Christ have been resurrected, the living Christians translated and we are on the earth with the Lord, as kings and priests, heirs and joint heirs with Him in His Kingdom. Then when Anglo-Saxondom turns from all her false ways and makes herself completely ready, Jehovah will remarry her and restore her to her former relationship. Won't that be a tender and beautiful moment, when the Husband's broken heart is mended, His wife having broken off all relationship with the villain (the Devil) and the sacred moment comes when they are united in Holy and eternal matrimony? Can't you imagine the Husband putting His arms about the wife and telling her how much He has missed her, how much He loved her, even through the period of divorce and how He hated to chastise her but that it was for her own good, and then can't you imagine the wife, now truly repentant, saying, "Yes, we missed you, too, dear Husband, and now we are so delighted to be yours and yours alone once more, never to be separated again."

After this Divine marriage takes place, the wife is carried across the threshold into her new honeymoon castle — the New Jerusalem

and Kingdom of God on earth, in which there will be beauty, grandeur, prosperity, peace, security and happiness, as indicated in the following words: Rev. 21:1-4, *"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."* Rev. 22:1-3, *"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him."*

Thus, after tragedy, disillusionment and heartaches, the Husband and wife, remarried and united for eternity, live happily ever after!



Solution to B.I. Crossword

from Page 26

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A State of Expectancy

A. G. EASTMAN

The world to-day is in a state of tension, expecting something to happen, but not knowing what it is. The leaders of both Church and State in Anglo-Saxon or Christian lands can give no lead to the people as to what to expect, because they, too, will not take any notice, or act upon the advice and authority given by God in His word regarding these times.

Eminent leaders like Mr. Churchill realise that world government is the only hope for the peace and betterment of mankind; but fail to realise that this cannot be brought about except through the return of the Lord Jesus Christ to this earth, with all power as King. Instead they are still talking and hoping for some way of bringing Soviet Russia to a frame of mind where she will co-operate with the other nations, instead of vetoing them.

We British people are a Christian nation; in fact, we are redeemed Israel, but our leaders do not yet recognise this fact, or they would never make any suggestions for an alliance with Russia, for we read: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" (2 Cor. 6:14-15).

We cannot hope, neither should we attempt to come to any agreement with Soviet Russia, for they are avowedly anti-God and anti-Christian, and we must not in any way be yoked with such an evil power as this.

"Wherefore come out from among them, and be ye separate, saith the

Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (vv. 17-18).

Would you rather have an understanding with our Heavenly Father, or one with Soviet Russia? That is a question which both our leaders and ourselves should answer.

By attempting to yoke ourselves with Soviet Russia we are ignoring the power and the love of our Heavenly Father, Who has told us all about Soviet Russia through His prophets; but men to-day discard Bible prophecy, thinking that it is all past. Oh, no! it is not past! The main prophecies are being fulfilled to-day; and will be finalised before very long; for finality will be reached when the Lord Jesus Christ returns.

Men to-day do not believe He is returning in Person; but He is, as all the prophecies state; in fact, He is "expecting" at this time; but He knows what to expect, and is waiting for the moment to arrive when God makes His enemies His footstool at the battle of that great day of God Almighty.

"This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." (Heb. 10:12-13).

All down through the long centuries since His ascension from this earth to heaven, the Lord Jesus Christ has been seated at God's right hand, awaiting the moment when His enemies will be made His footstool. We trace these enemies through history right up to the final and most formidable anti-Christian Dictatorship ever known, which is Soviet Russia.

In this great godless power, God is concentrating all the satanic forces preparatory to destroying them with one great blow at the battle of that great day of God Almighty; and immediately after this

is finalised, Christ's enemies will, indeed, be made His footstool! And the great expected moment will have arrived for His return to this earth, to establish His world-wide government, into which all nations will be embodied, until one day it will fill the whole earth. That is the only world government which can possibly succeed. How very foolish it is, to say the least, to attempt to so appease anti-Christian Soviet Russia to join with us in the formation of a world government; but that is just an example of the blindness and ignorance of otherwise eminent men.

This British Kingdom is the Kingdom of God on earth, which our Lord left in our custody before He left this earth. But you will say, the British Kingdom was not in existence then. Oh, yes it was, for we British people are Israel; but it was in a state of disruption, for the Israel nation was then scattered all over Europe, and the small batch of Jews in Jerusalem were the temporary custodians of the Kingdom; but when they rejected Jesus Christ, He said to them: "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).

Scattered Israel after their redemption were re-assembled again by God in the British Isles, and into our hands the custody of the Kingdom of God was placed, and also the Throne of David; which even in the time of our Lord was in Ireland, and had been there for over 500 years. The Jews had no king or throne; in fact, they told Pilate that they had no king but Caesar; they were merely holding the kingdom until such time as it was to be returned to Israel.

It is obvious that both the Throne and the Kingdom must be here now, otherwise there would be no Throne or Kingdom for our Lord to return to. It couldn't grow up suddenly overnight; it must have been in existence right along.

Soviet Russia's idea now is to destroy that Throne and Kingdom, because Satan, who is the overlord of Soviet Russia, is urging them on in an attempt to frustrate God's plan and purpose in sending the Lord Jesus Christ back to this earth as King of the Kingdom.

Peter, after receiving the Holy Spirit at Pentecost, urged the Jews to repent for what they had done in crucifying Jesus Christ.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, Whom God hath raised from the dead; whereof we are witnesses . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:13-21).

God is very shortly sending His Son, Jesus Christ, back to this earth, for the times of refreshing and reconstruction are near at hand. To all those true Jews who may be listening to me now, I urge you to heed this advice and warning of Peter's, for there is not much time left before Jesus Christ, Whom you still deny, returns with all power and glory as King.

The reason why you have had to suffer so much persecution through history is because your forefathers,

at the time of the trial of Jesus, brought a curse upon you, when, after Pilate had washed his hands of the whole terrible affair, stated: "His blood be upon us and upon our children." That terrible curse can only be lifted by going to God for forgiveness in the name of Jesus Christ, and then you are immediately forgiven, and are grafted back into Israel again; at present you are outside the pale; why not consider this matter at once while there is yet time to do so?

I know that you have been misled by "the synagogue of Satan"; men who claim they are Jews and are not. Our Lord spoke of these men in these words: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." (Rev. 2:9).

That synagogue of Satan was responsible for the crucifixion of Jesus Christ, and it has been responsible all through history right down to the present day for its anti-christian acts and deeds; they are the controllers of the International Money Power, and also of International Communism; and it is this great organisation of anti-christian forces which God is now preparing to destroy, for they are the enemies of His Son; and as soon as it is wiped out and has become the footstool of Jesus Christ, then He will return to this earth. As I said at the commencement of this talk, most people to-day are in a state of tension, expecting something to happen, but not knowing what it is.

Well, there is coming on the world what men speak of as the Third World War. It is coming, and nothing can stop it, for God has told us about it through His prophets; but it is more than a war, it is the clean-up of all evil, so that the earth can be cleansed of the results brought about through sin, and the new world order of the Kingdom of God established permanently.

We are coming to the moment of final destruction, and we cannot ex-

pect anything else until it is completed; but after that is all over and our Lord has returned as King, then we shall start on a great reconstruction plan, a plan so great and so different to anything else which we have ever known that it is quite impossible to describe it; though much can be learned of the glorious new world from a study of God's statement through His prophets.

Why, oh why, will the churches ig-

nore the prophecies? You will never hear a sermon preached on Bible prophecy, because they don't seem to believe them. It is an extraordinary situation, and yet one which God has also stated would be the case, again through His prophets. To those of us to whom God has given an understanding of the Kingdom, and a realisation of what lies ahead, there is a very great responsibility laid.

Recommended Reading

<i>Symbols of Our Celto Saxon Heritage</i>	<i>\$20.00</i>
<i>Britain's Royal Throne</i>	<i>\$3.80</i>
<i>How the Gospel Came to Britain.</i>	<i>\$.5.00</i>
<i>Great Pyramid: Proof of God</i>	<i>\$15.00</i>
<i>The Hour Cometh</i>	<i>\$6.00</i>
<i>The New World Coming</i>	<i>\$3.50</i>
<i>Two Babylons</i>	<i>\$10.00</i>
<i>These are Ancient Things</i>	<i>\$.9.50</i>
<i>Seal of God</i>	<i>\$3.50</i>
<i>Israel's Task and Her Silent Partner</i>	<i>25¢</i>
<i>Jacob's Pillar</i>	<i>\$.3.00</i>
<i>Hope of the Resurrection</i>	<i>\$2.00</i>
<i>Joel's Prophetic Message and Warning</i>	<i>\$7.50</i>
<i>Have You Ever Thought</i>	<i>95¢</i>

If you are requesting the above books by mail, please add on 25% to the above prices. This will help to cover postage and handling fees.

What other Leaders say about the Throne

Rev F. C. Ratcliffe, M.A., Fellow of Queen's College, Oxford, writes: —

"It is easy to connect the Coronation of a Christian King with that of the Israelite Monarchs, because the consecration was held to be affected by the anointing of the King with oil. The singing of the anthem, 'Zadok the Priest and Nathan the Prophet' gave the Scriptural authority to the theory associated with it. It was that the Christian rite was ever modelled on the Israelite from the beginning . . . If there is one thing that establishes our identity of being the lineal descendants of ancient Israel, it is the Coronation Service, so much which is of Israel.'" ("The English Coronation," P.45).

Rev W. Foxley, K.C.V.O., D.D., declares: —

"There is a close resemblance between the consecrating of a Bishop and the hallowing of a King. The making of a King in Britain is not merely elevating a person to that rank, but it is the consecrating of a King to the rank equivalent to that of 'The High Priest of the House of Israel'." ("Tracing our Celto-Saxon Roots" by C. M. Murray, p.43.)

COURTESY: BRITAIN'S ROYAL THRONE (FOSTER)

GREAT PYRAMID — PROOF OF GOD

George R. Riffert

Here is a book on the Great Pyramid so excellently written that this is its eleventh edition. It is a book ideally suited to the need of the person without the time, training or inclination to devote to technical study, but who wishes to learn the message of this Wonder of the World.

\$15 Plus Postage

The Church Is Not Kingdom

PASTOR C. O. STADSKLEV

Truth and Liberty

UNDOUBTEDLY THE greater hindrance to an understanding and appreciation of the Lord's kingdom parables (and the prophecies contained in these parables) is the unscriptural teaching that the church is the kingdom of God.

Those who set forth this unscriptural teaching also believe that the church is the invisible, universal body of Christ, and this belief is scriptural and true. However, if the church is also the kingdom of God, then in this spiritual body of Christ (consisting of only born-again believers) there must be found evil, foul wicked spirits and children of the wicked one. In Matthew 13 the Christ foretold that at the end of this age foul and wicked spirits would be found within the kingdom.

To take the position that there are evil spirits and children of the wicked one in the body of Christ is sacrilegious—it is contrary to everything that the Scriptures teach concerning the body or the church of the Lord Jesus Christ. It makes the teachings of the Christ and those of the Apostle Paul concerning the church contradict one another.

The Apostle Paul taught that the church consists of born-again believers who here in this life have

the imputed and imparted righteousness of the Lord Jesus Christ. Every member of the body of Christ has been made righteous and has been justified by His blood. There are no evil spirits nor children of the wicked one in the invisible body of the Christ, which is the church. But Christ said there would be such in the kingdom.

Some people will ask if Christ did not teach that *Except a man be born again, he cannot see the kingdom of God*. Yes, He did, and certainly when the kingdom of God is cleansed and comes into its full manifestation only born-again believers will see or enter into the kingdom.

If the church or the body of Christ is the kingdom, then according to Matthew 8:11 and 12, born-again believers will be cast out into outer darkness where there will be weeping and gnashing of teeth. This brief parable gives the words of the Lord Jesus Christ concerning the kingdom (not the church). We read:

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness and there shall be weeping

and gnashing of teeth.

Do you see what one encounters when he takes the position that the church (or the members of the body of Christ) is the kingdom?

And here is something very significant. Christ used the words *the church* only three times in the book of Matthew, yet in this same book we find the words *the kingdom* appearing 55 times. The word "church" does not appear in the book of Mark; the word "kingdom" appears 19 times. In the book of Luke the word "kingdom" appears 44 times. Christ clearly set forth the mysteries of the kingdom.

The Apostle Paul came later and in the providence, purpose, and will of God, he was chosen to set forth the mysteries of the church. When Christ asked the disciples if they had understood all of His parables they replied in the affirmative, but they certainly did not understand the mysteries of the church. The Apostle Paul claims in Ephesians and Colossians that he was the first man to set forth the mysteries of the church.

Here is more food for thought: In Matthew 13:47-50 we read,

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the

world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Again in this parable we find the same that Matthew 8 sets forth — that if the church is actually the kingdom, then within this invisible, blood-bought body of the Lord Jesus Christ there are evil spirits and negative forces, as symbolized by the bad fish. Fish symbolizes people.

The preceding paragraphs illustrate the contradictions the Bible student gets into when he believes that the church is the kingdom. On the other hand, if we interpret the kingdom to be what the Word of God teaches it is, the kingdom parables give marvelous, fascinating and revealing prophecies concerning our nation and the end-time.

For example, Exodus 19:6 is a very important verse relative to the kingdom:

And ye shall be unto me a kingdom of priests . . . This does not mean that everyone in Israel would be a preacher. It simply means that what the priest or clergyman should be to the congregation (one who represents God, a go-between or mediator between God and man, praying, instructing and leading) so these Isaac sons would be to other nations (leaders, teachers, helpers and guides). This is the position that the Anglo-Saxon people have occupied

in their relationship to other nations all through church and secular history.

... and an holy nation. This does not mean a sinless nation—there is no sinless individual, so why look for a sinless nation? "Holy" simply means used, blessed and anointed of God; and our nation fits this description.

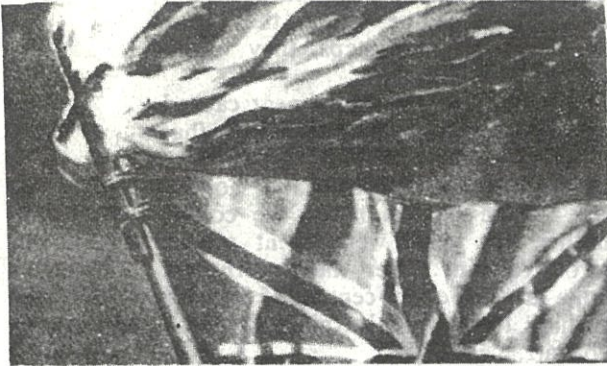
These are the words which thou shalt speak unto the children of Israel. The Lord did not say these words were to be spoken to the Baptists, the Lutherans, the Presbyterians, or the Catholics, but rather to the children of Israel. The kingdom of God consists of the kingdom people, the Israelites or the Anglo-Saxons.

To summarize, then, the church is

not the kingdom. The church is a much higher order—it consists of born-again believers who have been washed in the blood of the Lord Jesus Christ. It is a spiritual body. The kingdom consists of the kingdom people with the laws, statutes, judgments, and commandments that God gave to them. The Anglo-Saxons of today are just as much God's kingdom people as they were in the days of Moses, Joshua, or David. Remember that Christ came to confirm (not to cancel) the promises made unto the fathers.

As we read Christ's kingdom parables, we must keep the above in mind and understand and interpret them in the light of what the prophets foretold concerning the Kingdom.

<p>SOMETHING</p> <p>WRONG</p> <p>SOMEWHERE!</p>	<p>CHURCH</p> <p>'<u>THY</u> KINGDOM COME'</p>	<p>CHURCH</p> <p>'SEEK YE FIRST THE <u>KINGDOM</u> OF HEAVEN'</p>
	<p><i>Or is it we who are mistaken?</i></p>	
	<p>C.W.S.G.</p>	



Great Ones in Israel

By Mary Hughes,

Staff Writer in the Kingdom Digest.

COURTESY: KINGDOM EMPIRE

The following true story of dedication to our Saviour and Redeemer, must be read in the light of the information available at the time. In view of the present issues concerning the State of Israel and the Jewish question some minor aspects of this article would need to be rewritten. Nevertheless I am sure this article will be of interest to you all. Editor.

If ever a man deserved the honour of being invested with a crown of glory as a reward for suffering for Jesus the Christ, the man was Elieser Bassin, the Russian Jew whom God called into His service as a champion of the Cross, and as a witness to Kingdom Truth.

Tragedy struck into this man's life when he was only four years of age. Death took his beloved father, and the burden of bringing up her little family became the responsibility of Elieser's heartbroken mother. Fortunately Mr. Bassin left his widow well provided with worldly goods, or else this story might have taken a different course.

Elieser was still in the nursery when he showed signs of having unusual intellectual gifts, and his mother lost no time in securing for him the services of a very fine tutor. It took only a few years for the boy to learn everything the man was capable of teaching, and he committed to memory nearly all the books of the Talmud before he was ten years old. Such talent called for higher learning, and Elieser was given the opportunity of studying under the most cultured teachers in Russia.

According to Jewish law a boy comes of age when he is thirteen years old, and this event is marked by a religious ceremony. On the occasion of Elieser's confirmation he delivered

a sermon of such brilliance the congregation was amazed, and his teachers predicted his rapid rise to fame. Could they have foreseen the way God would direct Elieser's steps, they would not have suffered him to live another hour!

Following her recovery from the flurry of excitement caused by her son's early triumph, Elieser's mother determined that he should become Russia's most eminent rabbi.* No expense was spared in educating the boy. He was sent to the College of Rabbi Hillel at Babrausek, where he completed the course of study in two years. Another two years were spent at the Grand Rabbinical Academy of Valozin, under the government of Minsk, which was one of the largest Jewish centres of Eastern Europe. He received the finishing touches of learning from the Grand Rabbi Mendal of Lubawitz.

Elieser Bassin had an enquiring, sensitive mind, and all his learning alerted him to the need of changes among his fellow Jews concerning the dangerous state of their spiritual health. The more he thought about this problem, the more he yearned to start a movement which would inspire the Jews to return to the ancient Mosaic law, and the old religious practices.

To acquaint himself with actual conditions he made a tour of the Crimea. There he met a group of Karaites who permitted him to study with them. The Karaites, he discovered, were a Jewish anti-Talmudic sect which was founded in Persia some time during the 8th century. This organization proclaimed the freedom of men to interpret the Bible in any way they chose.

Elieser Bassin was much impressed by their beliefs, but he did not say so because he felt that if he approved publicly these new teachings he would be disloyal to his rabbinical traditions. There was good reason for this; he had not yet read Matthew 15:8,9, wherein Jesus quoted the prophet Isaiah, saying, *This people (the Jews) draweth nigh unto Me with their mouth, and honour Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrine the commandments of men.*

Young Elieser did not know the day would come when he would devour the words spoken by the Son of God and, as a result, he would fling away many of his cherished ideas.

When Elieser returned home he was invited to officiate in the synagogue at Vierchneprovsk until its rabbi, who was his cousin, recovered from an illness. The congregation liked their temporary rabbi, and pressed him to remain with them, but a peculiar restlessness had taken hold on him, and he declined the honour.

Not only Bassin was disturbed; the whole of Europe seethed with unrest.

In 1868 Elieser prepared to visit Palestine. It was a year of political and social upheaval and change which hastened the consolidation of the Great Powers of the world. For instance, constant party conflicts and frequent rebellions in Spain led to the dethronement of Queen Isabella II. This event marked the approaching end of a glittering, magnificent era. And British Israel believers watched with interest Isabella's flight into exile, and asked themselves, "Is this the prelude to the crashing down of Europe's thrones?"

On the other side of the world, the President of the United States, Andrew Johnson, was impeached and tried for what was termed "high crimes and misdemeanors." It is supposed Johnson's political enemies engineered this humiliation because the Chief Executive had encouraged Secretary Seward's purchase of Alaska from the Russians in 1867.

During the year 1868 the British Government disestablished the Irish Protestant Episcopal Church, depriving it, the Roman Catholic Church, and the Presbyterian Church of State endowments, thereby putting them all on the same financial footing. Parliament had other reforms under consideration, and these were destined to be written into law in the not too distant future.

In the meantime British statesmen had their anxious eyes fixed upon Napoleon III, emperor of France, who was rattling his saber in its scabbard, in such a manner as Premier Krushchev is making noises with his 100 megaton bombs, and for much the same reason. Napoleon's nervous threats would plunge France into war with Germany in 1870, and France would fall — to become a republic.

Bassin planned an unhurried journey to Palestine by way of Turkey. One of his stopping-places was Taganrog, a port on a gulf of the Sea of Azov. This town was the birthplace of Anton Chekhov, who was only 8 years old at the time of Bassin's visit, but who grew up to be one of Russia's most famous writers.

While in Taganrog, Elieser Bassin met some Jews from Constantinople, and a memorable thing happened. He heard these Jews complaining bitterly that Christian missionaries were wandering about in parts of Turkey, spreading the Gospel of Christ. Elieser knew nothing concerning missionaries, and his curiosity prompted him to ask many questions of his critical fellow travellers.

His new acquaintances were delighted to tell him anything he wished to know, and they proceeded to invent lies which branded the missionary servants of the Lord as the blackest

scoundrels. Bassin was appalled. He had never met a Christian, let alone a Christian missionary, and had no idea as to what manner of men they might be. However, he had a disciplined trained mind, and he did not believe everything he heard. So he kept his own counsel, offering no comment. Instead he determined to contact a missionary, and prove him.

He travelled on to Kerch, a large fortified Black Sea port on the Kerch Peninsula, and situated in the eastern part of the Crimea. Elieser knew this region once was occupied by an ancient tribe called the Cimmerians, but he did not know the Cimmerians were the people of Gomer! Nor was he aware that in 519 B.C., outcast, wandering Israel had fled from the Caspian Sea to the Black Sea where, six years later, they had fought Darius in the Crimea, and had defeated him.

Bassin reached Constantinople in 1869. And in that Turkish city he was to feel the heaviness of the Almighty God's hand laid upon him!

Jewish friends welcomed him to the city, and lavished upon him the hospitable attentions due to one of his wealth and station. They also warned him to beware the crafty arts of the Christian missionaries.

When Elieser expressed a desire to engage in friendly debate with a Christian his hosts were horrified. They argued that it would be a sin even to look upon a missionary. How could he dare to offend God by consorting with people who believed in Jesus Christ, the false Messiah? It was sheer folly and madness. They predicted that he would become as a leper, without hope of cleansing, but he laughed at their dark fears.

It was then his Jewish friends revealed their true characters. They threatened to do him bodily harm if he had dealings with any of the hated evangelists.

Bassin was shocked by their sudden reversal of friendly relationship, and he decided to examine this Christian religion which presented such a dangerous threat to Judaism. He wanted to know more about the Man called Jesus—the despised One whom these Jews cursed. The matter should be sifted most thoroughly, and at once.

The dramatic story of Elieser Bassin's conversion to Christianity is too long to be told here. It is sufficient to record that his surrender to Jesus was a lovely thing to behold, for he put himself under subjection to the Saviour by prostrating his body, even as men of olden times threw themselves down before their conquerors, and he sobbed in sorrowful repentance as he swore a solemn oath never to cool in his love for Jesus, no matter what the cost.

It was not long before his faith in the Lord Jesus was put

to the test. Curious friends were quick to note a great change in Elieser, and when he confessed the Christ to them their fury burst upon him like a tornado. And they spat out vows that his treacherous betrayal of their ancient beliefs would be avenged, and quickly.

Elieser Bassin did not proceed to Palestine as he had intended. Bribed Turkish officials seized him on a trumped-up criminal charge, and he was sent back to Russia. Thrown into prison without a trial he was beaten, starved, and manhandled in the most brutal manner.

He was herded with criminals who were evil to the core; he was made a public spectacle by being taken through the streets half-naked, and chained to a post like an animal, the while armed soldiers prodded him with their weapons. Many of his relatives came to enjoy the show, to applaud the soldiers, to jeer at Elieser, and to cast stones at him.

All this suffering was designed to make him renounce Jesus, but the more he was tormented, the more he adored his Lord. Instead of indulging in self-pity, he sought to make his salvation absolutely sure by glorying in his agonies.

The apostle Peter wrote: *Beloved think it not strange concerning the fiery trial among you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.* (I Pet. 4:12, 13 R.V.) Elieser Bassin believed this saying, and was comforted in his affliction.

Time after time his relatives visited the prison, intent on forcing Christ's new disciple to deny Him. Their attempts availed nothing. Goaded by the sufferer's refusal to let go his faith, they joined with prison officials in devising some fiendish cruelties. On one occasion his angry kinfolk attempted to tear him to pieces, but he was rescued by his jailers, who were sickened by the sight.

The horrible tortures continued throughout his wrongful confinement in thirteen different prisons, but nothing could separate him from his cherished, wonderful Saviour.

Elieser's trial of faith reached the limit of endurance on a midwinter day. A mob of infuriated relatives and acquaintances demanded entrance to the prison. They had gathered there for the purpose of dragging him forth to kill him. The vengeful and dreadful God of their wicked imagining must be appeased, and they held that only Bassin's death would pacify Him!

The river Dneiper was frozen solid, but willing hands cut a hole in the ice, through which their victim was to be pushed

into the dark, freezing waters beneath.

The mob howled like dogs as they surged into the prison, overpowered the guards and hauled Elieser from his cell. Screaming curses and filthy insults they took him to the place of execution, where they attempted to force his body through the hole in the ice. The opening was not large enough, and his arms prevented further passage of his body. Several of his enemies tried to break the bones of his arms, while others struggled to wrench them from their sockets!

Failing in their attempts to kill him the mob moved away from the dreadful scene, leaving their tortured victim to die of exposure. Rough handling had covered his convulsed and quivering body with bruises, and his flesh was lacerated and bleeding from violent contact with the jagged, glasslike edges of the ice.

What joy there must have been in heaven that day! How exultantly the angels must have sung their praises before the Throne of Jehovah which is shared by the ever-living Son of God, for Whom the young rabbi was prepared to die. And with what compassionate tenderness did the Lord Jesus touch the sufferer's painful wounds, and yearn over His faithful disciple's healing.

In later years Elieser gave repeated testimonies of his Saviour's grace in miraculously restoring his health and strength. Only the scars of his wounds remained, and he bore them in triumph for the rest of his days.

But his trials were not over. His hate-maddened enemies forced him into the Russian army. It was then that the Lord God of Israel put an end to His servant's sorrow and distress, and provided the reward for enduring faith.

Instead of allowing Elieser to be buffeted and kicked about by the common soldiers, God caused those rough fellows to regard him as someone rather special, and they sought his friendship. It was not long before he was noticed by his superiors, who elevated him in rank, and he became an officer of great distinction.

In 1875 Elieser Bassin asked permission to resign his military commission so that he might enlist in the missionary service as a soldier of Christ. Russia was not the atheistic country it is today, and Elieser's request was looked upon with favour. It was granted almost immediately.

Then, like many another Russian Jew, Elieser Bassin helped to fulfil the wonderful prophecy set forth in Jeremiah 3:18. Joining a company of missionaries who were homeward bound, he sailed for England, where he could be happy, free from

persecution, and at liberty to worship the Lord Jesus as he willed.

Now that Elieser was safe, God began to open his eyes to the fuller glory. As he told a Scottish audience at one of his lectures, "On my arrival in England, for the first time, in 1876, I heard of the theory that the British people are the descendants of the Ten Tribes of Israel. Many a time Christian friends asked me what I thought of that theory, and my answer generally was, 'I would gladly accept the British as my brethren, the children of Abraham, but I do not know how such a theory can be established.

"How is it possible that such a mixed race like the British, made up of Welsh Cymry, the Celtic ancient Britons, the Picts and Scots, and Scythian Angles, the Teutonic or Gothic Saxons, the Danes and Normans, could ever have been brethren, the children of one father, Israel?"

"Until the beginning of 1884 I looked upon the theory as curious, and only a crotchet, although I had never meditated on the subject for ten minutes, because I thought it was not worth while to give the slightest attention to such an apparently ridiculous theory."

But the good seed had been sown, and it had been sown in fertile ground. Eight years later it would bear good fruit.

It was in the fair new land that he found love — the only real human love he had ever known. He met the charming, shy daughter of the Reverend Aaron Matthews, and she gave her heart into his keeping. Their marriage was blessed, and Elieser became the proud father of four children.

Shortly after he married Elieser was honoured by being made a licentiate** of the Free Church of Scotland. By that time he believed his cup of happiness was full, but he was in error, for the Lord God of Israel had purposed to fill that cup to the brim, and to press down until it was running over. How could Elieser know God had chosen him to spread the Gospel of the Kingdom? And this is the way it happened.

In February, 1884, he went to Portobello, Midlothian (Scotland) to lecture on the need for Jewish Christian missions. After the meeting he was given some pamphlets on British-Israel identity. These were stowed in the pockets of his overcoat, and no further thought was given them until he was in a train on his way to Aberdeen. He was the only occupant of the railway carriage; there was nobody with whom he could converse and, to relieve the tedium of his own company, he began to read the pamphlets.

The journey was a long one, and Bassin spent more than

'ten minutes' in studying the contents of those little booklets. When the train pulled into the station at Aberdeen, he was convinced that the British were Israel!

Further research strengthened his belief, and his rabbinical learning supplied many clues to Britain's identity which the pamphlets had not revealed! He was overjoyed and, before the end of the year, he was telling large audiences the story of true Israel. One of his lectures was taken down in shorthand, and published in a work entitled "British and Jewish Fraternity," under the imprint of the Northern British Israel Council. Part of the lecture runs as follows:

"I will endeavour to give you an outline of the reasons why I believe that the British nation is identical with the ancient kingdom of Israel. And I entreat you, dear friends, in the words of the Right Reverend Dr. Ryle, Bishop of Liverpool, in his tract 'Scattered and Gathered,' 'not to dismiss the subject as speculative, fanciful, and unprofitable.

"The world is growing old; the last days are come upon us; the foundations of the earth are out of course; the ancient institutions of society are wearing out and going to pieces. The end of all things is at hand.

"Surely it becomes a wise man, at a time like this, to turn to the pages of prophecy, and inquire what is yet to come? At a time like this the declaration of God concerning His people Israel ought to be carefully weighed and examined. At the time of the end, says Daniel, *the wise shall understand*. (Dan. 12:10)

"The words just quoted from the Bishop of Liverpool are of great value to us, although the venerable Bishop applies it to the Jews, who are only a *small part of Israel*. The tract is very interesting, but I am sorry that the author makes no difference in it between the two Houses of Israel and Judah. We know, from I Kings 12, of the separation between Judah and Israel; but we know of no union that took place between them.

"The Lord, for His wise ends, separated and kept them apart for nearly three thousand years; and during most of the time Israel was unknown, according to Hosea 1:9, while the Jews were known as a byword and reproach, according to Jeremiah 24:19. One part of the prophecies has been fulfilled in the case of one section of Israel; and a second part has to be fulfilled in the case of the other section of Jacob's descendants."

At this point, it might be well to ask, who was more qualified to talk on this subject than Elieser Bassin? Was not he a Jew, educated to be a teacher of Jews? It is certain he knew the history of his people. Was that the reason why the Lord God selected him to speak to Israel — to hail his hearers

as his long lost brethren? It must have been so, because Mr. Bassin said:

"The time of their union has not yet come; but there is a glorious union still in store for Judah and Israel, according to Zechariah 10:6-12. The House of Israel, which is now lost and hidden from the sight of men, must be found before the glorious union of Judah and Israel takes place. Israel will be found by the world, as it has been found in these latter days by many, and also by me."

Truly, the Lord God must have been pleased with His Servant Elieser, whom He had raised up to utter this noble testimony: "It seems to me that in accordance with common sense and Scripture truth, the British are the main body of Israel indeed, for if not, why are the blessings promised by God to Abraham and his seed for ever now inherited by Britain? It is my conviction that *Britain is the nation with whom God has from first to last identified Himself*, in which He has been pleased to show forth the glory of His divine attributes, and that He is doing so at the present moment, and will do so until the end of time!"

God hath not cast away His people which He foreknew. (Romans 11:2) God has foreknown Israel, and has chosen them as a nation to enjoy supremacy and preference before all other nations in the world; to be a holy nation unto God, as it is written: *For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.* (Deut. 7:6)

"No one can deny that Britain, as a nation, is holier than any nation in the world.*** I do not say a perfectly holy nation, but holier in every respect than other nations, a more special people unto God than any other people on earth, with the exception of the Jews, who are the brethren of the British people, with whom God's dealings are as marvellous as His dealings with the British.

"Judah-Israel, or as they are better known now, *the Jews*, are a special people unto the Lord, who have their part in being God's witness on earth, in the same manner as Ephraim-Israel or Britain; but they cannot inherit the unconditional temporal blessings unless united with Ephraim, as they cannot be partakers of the spiritual blessings *unless they accept Jesus as their Messiah!*"

After listening to this inspired testimony, Elieser Bassin's fascinated audience heard him give the story of the birthright blessings bequeathed by Abraham to Isaac, and by Isaac to Jacob. Then he said, "Jacob, who had twelve sons, bequeathed

the spiritual blessing, *which is the Messiah*, to Judah, and with the blessing the scepter was given to Judah, with the promise that it shall not depart from the seed of Judah for ever. So, accordingly, *Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's*. (I Chron. 5:2) Reuben was the firstborn, but his birthright was taken away from him and given unto the sons of Joseph.

"Now, what was the birthright that Jacob bequeathed to the sons of Joseph? We read of it in Genesis 48:3-5, 15, 16, 20, where Jacob hands down the temporal blessings, and the name *Israel*, which God had given him, to Ephraim and Manasseh, and *set Ephraim before Manasseh*. That God has confirmed the bequest Jacob made to Ephraim we see from Jeremiah 31:9. *Ephraim is My firstborn*. And as such he was the national representative, both in history and prophecy, from the time Israel became a nation, and especially since the disruption of Judah and Israel.

"Is it then, not reasonable to assert that, as the British Empire is in possession of all the grand promises given to Abraham and to his seed forever, it is Ephraim-Israel, the promised *nation*, in Britain, and the *Company of Nations* in the colonies?"

At this point in his address Elieser Bassin spread wide his arms, as if to embrace all Britain, and said, "I, an Israelite of the House of Judah, claim you as my brethren, as Israelites of the House of Ephraim, and ask you to remember your brethren, the Jews, more earnestly in your prayers before the Lord, that the time may soon come when *the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers*."

With tears of joy streaming down his bearded face, the speaker gave voice to words which only God could have caused him to utter. "Yes, dear brethren, I firmly believe the Jews will in due time recognize the British people as their own kindred of the House of Israel; and in joy at seeing their lost brother Ephraim raised in the marvelous providence of God to a position of such pre-eminence in the world, will come and ask Britain to restore them to the land of promise!"

While the audience sat spellbound, Elieser Bassin seemed to grow taller as the Spirit of God enveloped him in this interpretation of divine prophecy: "At that time the Lord will order events, so that Palestine, with the Euphrates as a boundary, will come into British possession, and the land will become inhabited by Britons who are of Ephraim-Israel, and by Jews who are Judah-Israel.

"The Jews, in uniting themselves with their brother Ephraim, will get a share in the temporal blessings, and through Christ they will become partakers of the spiritual blessings. Through the instrumentality of the British people the Jews will recognize in Jesus the Messiah of Israel, the Son of David, the Son of God, Jehovah their Righteousness. The Jews in recognizing the Britons as their brethren, will gain confidence in them, and listen to their teaching.

"But while Judah and Israel are in the land of promise, the great trouble of Jacob will come, of which we read in Zechariah 13:9. When the refining is over, then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. (Zech. 14:3, 4)

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced; and they shall mourn for Him, as one mourneth for his only Son. (Zech. 12:9, 10) "Then will Judah and Israel join in one harmonious Hosannah! Blessed is He that cometh in the Name of the Lord! Christ will then re-establish the theocracy which was once the glory of Israel, and the people will enjoy fully all the blessings promised to the fathers, and revealed by the prophets."

Elieser Bassin, beloved saint and servant of God and His Christ, presented his testimony many times to the British public, and the people flocked to hear him speak. There were dozens of British Israel Identity preachers, and they drew large crowds, but Bassin was different. He was invested with shining spiritual excellence — the beauty of holiness — given only to those who have suffered for Christ.

Moreover, he was a Jew who had accepted the Saviour, and had survived the wicked inventions of those who hated the very sound of Jesus' wonderful Name. The British are a peculiar people. They measure a man's worth by the courage and dignity he displays when he faces death, and they rally round and succor the underdog.

Elieser Bassin measured up to their standards. Consequently he was admired, loved and respected by all who heard his joyous testimonies.

In 1899, worn out by strenuous labour in the cause of the Saviour he adored, Elieser Bassin closed his eyes in the sleep of death, confident that he would awaken again when his Lord

called him, to serve Him forevermore in the eternal Kingdom of God.

*This title which means "my master" or "my teacher," originated among the Jews in Palestine. In Eastern Russia the title was used only for a scholar or teacher, and not for a Jewish leader, or minister in the synagogue.

**A licensed preacher not yet appointed to a pulpit.

***During Queen Victoria's reign the British were the most devout Christians on the earth. Since World War I there has been a gradual falling away from the Church.



The Stranger

*The Stranger within my gate,
He may be true or kind,
But he does not talk my talk —
I cannot feel his mind.*

*I see the face and the eyes and the mouth,
But not the soul behind.*

*The men of my own stock,
They may do ill or well,
But they tell the lies I am wonted to,
They are used to the lies I tell;
And we do not need interpreters
When we go to buy and sell.*

*The Stranger within my gates,
He may be evil or good,
But I cannot tell what powers control —*

*What reasons sway his mood,
Nor when the Gods of his far-off land
Shall repossess his blood.*

*The men of my own stock,
Bitter bad they may be,
But, at least, they hear the things I hear,
And see the things I see;
And whatever I think of them and their likes
They think of the likes of me.*

*This was my father's belief
And this is also mine:
Let the corn be all of one sheaf —
And the grapes be all one vine,
Ere our children's teeth are set on edge
By bitter bread and wine.*

— KIPLING

WHO RULES THE WORLD?

By Mr. J. Ellis

"Governments delude themselves in believing that they control the destinies of the nations, for there is a plan being worked out here that they are powerless to stop."

IN our daily newspapers we read of revolution and counter revolution, of coup and counter coup, of threat and counter threat. We see countries whose names we have so long known, disappear overnight. We see new nations, new groups, emerging in the early morning light; and, in all this, we see leaders come and go.

These are turbulent days in which the leaders and governments of the nations jockey for position and influence seeking to control the destinies of both their own and other countries. To this end they join together in United Nations Organisations and European Economic Communities, hoping to prevent future conflicts by joining former enemies in this or that venture, turning their "Nelson" eye to the very differences in their respective ideologies which sparked off the previous conflagration. Blind to the fact that God Himself has a pre-written destiny for each and every nation which exists today, they talk of a One World Government by which they will rule the world, such is the power which they think they have. Such was the power that the people who built the Tower of Babel thought they had, when they imagined that they could reach up to Heaven itself; but God confounded them.

God is ready too, to confound these "giants" of today whose governments delude themselves in believing that they control the destinies of the nations, for there is a plan being worked out here that they are powerless to stop.

This world is, at the present time, ruled by a powerful and unseen being, referred to in the Scriptures as Satan, the Devil, the dragon, a fallen angel, son of the morning, Lucifer, an angel of light, Beelzebub and the prince of the World. Because of his nature, he has the ability to manifest himself in many ways, and the first record we have of this, is in the Garden of Eden, when as a serpent, he first tempted man. (*Genesis ch. 3 vv. 1 and 4.*)

How he originally came to have power over this world and where he came from, we can read in the Word of God. He was originally one of God's creation of a high order. We get a glimpse of this fact in *Ezekiel chapter 28*. If you read this chapter

carefully, you will see the King of Tyre was also a manifestation of Satan.

"Thou has been in Eden the garden of God . . . Thou art the anointed cherub that covereth; and I have set thee so; thou was upon the holy mountain of God . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee . . . I will cast thee as profane out of the mountain of God: and I will destroy thee." (Verses 13-16.)

Cherubim are of an angelic order whose purpose it appears, are to act as guardians of God's abode, as may be seen from *Genesis ch.3 v.24* and symbolically from *Exodus ch.25 v.20*. We see that it was to this position that Satan was appointed, and by turning to *Isaiah ch.14*, we have further evidence of the position he once had.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! (Verse 12.)

Details of his fall are recorded in *Revelation ch. 12 vv. 7-9*.

"And there was war in heaven: Michael 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. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Satan was defeated and cast out of heaven with his angels or demons, to take possession of this planet, which is for the time being; their abode. Satan offered Christ the kingdoms of this world when he tempted Him in the wilderness.

"Again the Devil taketh him (Christ) up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

Matthew ch. 4 vv. 8-9

Christ spoke of Satan as the prince of this world, who is to be cast out from his domain (*John ch.12 v.31*). Satan is aware of this fact for he too knows the Word of God, which says in *Revelation ch.12 v.12*,

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Jesus gave us certain signs, by which we would know the time was drawing near for Satan's defeat. Jesus said: ". . . as it was in

the days of Noe, so shall it be also in the days of the Son of man" (*Luke ch.17 v.26*). For at the time of Noah we read:

"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 God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them."

Genesis ch. 6 vv. 5 and 13

Jesus also said the nations would be utterly confused and bewildered and men's hearts would be filled with fear, as men contemplated the future they would be terrified.

The Apostle Paul wrote: ". . . that day shall not come, except there come a falling away first, and that man of sin (a manifestation of Satan) be revealed, the son of perdition" (*2 Thessalonians ch.2 v.3*). It is here that he refers to the abandonment of a belief in God's Word, at the very time when man's need of Christ is greater than it has ever been throughout history.

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Hebrews ch. 11 v. 7

Faith is described as ". . . the substance of things hoped for, the evidence of things not seen" (*Hebrews ch. 11 v. 1*). This does not mean believing certain things happened in the Bible, that Jesus died and rose from the dead, although this is the first step; belief involves the intellect; faith is the surrendering of one's will, and laying hold of Christ. Faith is commitment, and every one who has put their full trust in Christ stands guiltless before God and prepared for the more difficult days ahead. We may, therefore, not fear these days because we look forward to Christ's return in glory, when those who believe in Him will be caught up to meet Him as He comes to take up His reign on earth, when Satan and all Christ's enemies will be held in subjection.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . and his enemies shall lick the dust."

Psalms 72 vv. 7,8, and 9

In the meantime we shall see the advance of Communism, as more nations are dragged into the net by Satanic delusion, so causing Israel to be drawn into her "chambers" for protection

and cleansing; then finally we are to see the greatest offensive against Satan since Calvary. This fact should come as a tremendous challenge to us, to be ready to co-operate with our Lord now and not be complacent.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron . . . Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . for in doing this thou shalt both save thyself, and them that hear thee." *1 Timothy ch. 4 vv. 1-16*



Promises

LEVITICUS, CHAPTER 26.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the

sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

A Prayer for October- National Repentance

O GOD OF THY COVENANT PEOPLE, there is no God like Thee keeping covenant and every word of promise. In Thy wisdom and mercy Thou hast, for our good, visited us with manifold trials and afflictions, and many powerful enemies threaten us.

Look upon the masses among Thy Covenant People who are indifferent to Thy call, despising Thy Word of Truth, turning a deaf ear to the ministry of Thy faithful servants. Pour out upon Thy Covenant People the spirit of true repentance. Create within us a true love for Thy Word and Thy Righteous Laws. Inspire within us a willingness to obedience. Take away all hardness of heart from Thy Covenant People that they may look to Him Whom Thou hast given to be a Leader and Commander, even Jesus Christ our Redeemer and Saviour.

Restore us O Lord and remember again the covenant which Thou didst swear to our fathers. Restore us to true national greatness that we may be truly Thy servants in the world carrying out Thy Redemptive purposes and fulfilling Thy great plan not only for ourselves, but that all the families of the earth may be blessed.

Meet us O Father, as we return in penitence from the far country, and may, amidst our great rejoicing and blessings, the whole world see that Thou hast forgiven us and restored us to the fulness of Thy blessings.

These things we pray through the merits of our Lord Jesus Christ the Redeemer and Saviour of Thy Covenant People.
Amen.

British - Israel Bible Lesson

Chapter 55

PARABLES OF THE KINGDOM - #17

PARABLE OF THE BURIED SEED

Read Mark 4:26-29, also Matthew 13:31, 32. Review Chapter 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 statment "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 I 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. 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 hidden, God will bring forth His people. The Redeemed Nation is to be 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.

Hope is that quality that enables us to live in a state of spiritual expectancy while "marching to the Promised Land." Most people live in fear of the unknown. Hope takes that fear away. Indeed hope anticipates the unknown.

British-Israel World Federation



BRANCH INFORMATION.

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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 under the Mosaic law and its identity temporarily lost to history, but known to God; it was to be recovenanted 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.

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 Holy Spirit and His Mission. (John 14:26, Acts 2.)

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 in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, 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. 19:9).

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 that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

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

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 descendents 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).